

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

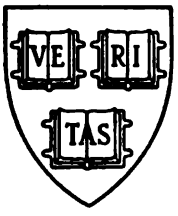
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Celt 44.50 (12)

HARVARD COLLEGE
LIBRARY



PURCHASED FROM THE
INCOME OF THE
FRED NORRIS ROBINSON
CELTIC FUND

Digitized by Google

Digitized by Google

Digitized by Google

ÉRIU

The Journal of the School of Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACH

VOL. I—PART I

DUBLIN
SCHOOL OF IRISH LEARNING, 28 CLARE
AND
HODGES, FIGGIS, & CO. LTD., 104 GRAFTON
1904

Annual Subscription, 10s. (2 parts)

Digitized by Google

CONTENTS

	Page
Atakta. JOHN STRACHAN, ...	1
The Burning of Finn's House. E. J. GWYNN, M.A., F.T.C.D.,	13
Comad Manchín Léith, etc. KUNO MEYER, ...	38
Colman mac Duach and Guaire. J. G. O'KEEFFE, ...	43
The Irish Substantive Verb. J. H. LLOYD, ...	49
"Pangur Bān," etc. TÓRNA Ó'AISTRIŲ, ...	66
Daniel húa Liathaide's Advice to a Woman. Cáilte Cecinit. KUNO MEYER,	67
The Leabhar Oiris. R. I. BEST, ...	74
The Death of Conla. KUNO MEYER, ...	113
Anecdoton. JOHN STRACHAN, ...	122
Cuchulinn and Conlaech. J. G. O'KEEFFE, ...	123
The Quarrel about the Loaf. T. P. O'NOWLAN, M.A., ...	128
Anecdoton. JOHN STRACHAN, ...	138

Digitized by Google

ÉRIU

The Journal of the School of Irish Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. I—PART I

DUBLIN
SCHOOL OF IRISH LEARNING, 28 CLARE STREET
AND
HODGES, FIGGIS, & CO. LTD., 104 GRAFTON STREET
1904

Digitized by Google

PRINTED AT THE



BY PONSONBY & GIBBS.

Digitized by Google

PREFACE

IN submitting the first number of ÉRIU to the public, the Editors wish, on behalf of the School, to thank all those who, by donations and subscriptions, have made it possible for an important part of the work of the School to be carried out during the first year of its existence. The School has been founded, in the first place, to train students in the scientific study of the Irish language, and in reading and interpreting Irish manuscripts. Its final aim is, with the help of students so trained, to investigate the history of the Irish language from the earliest times to the present day, and to open up, by means of texts and translations, the rich treasures of Irish literature. The present number contains the first-fruits of the studies of several students of the School. Its varied contents, including grammar, literature, and history, will give an indication in which directions the studies pursued in the School mainly lie.

It is intended to bring out half-yearly numbers, two of which will form a volume. The next number, which is already in the Press, will contain the first instalment of an edition of the oldest version of the *Tāin Bō Cūailnge* from the 'Yellow Book of Lecan' and the 'Lebor na hUidre.'

K. M.
J. S.

July, 1904.

Digitized by Google

Digitized by Google

Scoil Árd-Leighinn na Gaeḋilge

SCHOOL OF IRISH LEARNING

REPORT OF FIRST SESSION, 1903

Governors:

LIEUT.-GENERAL SIR WILLIAM BUTLER, K.C.B.
MRS. J. R. GREEN
EDWARD GWYNN, M.A.
REV. E. HOGAN, S.J., LITT.D.
DOUGLAS HYDE, LL.D.
THE RIGHT HON. SIR A. P. MACDONNELL, G.C.S.I., K.C.V.O., LITT.D.
JOHN MACNEILL, B.A.
WHITLEY STOKES, D.C.L.
JOHN STRACHAN, LL.D.

Director:

KUNO MEYER, PH.D.

Trustees:

LORD CASTLETOWN REV. W. DELANY, S.J., D.D. W. P. GEOGHEGAN

Students' Committee:

R. I. BEST
P. BRADLEY
J. H. LLOYD
MISS M. BYRNE
MISS M. O'KENNEDY
J. G. O'KEEFFE
E. O'NAUGHTON
EAMONN O'NEILL
E. W. DIGBY

Secretary: R. I. BEST

Treasurer: J. G. O'KEEFFE

Bankers:

THE HIBERNIAN BANK, DUBLIN

28 CLARE STREET,

DUBLIN, *November, 1903*

THE first Session of the School of Irish Learning has just closed. Three Courses have been held in the Aula Maxima of University College, St. Stephen's Green, kindly lent by the authorities for the purpose. During July, Professor John Strachan, LL.D., lectured for four weeks, two hours daily, on Old-Irish Grammar. For these lectures forty students of both sexes enrolled themselves, nearly all of whom were more or less conversant with Modern

Digitized by Google

Irish. Several of them came from distant parts, such as Galway, Cork, Waterford, and Belfast, for the purpose of attending these classes, and one student came specially from Sheffield. In addition to these lectures, Professor Strachan held a class in the mornings for more advanced students, with whom he read the *Tdin Bó Cúalgne*. For this purpose, Mr. Edward Gwynn, F.T.C.D., kindly lent his rooms in Trinity College.

In September, Professor Kuno Meyer conducted a class in Irish palæography and the reading of MSS. This class, which met for an hour and a half daily during three weeks, was attended by twelve students. Irish MSS. of various ages were read and studied in photographic reproductions; and instruction in the methods of cataloguing and editing was given. It is hoped that some of the work done by the class will soon be ready for publication.

During the same month, Dr. Henry Sweet took a class in practical phonetics with special reference to Modern Irish. This class was attended by twelve students. The object of the course was to give the students such a knowledge of speech-sounds and pronunciation as would enable them to understand and investigate the history of the language, to restore the pronunciation of Old-Irish, and to write down the Modern-Irish dialects in an accurate phonetic notation for the benefit of present and future generations of scholars.

The management of the School was as follows:—Mr. Charles M'Neill undertook the work of honorary treasurer and secretary; Mr. R. I. Best acted as honorary librarian. The fees for each Course were one guinea; but this was not enough to cover expenses. A sum amounting to £150 was subscribed by friends. Of this sum, a portion has been applied to paying the lecturers, and another to purchase the nucleus of a working Library. For the latter, valuable gifts of books have also been received from several friends, and from the Council of the Royal Irish Academy.

An association of the students has been formed, each student paying a yearly subscription; and through the kindness of Mr. Thomas Kelly, Castletown, the School has been temporarily housed in suitable rooms.

It is intended, in connexion with the School, to start a periodical devoted to Irish philology, literature, and history. One of the chief objects of such a periodical will be the

Digitized by Google

publication of collations and editions, with translations into English, of MS. materials bearing on Irish literature and history. Professors Kuno Meyer and John Strachan will be the editors To give an idea of the work to be done, the former has drawn up a short statement, which is annexed.[1]

Arrangements are being made for at least three Courses during the next Session. Early in March, Mr. John Sampson Librarian of the University of Liverpool, will hold a bibliographical class treating of the method to be observed in describing and cataloguing ancient and modern MSS., with special reference to those of Ireland.[2] In March and April, Professor Kuno Meyer will resume his Course on Irish palæography and the reading of MSS. During June and July, Professor J. Strachan will continue his Course on Old-Irish Grammar, and hold a class for the reading of Old- and Middle-Irish Texts.

While it is expected that the periodical will be self-supporting, the professors' fees, the furnishing of the rooms, further additions to the library, and the founding of scholarships will constitute the chief items of expense in connexion with the School. Subscriptions towards these purposes are earnestly requested. They should be sent to the Hon. Treasurer, Mr. J. G. O'Keeffe, 28 Clare Street, Dublin.

KUNO MEYER, *Director*
R. I. BEST, *Secretary*
J. G. O'KEEFFE, *Treasurer*

---

[1] A statement was issued with report.

[2] This class was postponed.

Digitized by Google

LIST OF DONATIONS AND SUBSCRIPTIONS TO THE SCHOOL

	£	s.	d.
E. W. Barron, ...	50	0	0
Sir H. Bellingham, Bt., ..	1	0	0
Hon. E. Blake, K.C., M.P.,	5	0	0
J. St. Clair Boyd, M.D., ..	5	0	0
Thomas Burke, ...	1	0	0
Rev. T. Busker, ...	1	0	0
S. H. Butcher, J.P., LITT.D., LL.D., ...	1	1	0
Gen. Sir Wm. Butler, K.C.B.,	5	0	0
J. Byrne, ...	1	0	0
The Rt. Hon. Lord Castletown, C.M.G., ...	50	0	0
J. Coleman, ...	0	16	0
N. Colgan, ...	1	10	0
Sir Martin Conway, ..	5	0	0
M. F. Cox, M.D., F.R.U.I.,	2	2	0
Capt. Hon. Otway Cuffe, ..	1	1	0
Lord De Freyne, ...	5	0	0
The Very Rev. Wm. Delany, S.J., D.D., ...	22	10	0
Countess Dowager of Desart,	1	1	0
E. W. Digby, ...	1	1	0
E. R. McC. Dix, ...	1	1	0
M. Dorey, ...	1	0	0
E. Duffy, ...	1	0	0
Miss Louisa Farquharson, ..	1	1	6
Fear gan ainm, ...	1	0	0
F. Evatt Gahagan, ...	1	11	0
W. P. Geoghegan, ...	5	0	0
Mrs. A. S. Green, ...	35	0	0
Lady Gregory, ...	10	0	0
E. J. Gwynn, M.A, F.T.C.D.,	2	0	0
Stephen Gwynn, ...	1	10	0
The Most Rev. Dr. Healy, Archbishop of Tuam, ..	2	2	0
T. M. Healy, M.P., ...	1	1	0
Mr. and Mrs. M. A. Hutton,	5	10	0
Rt. Hon. Lord Iveagh, K.P.,	25	0	0
Hon. Walter James, ..	2	0	0
Capt. Bryan J. Jones, ..	1	10	0
P. W. Joyce, LL.D., ..	1	1	0
T. Aliaga Kelly, ...	1	10	0
Professor W. P. Kerr, LL.D.,	10	0	0
C. D. La Touche, ...	5	0	0
J. C. Ledlie, ...	1	1	0
Rev. P. Lonergan, C.C., ..	1	0	0
D. Lynch, M.D., ...	1	0	0
Professor Kuno Meyer, ..	5	0	0
Norman Moore, M.D., ..	2	2	0
J. Mulhall, ...	1	1	0
R. A. S. MacAlister, M.A.,	1	1	0
Mrs. Maud Gonne MacBride,	1	0	0
Rt. Hon. Sir A. P. MacDonnell, G.C.S.I., K.C.V.O., ..	7	15	0
Professor J. Mackinnon, ..	0	10	0
G. U. Macnamara, ...	1	1	0
Charles MacNeill, ...	5	0	0
Owen O'Byrne, ...	1	0	0
J. J. O'Carroll, M.D., ..	1	1	0
Father O'Coigley, ...	1	1	0
The Most Rev. Dr. O'Dea, Bishop of Clonfert, ..	2	2	0
F. H. O'Donnell, ...	1	10	0
Rev. J. O'Donovan, Adm.,	1	11	0
The Most Rev. Dr. O'Dwyer, Bishop of Limerick, ..	5	5	0
J. O'Hagan, ...	1	0	0
C. H. Oldham, B.L., ..	5	0	0
Rev. David O'Leary, P.P.,	1	0	0
The O'Morchoe, ...	1	1	0
M. O'Sullivan, ...	1	1	0
Chief Baron Palles, ...	2	2	0
Miss S. Purser, ...	10	0	0
T. W. Rolleston, M.A., ..	5	0	0
Professor Ronald Ross, F.R.S.,	1	1	0
The Rt. Hon. The Earl of Rosse, K.P., ...	10	0	0
The Hon. Charles Russell,	10	0	0
Most Rev. Dr. Sheehan, Bishop of Waterford, ..	1	1	0
Sir Thornley Stoker, M.D.,	2	0	0
Whitley Stokes, D.C.L., ..	10	10	0
John Sweetman, ...	20	0	0
Professor W. F. Trench, ..	2	2	0
Lawrence A. Waldron, M.P.,	1	1	0
C. T. Hagberg Wright, LL.D.,	6	6	0
Ed. Perceval Wright, M.D.,	1	0	0
Henry Cecil Wyld, ...	2	2	0
Robert Young, ...	1	0	0
Anonymous, ...	0	10	6

Digitized by Google

ATAKTA.

I. THE NOMINATIVE PLURAL OF MASCULINE -U- STEMS.

THE examples of this form cited in the Grammatica Celtica[2] p. 240, exhibit a variety of endings :— *-e*, *-æ*, *-ae*, *-a*, *-i*, *-ai*. So far as I am aware, these forms have been hitherto treated as mere phonetic variations. Some of them are undoubtedly such. Thus *-e* and *-ae* are identical in value, also *-i* and *-ai*. Here the function of the *a* is to indicate that the preceding consonant is non-palatal. In such a case early O. Ir. wrote *-e*, *-i*[1]; in later O. Ir. there is a growing tendency to write *-ae* *-ai*. Further, there is no doubt that *-a* is a phonetic development of *-ae*. But what of *-e*, *-ae* on the one hand, and *-i*, *-ai* on the other? Are they identical in origin or are they not? Before this question can be answered with certainty, it is necessary to examine O. Ir. documents of different dates, to ascertain whether the two sets of forms are distributed equally, or approximately equally, in such documents, or whether one form predominates in earlier, the other in later, documents. To eliminate chance as far as possible, it is essential that documents should be selected in which the instances are tolerably numerous. Such documents are to be found in the Würzburg and the Milan Glosses, the former of which collections can be proved to be considerably earlier than the latter. I give the instances which I have noted in these two texts; it may be that I have overlooked some, but the collections will be found complete enough for our present purpose.

Würzburg Glosses :—

(*a*) *-e*, *-æ*: *ferte* $8^{a}11$, $24^{c}5$; *pecthe* $9^{d}13$, $11^{d}9$, $29^{a}23$, 28; *gnime* $26^{c}8$, $30^{b}10$, $31^{b}30$; (*mog*)*e* $27^{c}8$, *moge* $29^{b}2$; *bésse* $29^{a}3$; *recte* $29^{a}16$; *gnimæ* $13^{d}29$, $20^{c}2$, $31^{b}26$; *pecdæ* $33^{b}8$.

[1] Cf. Thesaurus Palæohibernicus, II, pp. xiv sq.

Digitized by Google

(*b*) *-a*: *pechtha-ni* 2ª6; *gníma* 4ª12, 5ª30, 32, 19ᵇ12, 29ª2; *cosnama* 7ª12; *bésa-sa* 9ᵇ17, *bésa-si* 16ᵇ19; *dána* 12ª11; *moga-si* 27ᶜ17; *senchassa* 28ᶜ23.

(*c*) *-i, -ai*: *pecthi* 4ª8, *pecthi-si* 25ᵇ9, *pecthi* 26ᶜ11; *mogi* 7ª10; *béssi-si* 9ª17, *bési* 28ª26, *béssi* 31ᵇ13; *séti-sin* 9ª18; *dáni* 21ª16, 27ᵇ15; *gnímí* 25ᶜ23, 28ᵇ20; *rétai* 5ᶜ15; *gnímai* 8ᶜ4, 29ª30. With a preceding palatal consonant: *coisnimi*[1] 7ª13 (by *cosnama* above), *imchdinti* 29ᵇ10; *senchaissi*[1] 31ᵇ25 (by *senchassa* above), *imbráti* 31ᵇ26.

Milan Glosses:—

(*a*) *-ae*: *gnímae* 65ᶜ16.

(*b*) *-a*: *gníma* 116ª5. After a palatal consonant: *cosmailsea* 51ª5.

(*c*) *-i, -ai*: *pecthi* 32ᶜ15, 43ª7, 71ᶜ12; *tintudai* 3ª14; *gnímai* 14ᵇ15, 23ᶜ15, 31ᵇ25, 42ᵇ21, 51ᶜ14, 68ª2, 75ª6, 94ª4, 97ª5, 99ª9 107ᶜ12, 112ª7, 9, 122ᶜ2, 4, 129ª9; *adradai* 46ᵇ30; *mesai* 55ª11; *siansai* 94ᶜ3; *pecthai* 98ᶜ5; *bésai* 100ᶜ17; *fertai* 112ª8; *moltai* 136ª8. With a preceding palatal consonant: *imraiti* 38ª5; *aimsi* 127ᶜ25.

In other O. Ir. documents I have noted only a few instances:—

Book of Armagh: *tuimthea* 78ª2.

Stowe Spells: *srothe*.

Carlsruhe Beda: *brottae* 18½ª.

Saint Gall Priscian: *sothe* 64ª14, *érchóilte* 199ᵇ3, *réta* 111ᵇ5, 148ª4, *gníma* 209ᵇ13, *comchutrummaichthi-so* 39ª10.

From a comparison of the distribution of the forms in Wb. and Ml. the inference is clear: the *-e, -a* forms make way for *-i, -ai* forms; in other words, the *-i, -ai* forms are the later, the *-e* forms the earlier. This is the reverse of what is commonly taught. Thus Brugmann, Grundriss I²241, starts from *mogai* as the normal form, and does not discuss the others. Let us see how he arrives at *mogai*. The Celtic form of the ending of the case was *-oues* (from Indo-Germanic *-eues*), cf. Gaulish *Lugoves*. According to Brugmann, unaccented *e* became always *i* before it was lost; *mogai* he explains from "**mogo[u]e[s]* with change of *o*

[1] The variation between *cosnama* and *coisnimi* (stem **cosnimu-*), *senchassa* and *senchaissi* (stem **senocessu-*) is strange, but there are yet many points in connexion with palatalization of consonants which need explanation.

Digitized by Google

to *i*." It is to be noted that the only clear instance of such a change of a vanishing *e* to *i* which he quotes is the form *mogai*, if his explanation were right. Apart from this form he seems simply to reason from the fact that *e* in unaccented syllables became *i*; e.g. *berid* from **bereti*. But besides *mogai* he brings no evidence that an *e* in a final syllable became *i* before it was lost. And he has overlooked a piece of evidence to the contrary. *-cúale*, 'he heard,' comes from **cucloue*; in Wb. the form is *-cúale*, in Ml. *-cúalae*, later *-cúala*; of -**cúalai*, which might have been expected if Brugmann were right, there is no trace. Against Brugmann's explanation, then, we have, in the first place, *-cúale*; in the second place, the historical sequence of the nominal forms; for it is in the highest degree improbable that *-ai* should have changed to *-ae*, *-a*, and then back again to *-ai*. Rather **mogoues* became *mogae*, and later *moga*. As the change of the *-ae* to *-a* had taken place in Wb., it follows that the final *-e* here was an opener sound than usual.[1]

What, then, of the forms in *-i*, *-ai*? In them I would see the influence of *-i-* stems, e.g. *cnámai* n. pl. of *cnáim* 'bone.' The *-i-* and *-u-* stems have influenced one another in other cases. In the gen. sg. the *-i-* stems seem to have taken the ending of the *-u-* stems; in the gen. pl. the *-u-* stems have taken the ending of the *-i-* stems.[2] In the nom. pl. we may suppose that the influence of *-i-* stems like *cnámai*, in which the final palatal vowel was preceded by a non-palatal consonant, was especially strong. In later Irish *mogai* and *cnámai* became *moga* and *cnáma*; words like *súili*, *súile*, 'eyes,' in which the vowel was preceded by a palatal consonant, did not prevent the regular development. As we have seen, in some *-u-* stems the consonant preceding the final vowel was palatal. These, with the exception of *tuimthea* Lib. Ardm., *érchóilte* Sg., *cosmailsea* Ml., show *-i*; they succumbed to the influence of *súili* and the like. In the adjective the

[1] For otherwise the change of final *-e* to *-a* in Wb. is very rare. See Celt. Zeitschr. IV. 51, where it should be added that *-glanta* finds support in *étarcerta* 12d22 and *bésa* 28d24.

[2] If, as I hope to show elsewhere, in later Irish the acc. pl. of *-u-* stems was replaced by the nominative, this also may be put down to the influence of *-i-* stems in which the nom. and acc. pl. fell phonetically together. The beginning of the change falls in the O. Ir. period. In Celt. Zeitschr. IV. 489, I called attention to the acc. *ilgotha* Sg. 197a11. Cf. also *pecthi* Ml. 46d6, further *gnima* Ml. 81d1, 99d1, *tintuda* Ml. 107a3, though there is always the possibility that *a* may be a scribal corruption of *u*.

Digitized by Google

plural of *-u-* stems has in the oldest Irish already assumed the inflexion of *-i-* stems, e.g. *il*, 'much,' nom. acc. pl. *ili*: cf. *sainemail*, n. pl. *sainemlai* Ml. 14c6, 23c15, acc. pl. *sainemli* Wb. 12b15. (But where the adjective is used as a substantive Wb. has *fudumne* 5c17, *fudumnæ* 8b6; Ml. 81a4, 138d9 has *fudumnai*.)

2. THE ACCUSATIVE AND VOCATIVE PLURAL MASCULINE OF -O- ADJECTIVE STEMS.

In adjectives like *mór*, *marb*, &c., there is in Mid. Ir. a difference of ending according as the word is used substantively, that is without an accompanying noun, or adjectively, as the attribute of a noun. In the former instance the ending is *-u* as in nouns, e.g. *pecthachu*, 'sinners'; in the latter the ending is *-a*, e.g. *firu móra*. This distinction is not original, but has arisen within Irish itself; in the attributive adjective the ending of the feminine and neuter has spread likewise to the masculine.

How far, then, does the innovation go back? In Bezzenberger's Beiträge, XI. 99, Stokes cites *rétu nóiba* from Sg. 33a, and in accordance therewith gives *marba* as the acc. and voc. pl. masc. of *marb*. In Celt. Zeitschr. IV. 64, I noted *lucu arda* Ml. 23d23. Since then I have made a more careful investigation of the subject. In Wb. I have discovered no instances of the acc. pl. of the attributive adjective; instances of the voc. are *a geinti hireschu* 3a13, *a Galatu burpu* 19b4. In Ml. *-u* appears in sacrilegos . . . motus (= Ir. *cumscaigthiu* m.), gl. *deochratechu* 16a1, uacuos conatús (= Ir. *aimsiu* m.) casúsque (*leg.* cassosque), gl. *madachu* t. *tuisledchu* 26d8, *inna nmessu firianu* 38c23; *-a* appears in *lucu arda* 23d23, motus furiales gl. *bruthcha* 16b18, casosque conatus gl. *madacha* 17a6, homines . . . sanctos gl. *sainretha* .i. *noiba* 37b4. From Sg. I have noted no further instance. It may be said, then, that the change first appears towards the end of the eighth century, and is not then complete. Though the acc. does not happen to be found in Wb., it is improbable that it differed in form from the vocative.[1]

[1] In the nom. *maicc cóima* in Wb. 27b16, it seems hardly possible to avoid the supposition that *cóima* is a scribal error for *cóim*, due to the preceding *cóimsa*.

Digitized by Google

3. ACCUSATIVE PLURAL MASCULINE OF ADJECTIVAL -IO- STEMS.

In adjectival use this form ends in *-i*, as in the fem. and neut.; e.g. *gnímu rechtidi*, from *rechtide*, 'legal': cf. Gramm. Celt.², 234; Bezzenberger's Beiträge, XI. 101. But it is not noticed there that in substantival use the ending is *-iu* as in the noun: *tuicsiu* Wb. 4ᵇ15, *na derscaigthiu* Ml. 37ᵇ22, *frisna remeperthiu* 69ᵃ4.

4. NOMINATIVE AND ACCUSATIVE PLURAL NEUTER OF ADJECTIVAL -IO- STEMS.

Except in *inna dorche*, 'the darkness,' Ml. 54ᵇ20, 140ᶜ5, Sg. 183ᵇ3, I have noted no difference between the substantival and the adjectival form; both end in *-i*. Examples of the substantival use are: *inna remeperthi* Ml. 23ᵈ4, *inna cotarsnai* 46ᶜ9, *inna nephanmandi* 60ᵇ5, *inna fortechtai* 81ᶜ15, *inna múcnai* 95ᶜ5, *inna cocui* 96ᶜ8, *inna medonsmirdi* 127ᵇ14, *inna caintinscantai* 131ᶜ18, *inna inchlidi* 140ᶜ10; *inna forliterdi* Sg. 8ᵇ4, *cetnidi* 48ᵇ5, *inna briathardi* 56ᵇ12, *inna firneuturdldi* 140ᵃ6.

5. THE NOMINATIVE OF THE PRONOUN *side*.

In the dat. and acc. this pronoun is fully accented: e.g. *do suidiu*, *la suide*. The corresponding accented forms in the nom. and gen. would have been *suidé*, *suidi*, &c. But the forms of these cases are regularly enclitic; hence we find *side*,[1] &c. In the genitive I have discovered no exception to this. In the nominative there is a very interesting exception in *olsuide*, 'said he'; here the accent fell, not on *ol*, but on the pronoun. My examples of *olsuide* are: "*icfasa in cinaid*," *ollsuide* (leg. *olsuide*) Cormac, s.v. *Mugeme*; "*cid dáthar sund?*" *olsude* Voyage of Bran, I. 47; "*ni ansa*," *olsoide* Celt. Zeitschr. III. 254.

6. THE PRONOUN *som*, *sí*.

In the Gaelic Journal for November, 1903, p. 428, note, I remarked that I had found no example of *sí* after the copula followed by a feminine predicate, and quoted to the contrary

[1] In Celt. Zeitschr. III. 56, I denied the use of *side* in the nom. sg. neut.—I now think wrongly. In Ml. 89ᶜ10, *side* refers to Lat. *pax* = Ir. *síd* n.; and in the Glosses the gender is regularly determined by the gender of the corresponding Latin word. Cf. also *indraic side*, Cormac, s.v. *Mugeme*.

Digitized by Google

mad fochricc som, 'if it be reward,' Wb. 2^{b}26. That observation was based on material collected from the Würzburg Glosses. Of *sí*, which might have been expected, I have since then met with two instances in the St. Gall Priscian: namely, *is múit si* 17^{a}3, and *is rann si* 25^{b}5. How the exception in Wb. is to be explained is not clear; the material is too scanty.

7. THE INTERROGATIVE PRONOUN.

If we consider expressions like *cid torbae ara torsata 7 cia gnim dungniat* Ml. 120^{c}7, *cid chenél nó cest aram* Sg. 197^{b}3, we see that in the feminine and the neuter (*cid, ced = cehed*) a demonstrative pronoun is fused with the interrogative. The question, then, is how far such an addition is obligatory. With a view to solving this question I have collected the material which I have found in the Old Irish Glosses, and I have further investigated a number of other old texts. The result is not wholly clear; in some points texts preserved in later manuscripts show certain deviations from the usage in the Glosses, with regard to some of which, however, it is not certain whether we have to deal with actual innovations, or whether such usages are wanting in the Glosses only by chance, simply because the particular types of expression happen not to be used there. I give the results of my investigation as far as I have been able to carry it, in the hope that it will lead to further observation on the part of others, and to a more precise determination of the usage. I give first the material from the Glosses, and afterwards material from other texts.

(1.) The interrogative is not followed by a noun.

(*a*) 'Who?' (singular). Here *cia* is usual: e.g. *cia conicc*, Wb. 4^{b}11, *cia foltnfea* Wb. 12^{d}14, *cia dobera* Ml. 34^{d}5, *dús cia atrebea* Ml. 35^{b}24, *cia dia cumachtaigther* Sg. 209^{b}30; *cia de* gl. uter Sg. 242^{a}1. In a few instances *cia* is followed by *é*: quis .i. *cia hé* Ml. 46^{c}17, 18, *cia hé nundixnaigther-siu* Ml. 75^{c}9, *ce hé roscrib* Sg. 197^{a}19.

(*b*) 'What?' (neut. sg.). Here *cid* is regular: e.g. *cid atobaig* Wb. 19^{d}10, *cid asindisem* Ml. 35^{a}6, *cid imruthrenaiged* Ml. 102^{d}15, &c. But *cia de* Wb. 23^{b}33.

(*c*) 'Who are?' 'what are?' (plural). Here, of present time, *citné* is used: *citné foruar* Wb. 8^{b}5, *citné robatar* Ml. 61^{b}8. In Ml. 16^{b}13, si quaeritur quae gentes congregatae

Digitized by Google

sint, gl. *citne*, a noun corresponding to *gentes* has to be supplied after the pronoun. Of past time, *ceptar hé* Cormac, s.v. *prull*.

(2.) The interrogative is followed by a noun.

(*a*) The noun is masculine singular. The interrogative is *cia*: *dús cia port* Wb. 26^{b}24, *cia salmscribdid conicfed són* Ml. 14^{a}6, *cia forcenn doberthar* Ml. 33^{a}9, *cia loc sainriud dia regtais* Ml. 99^{b}10, *cia gnim dungniat* Ml. 120^{c}7, *cia aiccent* Sg. 26^{a}6, *cia randdatu* Sg. 27^{a}12.

(*b*) The noun is feminine singular. The interrogative is *cesi*: *cessi aimser* Ml. 24^{d}10, *cisi chomairle* Ml. 34^{c}18, *cisi aimser* Ml. 97^{a}5, *cisi digal* Ml. 100^{d}5, *cisi aimser* Sg. 26^{a}6, *cisi rann* Sg. 27^{a}13, *cesi aram* Sg. 197^{b}3, *cisi chiall* Sg. 217^{a}2.

(*c*) The noun is neuter singular. The interrogative is *ced, cid*: *cetorad* (= *ced torad*) Wb. 3^{b}29, *cetorbe* (= *ced torbe*) Wb. 12^{d}5, *ced torbe* Wb. 13^{c}6, 7, 19^{c}8, *cid torbae ara torsata* Ml. 120^{c}7, *cid torud* Ml. 128^{d}13, *cidechor* (= *cid dechor*) Sg. 23^{a}2 *cid folad sluindes* Sg. 25^{b}17, *cid chenél* Sg. 197^{b}3, *cid aes n-esci* BCr. 32^{a}9, *cid lde sechtmaine* BCr. 32^{c}6, 7, 9, *ced lad imbé* Computus Vat. 20, *cid lae sechtmaine* Computus Nanc. 1., *cid aes n-escai* Comput. Nanc. 2.

(*d*) The noun is plural. The interrogative is *citné: assindet citné cumacte* Wb. 6^{a}9, *citné briathra robatar* Ml. 61^{b}7, *ci[t]né fochainn* Ml. 101^{a}3.

As might have been expected from their formation, *cisi* and *cid* are used only with feminines and neuters respectively. With *cia* the accompanying noun is prevalently masculine. In certain phrases, however, it is followed by a noun of another gender. With *indas* n., 'state,' it gives *cindas* (= Mod. Ir. cionnuṙ) Wb. 6^{b}13, 8^{c}11, 13^{c}20, &c.; *cindas on* Sg. 18^{a}6, *cindas inbias* Sg. 40^{c}15, also *cia indas rundgabsat* Ml. 55^{c}1. With *méit* f. it gives *ce méit* Wb. 33^{a}1, 34^{a}5, Sg. 25^{b}16, *ciamméit* Ml. 25^{c}4, 26^{a}10, 138^{c}12.[1] So *cia dú*,[2] 'where,' Ml. 40^{c}7, *cia airm*[3] Wb. 12^{d}18.[4] In a couple of instances *ce, cia* is found

[1] Cf. Celt. Zeitschr. IV. 57.

[2] That *dú* was fem. is indicated by the fem. *hí suidi* Ml. 27^{c}10.

[3] That *airm* was fem. in Mid. Ir. is seen from *cisi airm*, quoted by Windisch s.v.: cf. also *ind airm* Wb. 4^{b}26 (where Ascoli suggests *airmitiu*). But *citnarmand*, LU. 134^{b}38, shows the inflexion of a neut. *-n-* stem.

[4] As to *cia airet* Wb. 25^{d}1, *cia aret* Ml. 32^{d}22, the phrases *inderet sa* Ml. 114^{b}14, *innheret sin* Sg. 148^{a}5 show that, at least, the word is not neuter, as Ascoli says. He evidently infers this from the phrase *is ed a erat*; but for the neut. *ed* cf. the phrase *ní hed a méit*, 'not only.'

Digitized by Google

corresponding to an accusative fem.: quam caritatem gl. *ce seirc* Wb. 14^{d}15, quam vineam (= Ir. *fíne* f.) gl. *cia* Ml. 102^{b}6; these seem to be artificial modes of expressing the Latin; cf. *cinnt sin frisnaiccai siu* to translate 'quem praestulare?' PCr. 57^{b}.[1] *Ce, cia* also appear in verbal phrases: e.g. *cia bé ammet* Ml. 61^{b}28, *ciabed ammet* Ml. 39^{a}13, *ciarric*, etc., Gramm. Celt.^{2} 355.

By reason of phonetic changes the formal distinctions of gender inherited from the parent language became lost in Irish. In the singular a new feminine and neuter were formed by adding the feminine and neuter pronouns for 'she' and 'it' to the interrogative; in the plural no need was felt to distinguish gender, just as no need was felt in *é* 'they.' As to *cia* it seems to be simply the Irish form corresponding to Welsh *pwy*, 'who.' It is altogether improbable that it contains the pronoun *é*, 'he'; if *ce hé, cia hé* were earlier than *cia*, such forms might be expected to occur in Wb. When special forms had been devised for the feminine and neuter, *cia* might be reserved for masculine use. Where *cia* appears with a feminine or neuter, we have a survival in stereotyped phrases of an older and freer usage.

The usage may be further illustrated from some other old texts.

O. I. Psalter[3]:—*cia torbatu* 261, *cia tintud* 329; *cisi erndil* 61, *cisi gnúis* 76. But in *cia hainmind libuir* 6, 415 *cia* is followed by the neut. In *ciaso ainm* 46, *ciaso ordd* 196 appears a form not found in O. Ir. It seems to come from *cia* + *so* (= *inso*).[3]

Táin Bó Cúailnge (LU.):—*cia fil sund* 62^{a}31, *cia lín roláa* 57^{b}30, *cia fer* 69^{a}37; *cissi slabrai* 62^{b}32; *ced leth ón* 61^{b}24, *ced slíab inso thall* 62^{a}4, *ced mag ant thall* 62^{a}9, *ced leth ragthar* 69^{a}40; *cairm* (= *ce airm*) *itá* 68^{a}18, similarly *cáit atá* 64^{a}15, *cáit imbái* 65^{a}31. Note also *cé tái-siu*,[4] 'who art thou?' 74^{a}32, *cia de*, 'which of the two things?' 62^{b}33, 44. *Cia* stands before a neuter in *cía do chomainm-siu* 55^{b}10, *cia th' ainm-seo* 59^{b}5, *cia t'ainm-siu* 70^{a}43, *cia hés in gillai sin* 58^{b}24.[5]

---

[1] In *cia chruth*, 'how,' *cia chuin*, 'when,' *cia* is a dative. For *ci, cia*, followed by a preposition and a case, see Gramm. Celt.^{2} 357.

[2] Ed. K. Meyer, in Hibernica Minora.

[3] Cf. *ciasa* (v. l. *cisi*) *comairle* Ir. Text. II. 2, 192, *imcomarcar ciaso* II. 2, 192, *ciasu anmann* II. 2, 195.

[4] *Cia taid*, 'who are ye?' Ir. Text. II. 2, 194.

[5] *Cia carnd ngel* 62^{a}7 is probably an error for *cia carnn gel*. At least I have no further evidence that *carn* is neuter. For *cia fotd a rún* 57^{b}29 YBL. has correctly *cid*.

Digitized by Google

Togal Bruidne Dá Derga[1]:—*ciá rédes riand* § 31; *cisi suillse* (v. l. *cia soillse*) § 66; *cid in* (leg. *a*) *fúaim* (v. l. *cia fuaim so*) § 56; *ced anísiu* § 26; *citne*[b] *usci* § 51; *citneisidi*[2] (v. l. *cade iat side*) § 61. *Cia* before a neuter: *cia ainm sidi* § 28; *cia ainm do mná* § 39; *cia do chomainm-siu* § 61.

Tripartite Life:—*is cumtabairt cia crocann* 74, *ced belrai* 128, *cid lóg* 150. On p. 150 *cidsi delb* is an error for *cisí delb*.

In some of the instances quoted above we have seen *cisí*, *cid* replaced by *cia*. Similarly *cia log rombia* Celt. Zeitschr. IV. 44, *cia haiscid* (v. l. *cissi aiscid*) Ir. Text. II. 2, 192. In Mid. Ir. *cia* becomes the general form before all nouns: cf. Atkinson, Passions and Homilies, 582. Such a generalization would be helped by the decay of the neuter gender, which seems to fall before 1000 A.D. It is precisely this tendency to replace *cid* by *cia* which, in old texts preserved in MSS. of the eleventh century and later, makes it so difficult to determine, in many instances, whether *cia* represents an O. Ir. usage which by chance is not found in the Glosses, or whether *cia* has replaced an earlier *cid*. For example, in the Sagas, so far as I have noticed, we have always *cia t'ainm-siu*, &c., never *cid t'ainm-siu*.

In O. Ir. there is another interrogative sg. *cote*, *cate*, pl. *coteet*, *cateet* of all genders. Some examples are given in Gramm. Celt[2]., 356. Others are: *cote* prima gratia, 'in what consists *prima gratia*?' Wb. 14[c]19, *cate ind irnigde cen chumsanad*, 'what is meant by prayer without ceasing?' Wb. 25[c]23; *cateat* omnia *asbeirsom* Wb. 31[a]7; quae est ista sententia? gl. *cate indixnigedar* Ml. 80[c]2; quod est, gl. *cate dixnigedar* Ml. 103[d]24. *Cote*, &c., vary between the sense of 'where?' (e.g. Wb. 13[d]25) and 'what?' Thus, *ced torbe dúnni a césme* (Wb. 13[c]7) means 'what is the profit to us of what we suffer?' The answer would be *issed a thorbe*, &c. *Cote mo thorbese dúib* (Wb. 12[c]36) means 'in what way am I of any profit to you?' Examples from later texts are: *cate a lethcomorgg* Cormac, s.v. *prull*; *cote far n-airle*, 'what is the nature of your counsel?' LU. 19[b]26; *adubairt Patraic*: '*cateat?*' 'P. said: "what may they be?"' Trip. L. 54. In the Sagas it often means 'where?' e.g. LU. 65[a]7, 69[a]38, 70[a]16, 39;

[1] Ed. Stokes.

[2] These instances indicate that *citné* was not confined to indirect interrogation, as Pedersen, KZ. xxxv, 390, seems to suppose.

Digitized by Google

in this sense it is often written *cáte*, apparently through association with *cdit*.

8. THE SINGULAR OF THE PRESENT INDICATIVE ACTIVE IN VERBAL STEMS ENDING IN ASPIRATED *t* AND *d*.

These forms have been touched upon in the Gaelic Journal for January, 1904, p. 467. As the facts and the explanation of them were there given very briefly, it may not be unprofitable to treat the subject again at somewhat greater length.

The peculiarity of the three persons of the singular of the present indicative active of such verbs is that final *t* appears in them where, in accordance with the normal inflexion of the verb, final *th* or *d* (i.e. aspirated *d*) might have been expected. Examples are :—

Sg. 1 : *dodiut* (*to-de-fed-*) gl. sisto, Sg. 77ª4, 152ᵇ1 ; *asindiut* (*ess-ind-fed-*) gl. obsero PCr. 60ᵇ3 ; *arneut-sa* (*ar-neth-*) 'expecto' Wb. 14ª18, *araneut-sa* Wb. 23ᵇ27 ; *fotimmdiriut* (*fo-to-imm-de-reth-*) gl. suffio Sg. 185ᵇ3.

But with *-th*, *-d* : *assafiud* (*ess-fed-*) gl. exsero Sg. 221ᵇ4 ; *inneuth* (*ind-neth-*) Thesaurus Palæohibernicus II. 42, l. 11, cf. the partly illegible verbs ib. ll. 11, 16 ; *arriuth* (*air-reth-*) gl. adorior PCr. 60ª6.

Sg. 2 :—*doad-bit* (*-bed-*), 'thou showest,' Sg. 159ª2.

Sg. 3 :—*doad-bat*, 'shows,' Wb. 10ᵇ21, Ml. 15ª2, Sg. 27ᵇ15 ; *d-aṅ-diat* (to *dodiut*) Sg. 8ª9 ; *adfét*[1] (*ad-fed-*) 'sets forth,' Ml. 31ᵇ19, 62ª6, 84ᵈ4, 87ª1, 89ᵈ6, 99ᵈ9, 111ᶜ4, 123ᵈ4, Sg. 103ª1, *in-fét* 'indicat' Ml. 14ᵇ12, 86ᵇ10, *assindét*, *-aisndét* Wb. 6ª9, 11ª18, 19ᵇ14, Ml. 23ᶜ12, 40ᶜ20, 42ᵇ18, 42ᶜ20, 54ª12, 20, 64ᶜ19, 87ᵈ1, 95ᵈ3, 100ᵇ8, 101ª3, 103ª1 ; *docuat*, *-dichet* (*di-co-feth-*), 'can go,' Thesaurus Palæohibernicus, II. 420 ; *doinfet* (*to-in-feth-*) 'spirat,' 'inspirat,' Wb. 4ᵇ3, 4, Ml. 41ᵈ17 ; *dofuarat*, *-diurat* (*di-od-reth-*)[2] 'remanet' Sg. 12ª3, Ml. 72ᵇ17 ; *duetar-rat* 'includit' Ml. 30ᶜ6, *contetar-rat* 'comprehendit' Sg. 29ᵇ2, *do-d-iarmo-rat* 'subsequitur' Ml. 21ᶜ3 ; *dotuit*, *-tuit* (*to-to-tud-*, *-to-tud-*) 'falls' frequent. But with *-th*, *-d* : *no-sṅ-guid* 'beseeches them' Wb. 25ᵇ ; *-maid* 'breaks' Ml. 51ᶜ9, 110ᵈ10, 115ᵈ12 ; *in-reith* Ml. 19ᵈ13, 48ᵈ3.

The explanation suggested is as follows :—Before *s*, *th* and

[1] The radical part of the verb is *fed-* (or *feth-* ?), cf. the subjunctive *-fessam*. In the present we find *fēd-*, *fiad-*. *Fēd-* would seem to be a reduplicated present stem, but the precise nature of the reduplication is not very clear.

[2] Cf. Sarauw, Irske Studier, 72.

Digitized by Google

aspirated *d* become *t*,[1] e.g. *ni ruthogditsam* Wb. 16ᵃ22 by *ni-m-thogaitha* 4ᵃ27 ; *ro-n-moitsem* Wb. 17ᵃ13 from *móidim* = Mod. Ir. mᴀoiṫim ; *a buit sem* from *a buith sem* Sg. 216ᵇ2 ; *inchrutsa* from *in chruth-sa* Sg. 111ᵃ5. Where *th*, *d* are written—e.g. *arruneithset*, *in chruth-sa*, *a buith-som*—it is only an etymological spelling. Now the verb is often followed by the affixed pronouns *-se*, *-su*, *-som*, *-si*. Before these *th*, *dh* would become *t*. And the *t*-forms came to be used where there is no affixed pronoun. It is only in the present that such a generalization of the *t*-forms is found. In the preterite the aspirated forms have prevailed, e.g. *rordith*.

In the present of simple verbs, so far as appears from the few examples, the *t* did not spread. Here absolute forms like *guidid*, *maidid*, if nothing else, would have prevented the spread of *t*. In compound verbs the change is not complete : cf. *assafiud* by *dodiut*, *inneuth* by *arneut-sa*, where the variation seems to be arbitrary. A priori it is not improbable that the change to *t* took place only where all the three persons ended in a dental, e.g. **doadbut*, *doadbit*, *doadbat* ; unfortunately the fragmentary character of the evidence makes it impossible either to prove or to disprove this ; *arriuth*, *inreith* by sg. 2, *arareth* Wb. lends a little support to the assumption.

9. O. IR. *éola*, *éula*, 'PERITUS, EXPERTUS.'

Examples of the word are *int óis éula* Wb. 3ᵃ4, *is éola side* Wb. 1ᵃ4, *is hé side as éola* Wb. 4ᵇ1, 6ᵇ25 ; *na bad eola inarcintaib* Wb. 33ᵇ21. In Gramm. Celt.[2] 809 it is regarded as coming from an adj. stem *eulac-* ; similarly Ascoli, Glossarium liv. But no other example is quoted of such an adjectival formation ; and perhaps the form is to be explained in another way.

The use of the genitive as the equivalent of an attributive adjective is common in all stages of Irish. O. Ir. examples are *trebaire chollno* = *trebaire cholnide* Wb. 3ᵈ30, *indocbdil talman* = *indocbdil talmandi* Wb. 23ᵈ21. Such a genitive is also used as a predicate after the copula, e.g. *nitat torbi*, 'they are not of profit,' 'they are not profitable,' Wb. 11ᵇ17ᵃ,[3] *ní bái lib*, 'ye deem it not good' (lit. 'of good') Wb. 11ᵈ4,[3] *is cuil* 'it is evil' (lit. 'of evil') YBL. 91ᵇ8.

[1] Cf. Pedersen, Aspirationen 161.

[2] In the same Gloss occurs *ani as torbæ*, 'that which is profitable,' lit. 'that which is profit.'

[3] The noun *bás*, 'good,' is also used predicatively in the nom. e.g. *hore ndrbu bae la Iudeu cretem* Wb. 5ᵇ12.

Digitized by Google

In the same way *éola* might be the genitive of a noun *éol*, which is used predicatively in *inn eol dúib a dindsenchas* LL. 152[b]9. In Mid. Ir. the genitive of *éol* is *iúil*, e.g. LL. 187[b]42; but that may be the same change of declension as is seen in Mid. Ir. *peccaid* = O. Ir. *pectho*. In Mid. Ir. *aneóil*, *aniúil* is used adjectivally in phrases like *tír n-aneóil*, 'a strange land,' cf. Meyer, Contrib. to Irish Lexicography, 99.

10.—*Indinni-se* 'TALIS.'

Examples of *indinni-seo* in the sense of 'such' have been noted by Sarauw, Irske Studier, 138, e.g. *hua glosnathiu ind inni seo*, gl. tali filo, Ml. 72[a]8; *sechis eregem ind inni se*, gl. talis causatio, Ml. 90[c]8, Sarauw also notes *cia inni*, gl. qualiter, Ml. 123[d]8. He rightly refers the word to *inne*, 'sense, quality.'[1] *Cia inni* would be a dative like *cia cruth*, 'how?' In the same way *indinni-seo* can be explained only as a dative like *inchruth-sin*, 'in that way.'

11.—*Indid*, *Innách*.

In LU. 56[b]25 we read '*cid dogentar friú?*' *or Ailill*, '*innách maith a n-anad nach a techt*, 'what is to be done to them?' said Ailill, 'since neither their staying nor their going pleases.' The meaning conjecturally ascribed to *innách* here is supported by other passages:—

inad[2] (leg. *indid*) *gilla oc amulchach tarfas dunn*, 'since it is a young beardless lad that has appeared to us,' YBL. 92[a]37.

inid[3] *mo mathair 7 mo athair 7 mo secht nderbrathair ortabair-si*, 'since it is my mother and my father and my seven brothers that ye have slain,' LU. 88[a]18.

cid atchí dund inda[4] *fisid?* 'what seest thou for us, since thou art a wizard?' YBL. 95[a]46.

In origin these forms contain the copula preceded by *in-*, 'in which.' Cf., for the sense, O. Ir. *isindí*, 'in that,' e.g. *isindí ar-n-dam-roichlis-se*, Ml. 74[d]7; *isindí ro-n-dann-ícais-ni*, Ml. 89[a]6.

J. STRACHAN.

---

[1] Cf. Thesaurus Palæohibernicus, II. 75, note.

[2] Other texts have *inid*, *intan*.

[3] v. ll. *indi*, *iniit*, *hininad*. Tog. Brud. Dá Derga, ed. Stokes, § 81.

[4] LU. 86[a]29 has *massat*.

Digitized by Google

THE BURNING OF FINN'S HOUSE.

THE main incident of this ballad is told briefly in the *Acallam na Senorach:* see *Silva Gadelica*, i. 124. In that passage the provocation given to Garaid is differently described: he has refused to play chess with the women, who thereupon insult him: was not Garaid left behind just to make fire for them and play chess with them, because he had lost his vigour and his power to throw the spear? In return for the taunt Garaid "makes fire" for them with a vengeance. In this version the place assigned for the holocaust is Drumcree, in West Meath. It is transferred to the great Hall of Tara in the Highland ballad printed by J. F. Campbell, *Leabhar na Féinne* (p. 177, col. 2), which tells the story in much the same form as the version here edited, but in different words. See also the *Losga Taura* in the Rev. J. Smith's *Ancient Poems of Ossian*, 1787, p. 150.

Quite a different account of the death of Garaid's son Aod is given in a poem beginning

Is aoïbhinn Sliabh Cua rod clos,

of which there are copies in two MSS. of the eighteenth century, R. I. A. 23 L 34, p. 291, and 23 L 22, p. 260. This ballad takes up the story of Aod's quarrel with Muc Smaile at the point where it is dropped in the *Acallam*, I. T. iv., line 2009. Muc Smaile had killed Aod's uncle Goll mac Morna, and had refused to give an *eric* that Aod considered sufficient. Aod seeks him out at Sliabh Cua, and kills him in single combat: whereupon he is surrounded, with a handful of the Clann Morna, by six hundred of Muc Smaile's men, all of whom are slain in the fight that follows, except their leader Fionn mac Cubhain. But Aod has been twice wounded; 'clouds of weakness' fall on him; the sea comes in, he is unable to stir, and is drowned by the rising tide—

Nír chumaic dhó a bheag no a mhór
acht a bheith dha féachain do thír,
gur bádh an tonn Aodh an dígh
ón trágh níor sgaoil aoinfear díbh.

Digitized by Google

I have collated three MSS. in the Royal Irish Academy—23 A 47 (p. 118), called here A; 23 C 26 (p. 208), called here B; and 23 O 32 (p. 119), called here C. Mr. J. H. Lloyd has been kind enough to lend me his transcript of C, and also of an oral version taken down by him in Glengesh, Co. Donegal. This latter is fundamentally the same as the text here printed, but has been greatly corrupted in the process of transmission.

I owe to Mr. Lloyd also several suggestions as to the interpretation of the text, besides the note printed at the end of this contribution.

I have adopted the text of A as my basis; whenever I have departed from it to introduce readings from B, or conjectures of my own, the change is recorded in the notes; in a few cases marks of length, &c., have been silently added; but I have not attempted to reduce the spelling to uniformity: there is really no standard which one can apply; though perhaps it would have been better to correct the confusion of *budh* and *ba*. I have given B's variants when they have any significance, but I have not thought it worth while, as a rule, to record C's readings, except when they support A or B.

Neither have I attempted to regularise the metre: in most cases where it departs from the normal seven-syllable line, it can be rectified by slurring such words as *agus*, or the verbal particle *do*; but there remain a good many in which it would be necessary to rewrite the line. Where the rhyme is wanting, corruption of the text may be assumed; but it is not so easy to say when lines apparently hypermetric really indicate a change to the modern pronunciation: thus in 38 and 79 *iompughadh* is a dissyllable rhyming with *dún*, as in the spoken Irish of to-day.

I have preferred to print the Irish text without any marks of quotation, punctuation, &c. The translation is studiously plain and literal. A short glossary is appended, containing such words as are not given in Windisch's Wörterbuch, Atkinson's Glossary to the Passions and Homilies, nor Meyer's Contributions in the Archiv für Celtische Lexicographie (ACL).

Digitized by Google

GLOSSARY.

aibhéis, 176, 'boasting,' O'R.: cf. Aibéarach le Páiméir, Poems of G. ua Donnchadha, ed. Dinneen, line 203.

armaigh, 192, 'carnage'; *armach*, 'slaughter,' O'R.; *dr-mag*, 'battle-field,' ACL.

bathadhaim? 255, 'I drown'; but see note.

bruithchim, 18, 121, apparently for *bruighin*; Old-Ir. *brudin* (dat. sg. of *bruden*).

coibche, 77, 81, usually 'bride-gift'; here 'ransom.'

coimfher, 12, 'mate.'

comhghar, 15, 'proximity,' Three Shafts; here concrete, 'neighbours.'

condádhach, 70, = *confadach* (?), 'furious,' IT iv. Index; Three Shafts; but see note.

conónaidh, 50, ? for *connaidh*, g. s. of *connad*, 'fuel,' Wi.

copán, 144, 'cup,' O'R.

cotún, 130, 'shield,' O'Don. Suppl.

criothfhuar, 44, 'shivering': see note.

croimhlind, 210, perhaps = *cró-lind*, 'pool of blood': cf. *crolindech*, Wi; but probably a place-name.

cúail, pl. *cúala*, 52, 'faggot,' RC xii. 64, ZCP ii. 225.

cuanna, 84, 'neat,' 'elegant,' a common modern word.

cumann, 72, 74, 'fellowship' (*communio*), Rev. Celt. 12, 319; hence in modern poetry 'love,' O'Daly's Poets of Munster, 83, *et passim*.

cumus, 76, 'power'; *commus* Wi.

decair, pl. *decra*, 60, 'difficulty,' Rev. Celt. 11, 131; here 'hardship.'

éagcosgaradh, 103, 'havoc,' related to *coscraim*, 'I destroy' (Wi), as *écomlond* to *comlond*.

ech díola (?), 133, 'horse-stock,' 'horse for sale' (?): cf. *ech díle*, Wi.

fátha, 32, pl. of *fdth*, 'poem,' Metr. Gloss (?).

féithech, 179, 'sinewy,' O'R.; *féith*, Wi.

fesda, 175, 'now,' for *fecht-sa*.

fionnad, 183, verbal noun, from *fionnaim*, 'I flay,' O'R.

fuacht, 250, 'cold,' Wi. (*uacht*); here 'numbness.'

fuinnsion, 52, 'ash,' O'R.: cf. *unnius*, gen, *unsen*: King and Hermit.

geallaim, 81, 'I pledge'; here 'I accept a pledge': see note.

géir-ethach, 232, 'fierce vassal (or giant),' for *géir-athach* (KM).

gurgón, 54 ?

iomguin, 164, 'agony,' O'R.; *immguin*, 'slaying,' Wi.

láithrech, 1, 6, 8, 'ruins,' O'R.; *láthrach*, 'site,' Wi.

míodhuaill, 43, 'dislike'; *miodhúil*, Three Shafts, O'R.

oirdinid, 112, pl. of *orda*, 'fragment,' O'R.; hence *oirdnibh*, 'splinters,' O'R.: *ordu*, 'portion,' IT iv., pl. *oirdne*.

posta, 19, 'post,' O'R. metaph. 'support, guardian': cf. Stokes, Value of Irish Annals, 130.

preabaim, 33, 'I kick,' &c., O'R.; here 'I jump, start up.'

séala, 3, 'seal,' O'R.; here seemingly 'impress, traces.'

seólad, 119, 'travail'; *ben seólta* = *ben siúil*, IT iii. 226.

sgabal, 132, 'helmet,' O'R. (*scabal*): cf. *scabol*, 'caldron,' Wi.

sgige, 47, 'jeering,' Cath. Finntr. Index, O'R.

sost, 41, 'silence'; related to *tost* as *socht* to *tocht*.

suandn, 150, dimin. of *suan*, 'sleep'; here seemingly the name of some instrument of music.

toirchim, 28, 'stupor'; *toirchim suain*, Oss. iii. 54, Fragm. Annals 24.

tóitedn, 112, 'conflagration,' O'R.

uamha (?), 177, 183, &c., 'cave'; dat. *uamhaigh* (for *uamhaidh* ?): cf. Wi., s. v. *iam*.

Digitized by Google

tóiteán tige finn.

Truagh annsin a láithreċ lir
mar a ndearnar an aingcir
atáid fonna bar féala
mebair liom a noioċ-fgéala

Méala liom do beiṫ mar fin
a láithreċ buaidaċ barrglain
Clann Morna fa lig 'f fa leaṫ
tugair comlomm a láithreċ

Do rád Ailbe cuimin linn
guair an áit a bragṫar finn
dá tteigeḋ aoinneċ tar ler
ní fágfaḋ ben dinn 'ga coimḟer

Do rádfat na mná go fíor
re hingin daiṫgil an fíoġ
ó naċ fuil comġar dar gcóir
féaċam congnaṁ ar feanóir

Leigem gáir caṫa gan ċeilg
fan mbruiṫċim flaitġil fhóillderg
go bréċamaoid ca porta ir fearr
dar broṫa a n-iaṫ Éirenn

Garaiḋ mac Morna laoċ lonn
dá gcluinfeḋ gáir éagcomlonn
do ṫiucfaḋ gan ċeilg fon gáir
'f do beartuigeḋ leir ar luṫgáir

---

1. *annsin*] *sin* AB; *liom* C: perhaps *is truagh sin.* 2. *dernas* seems to imply that Garaid is speaking; but Mr. Lloyd tells me that this form is occasionally used in Donegal as pret. passive instead of *dearnadh.* 3. *séala*] 'seal,' seems here to mean 'vestiges.' 5. *méala*] B; *aobha* A; *saoth* C. 7. *clann*] *clanna* ABC. 9. *do rádh*] *do radha* AB. *Ailbhe*] Finn's wife: see IT iv. Index. 12. *ga coimhfher*] *aige coimhfher* A; *aga fear* BC.

Digitized by Google

THE BURNING OF FINN'S HOUSE.

Sad is it here, O ruined keep! where was wrought that destruction: here remain your traces: we remember those tidings of evil.

A grievous sight to me to see thee in this plight, O ruin, once glorious, crowned with brightness! The Clann Morna, who lie under headstones in the grave, thou hast brought to bareness, O ruin!

Said Ailbe, we remember: "Perilous the place where we find ourselves: if anyone should come over sea, he would not leave a woman of us with her mate."

Said the women truly to the king's daughter white of skin: "Since there are no neighbours to do us right, let us see what help our elder can afford.

"Let us raise a cry of battle without craft, throughout the white-rodded red-satined hostel, till we see what stay is best to support us in the land of Erin.

"Garaid mac Morna, impetuous hero, if he should hear the cry of unequal combat, would come at the cry without craft, and our laughter would be stirred at him.

---

16. perhaps 'let us look for help to the old man.' 17. *gan cheilg*] 'though there is really no treachery to fear': but *go ceilg*, 'craftily,' would give better sense. 18. *bruithchim*] *buitchim* A; *bruighin* C: cf. 121. 19. *féchamaoid*] *fecamaoid* A., *feicethmaoid* B. *a n-aith Éirenn*] *is dar ccongmhdil*, &c., BC. 23. *gan cheilg*] *i.e.* innocently, unsuspiciously. 24.] *Sdo deantaoi leis ar luthgair* BC.

Digitized by Google

Cenglam a fionna 'r a folt
do daob na bruigne go docht
co nach tiubrad a réir linn
ó tagla 'na fuain toirchim

Do chenglaodar na mná go fíor
mac Morna ba mór an gníomh
'r do leigfet gáir catha gan cóir
dar brátaib adbar doboróin

Fréabar Garaid fírán gáir
fágbur folt 'r a feóil go cnáimh
docuaid fona mnáib amach
níor brát rin da mbeith díomrach

Aoubairt da gcur fan dún
dob é turus gan iompugad
bar ngáir magaid daoib buó nár
biaid rib ar maidin bar ttenál

A fenóir chíon bi-re ad fort
leig-re dúinne ad thegarg
dodéan-ra mioduaill ar rin
chiocfúar mná d' éir a foilce

Cia atáimre am fenóir tréith
ir fada ó glacar mo rgéith
digeólad oruib bar rgige
larrad ceann an athainne

Éirgeg Garaid tall artoig
gabar n-a láim tuaig connaid
do bain fan gcoill gan tréna
naoi ngúala fuinnriona imthéna

---

25. A similar trick was played on Curoi mac Dare by Blathnait: ZCP 3, 42. 27. *a réir linn*] This reading is suggested to me by Dr. Atkinson. *dr re ar linn* AC, 'a slaughter in our time,' which is not very intelligible; *gdir ré na linn* B. 28. *suain toirchim*: *suan thoirchim* AB: *suan toirchim* C. 31. *leigset*] *'s do leigset* AB; *doleig siad* C. 32. *fáthaib*] *fátha*: A. In BC the line reads *dóibh sion dob dáhbhar dubhbhróin.* 36. *nior bhfáth*]: cf. Atk., Keating, Appendix iii., note †. *sin*] BC: om. A. 38. *dobudh é*] AB; *dob é* C. 39. *magaidh*] *maga* AB. 40. *bhar*] *ionn bhar* C. For the idiom, cf. ZCP ii. 379. 41. *sost*] AB; *tost* C. 42. *ad* for *i do*: C has *do*: 'let us teach thee.'

Digitized by Google

"Let us bind his hair and his beard tight to the side of the hostel, since he chances to be sound asleep, so that he should not wreak his will on us."

The women bound in sooth mac Morna (great was the deed): they raised the cry of battle without reason: for our lays it was cause of grief.

Up started Garaid at the cry: he left his hair and his flesh right to the bone: he went forth among the women: no cause had they to be proud.

He said, as he drove them into the *dun*, that it should be a journey with no returning:—"Your mocking cry shall be your shame: ye shall be a bonfire by morning."

"Withered elder, hold thy peace! let us alone with your teaching." (I shall cause horror thereat, a shudder as of a woman after her washing.)

"Feeble elder though I be—it is long since I gripped my shield—I will avenge on you your mockery; I will kindle the torch's head."

Garaid arose and went forth from the house: he took in hand the woodman's axe: he cut in the wood, 'tis past denial, nine stout faggots of ash.

43-44.] The poet speaks in parenthesis. 43. *dodhéansa* is a misspelling of *doghéansa*, 1 fut. B has *biadh sinne femtha dhod réir a seanoir chalma fhirthréin*. 44. *criothfhúar*] the dotted *f* in AC shows that the word is regarded as a compound: O'R has *criothfhuair*, 'chilly.' The noun occurs in its original form *crithur*, Salt. na R. 8202: the adj. *crithre* in B. Mag Rath, p. 110. *foilce*] AC, for *foilcthe*, gives no rhyme: perhaps there was another form *foilcsin*. Dr. Strachan suggests that *foilce* is gen. of *folc*, 'a wash,' LU 58 *a* 14: and that for *ar sin* in 43 should be read *arse*, 'therefore.' I do not know whether this word is found in relatively modern Irish. 46. *ghlacas*] *do glacas* AB. 47. *digheoladh*: the metre shows that the word was already pronounced as a dissyllable. 50. *túaigh chonnaidh*] *tuadh chonónaidh* A; *tuadh comaidh* B; *truaidhe* C. 52. *fuinnsiona imthréna*, A: *fuinnsion treana* BC, perhaps rightly. *ngúala* for *gcúala*, pl. of *cúail*.

Digitized by Google

Fadhuigeth tine fan tig mór
ón lár go foiche a gurgón
docuir mór-dóit ar an tec
niorb é an fenóir thócaiseć

Iadhar fecht ndoirre tige Finn
cuir fecht nglaiss ar gach urrain
dognídh tine dha marbadh
dha ttáinig a móir-dheacra

Leig mire amach ar m'achair,
ar ingen ui Choinn céadchathaigh,
orm féin ir ar buidheachar Finn
a Garaid uasail foiltfinn

Ni leigfed tú amach ar t' achair
a ingen ui Choinn céadchathaigh
ort féin ná ar buidheachar Finn
tusa amach nocha leigfinn

Leig-se ben Chonáin an áig
amach ir ben Chaoilte an chonádaigh
ir ben mic Reithe abur
cumann cleithe nocha ndernur

Tar amach a ben mic Reithe
mad áil lat cumann cleithe
ó nach fuil mac Reithe abur
ni bfuilim féin dom chumur

Gab coibche a Garaid na nglonn
ar deig-ingen Chormaic ui Choinn
lán doirn dha bfuil fan dún
do leigen let gan iompugad

---

54. *ón*] *óna* A. *gurgón*] I do not know this word. BC have for this line *ó thinntedn go soiche a mheadon*, &c. 58. *chuir*] B; om. A; *dochuir* C; *glais* nom. for acc. 60. *móir dheacra*] It is not clear whether this refers to the sufferings of the women or Garaid's subsequent punishment. C has *deacradh*: Dr. Strachan suggests *deachradh*, 'fury.' 62. C omits *ui* here and at 66, which mends the metre: but the speaker, Finn's wife, Ailbhe, was daughter of Cormac, grandson of Conn. 68. *nocha*] *ni* A. *leigfinn*] *leigfead* C. 70. The metre is wrong: for *chonddhaich*, which I do not understand, we should perhaps read *chondich*, 'happy, prosperous,' Atk. PH. BC have *as ben Condin amach na deaghaidh*, which does not rhyme. 71. *Mac Reithe*: also

Digitized by Google

He kindled a fire in the great house, from the floor to the ceiling (?) : he set the house in a great blaze : that old man had no mercy.

He shut the seven doors of Finn's house : he fastened seven locks on every door-post ; he makes a fire to kill them : hence came their sore sufferings.

"Let me out for my father's sake!" said the daughter of Conn the Hundred-fighter's grandson ; "for my own sake, and to earn the thanks of Finn, O noble, fair-haired Garaid!"

"I will not let thee out for thy father's sake, O daughter of Conn the Hundredfighter's grandson ; nor for thine own sake, nor to earn the thanks of Finn, will I let thee out."

"Let out the wife of Conan of the conflict, and the wife of prosperous Caoilte and the wife of Mac Reithe here— I have known no furtive love."

"Come forth, O wife of Mac Reithe, if furtive love be thy desire : since Mac Reithe is not here I myself have not the power."

"Accept a price, O Garaid of the great deeds!" said the noble daughter of Cormac ua Cuinn ; "the full of thy fist of all that is in the *dun* to be granted thee without revoking."

---

called Cú Maige, Ir. Text. 4, line 553. 72. *ndernus*] *dernuis* AB ; but the words seem to belong to Mac Reithe's wife. I owe to Mr. Lloyd the explanation of the phrase *cumann cleithe* (*celim*), 'secret amour.' He reminds me that, in the Ballad of the Mantle (ed. Stern ZCP ii, 2, 294), this woman is the only one who successfully undergoes the ordeal of chastity. In C, 71–74 run thus : *is bean mhic an Reithe mds dil lead cumainn cleithe. Tair amach a bhean mhic an Reithe abhus cumann cleithe nocha ndearthnas.* 76. *dom chumus*] Garaid taunts the chaste wife : she must wait for her husband's return : Garaid himself is too old for love-making. 79. *lán doirn*] *lán durrainn* C, 'your full share' (*urrand*). 80. *leigen*] *leigfinn* B.

Digitized by Google

Do ġeall Ġaraiḋ coibċe cóir
dona mnáiḃ ġion ġur comaill dóiḃ
go bfeca dúal ó ġaċ mnaoi
'na ġlaic cuanna don ċéad-mnaoi

O d'connairc Ġaraiḋ nár min
a raiḃ artiġ do clannuiḃ ríġ
a noiaiġ na dála gan ġur
do iaḋ go dána an dorus

Narab beó Ġaraiḋ go bráṫ
ó táṫaoi-re artiġ go teann
ma leiġenn duine artheċ
ná duine amaċ da bfuil ann

Ġluairiġer Ġaraiḋ irin ġlenn
mar bí an tiġ ag tuitem
a nglenn Cuaiċ ran Mumain amuiġ
do ċodail 'na deġaiḋ-rin

Iongnaḋ an ní tarfáġ dam
do ráiḋ Fionn Féinne Ġaoḋal
gáir con ir ban ir daoine
da logaḋ 'r ag éagcaoine

Chéad an ceó-ro ċuġainn aniar
do ráiḋ Fionn flaiṫ na bFiann
ir ceó éagcoṁgarṫa da ċur
nó tiġe da ġéarloġaḋ

Tuġamar léim iongantaċ áiġ
fáġbamaoid ar feilġ ġaċ áiro
'r ní bruaramar dar tuiġṫiḃ foir
acṫ bun ġaċ cleiṫe a tsalmuin

Do ċuir ġaċ fer crann a fleiġe
fán mbantraċt ir fán móirṫine
'r ní bruaradar da gnáḋaċ
acṫ oirdnid dubha tóiteáin

---

81. *geallaim* seems to mean sometimes, 'I exact a pledge,' 'I accept a price.' Thus, in the *dindsenchas* of Findglais, RC xv. 448, *Is é rogell Coinculainn* surely means 'she took a pledge of Cuchulainn': not, as Dr. Stokes renders, 'she promised': so Keating, in telling the story, says *naisgis air techt*, 'she bound him to come' (Trin. Coll. H. 5. 26, p. 79). 83. *bfeca*] *bfeacaidh* B; *bfeiceadh* C. Garaid's object is to see how many of the women are in the house. 84. *mnaoi*] *nith* B; *nidh* C. 90. I print B's reading. A has *ó chuir sé cdch na chenn*; C reads *ó cuir sí catha na cceann*, which I cannot translate. None

Digitized by Google

Garaid accepted a fair price from the women (yet kept not his promise to them), till he saw a lock of hair from each woman in the shapely palm of the chief lady.

As soon as Garaid, never mild of mood, saw how many of the princely families were within, once the powerless throng was gathered, he shut the door boldly.

"May Garaid live no longer till the day of doom, since ye are fast inside, if he lets a soul in or a soul out, of all that are there."

Garaid made haste into the glen, as the house was falling; in Glen Cuaich away in Munster slept he thereafter.

. . . . . .

"A strange thing has been revealed to me," said Finn of the Fiann of the Gaels; "the outcry of dogs and women and men a-burning and a-wailing."

"What is yon smoke that comes towards us from the west?" said Finn, prince of the Fianna: "it is the smoke of havoc a-doing, or of a house cruelly burned."

We made a wondrous leap for battle; on all sides we leave our chase; and we found of our houses eastward nought save the stump of each stake in earth.

Each man thrust the shaft of his spear among the women-folk, amidst the burning heap: and they found of their winsome wives nought save fragments black and charred.

---

of the three gives a rhyme to *brdth*. 94. *bhí*] *do bhi* A. 96. *'na dheghaidh-sín*] *go medhonlan* B; *go meadhon laoi ghlan* C. 97. The scene changes. *tarfds*] *atd ar fás* A. 98. *Gaodhal*] *gan on*, &c., BC. 99. *ban*] *léim* B. 101. *chugainn*] *chugaibh* AB. 104. *géarlosgadh*] *losgadh ar daoinibh* A, against the rhyme. 106. *gach dird*] *uile do dhéanamh* A, against the rhyme and metre. 111. *ghrddhach*] *gruadh-grddhach* (?) B; *gruagach* C. But these readings are against grammar and metre: read *dha grdd-mndibh*. 112. *oirdinid*] *oirthnibh* B, *óirdinibh* C; read *oirdne*. *dubha*] *beaga* BC. *tóitedin*] *toitedn* A; *thotdin* B; *tuatdin* C.

Digitized by Google

An bárthrin fuair Luighaidh
níor bháidh cneadh do chuaidh
a éadh do chumaidh a mhná
Luighaidh Géar mac Lúchtmáin

Ní raibh fionn na féinne
'na bethaidh gé bí dha héitre
neirt mná feóltha fá n-a céile
ní raibh fan bhfleidh féinne

Loisgther annsin mbruighin fhiar
ben ar fearr dobí ag fionn fiamh
fa folus a gruaidh 'r a glac
Ailbe áluinn ghruaidhbhrec

Do loisgedh ann dá eadh Finn
agus a charbad arna aoibhinn
buidh mór erba an tighe
do mac Cumaill Almuine

Do loisgedh céad ghiadh dualach
ar céad cotún catbuadhach
ar dá chéad lúithech ar dá chéad lann
ar dha chéad ghabal ar catbarr

Do loisgedh céad ech dhíola
fa eachuibh an áirdh-ríogha
gona n-uchtachuibh gloine
gona ghianuibh órdhaithe

Do loisgedh thrí chéad cuileán con
fa mór an erba iadh-san
le Gharaidh a mbruighin Finn
do chonuibh áille mhic Cumaill

Do loisgedh thrí chéad cirdhe mór
do choimhéadach airgidh ar óir
do loisgedh 'r ní bhéag a ráidh
thrí chéad corn 'r thrí chéad corán

---

117. *ni raibh*] *nior bhi* A. 118. *bhethaidh*] *bhetha*, &c. AB.
119. *mnd seólta*] cf. *ben siúil*, Ir. T. iii. 226. 121. *bruighin*] *bruithchim* A.
124. *aluinn*] BC add *budh*. 131. *is* (1)] om. BC. *dhá* (2)] om. BC.

Digitized by Google

That death which Lugaid found, it was no seemly death for a hero, to die of grief for his wife—keen Lugaid son of Luchorman.

Finn of the Fiann was alive no longer, though he lived afterward: the strength of a travailing woman was not in the chief of the Fiann among his comrades.

There was burned in that hostel in the west the best wife Finn ever had: bright was her cheek and her hand—beautiful dapple-cheeked Ailbe.

There were burned there Finn's two horses and his high splendid car: great was the household loss for the son of Cumall of Almain.

There were burned a hundred shields cunningly wrought and a hundred conquering targes and two hundred corslets and two hundred blades and two hundred mail caps and helmets.

There was burned a stud of a hundred horses, of horses belonging to the over-kingship, with their breast-ornament of crystal, with their gilded bridles.

There were burned by Garaid in Finn's hostel three hundred whelps of mac Cumaill's beautiful dogs, a great loss were they.

There were burned three hundred great chests for hoarding silver and gold: there were burned—and it is no lie to say it—three hundred horns and three hundred cups.

---

133. *díola*] *dioladh* AB; *minghlan* C: cf. *ech díle* Wi. 136. *gona*] *conadh* A. *ór-dhaithe*] *órduighthe* BC. 142. *airgid is óir*] *airgiod is ór* &c. AC. 144. *corn*] *corrán* B; *corann* C.

Digitized by Google

Do beirim briathar dam Dia
fám chloidem agus fám gsiath
gur éag do chuaid a mban
deich gcéad mar Luigaid láimgeal

Do loisgeð ann cruit Dáire
do loisgeð suanán Saigne
an tan do seinntí iad gan geir
Fianna Finn do codla leir

Do loisgeð trí chéad senóir seng
do rígh-maicib Fiann Érenn
do chlannuib Grigóil mailli
do chlannuib brígh-mara Baoisgne

Do loisgeð trí chéad caillech
san mbruigin Alainn aroblaðach
ir altrom mac ríg fa leith
ar mac Cumaill Almaine

Do loisgeð trí chéad ingen maol
bud folusda uct agus taob:
bud áluinn an bantracht cain
da loisgeð ir da n-iomgain

Naoi n-oidche dúinne iarsan
ir sinne ag loisgairioct Garaid
suaramar Garaid gairbliad
annsin gcarruic ór Chaoibliath

Mar connarcadar a chéile
Garaid ir Fionn na féinne
dias fa calma ar gach carán
amgar tugrat achmurán

Gách uainne ir aithir ort a fir
a Garaid gairb gnúisgil
do loisgir ar mná fersa
duit ir aibéil a troimcheasta

149. *cruit Dhaire.* A *Daigre cruitire* is mentioned in the *Acallam*: see IT iv. 6079; also in another Ossianic poem in RIA 23 L 34, p. 293, line 24. I know nothing of the *suandn Saigne.* 150. *do loisgedh*] *doloisgedh ann* A. 151. *do seinntí*] *do seinnthighe* A; *do sheinnthigh* B. 152. *chodhla* for *chodhladh.* 153. *seng* is an adjective constantly applied to warriors, and means here perhaps rather 'wiry,' 'lithe' than 'lean.' 156. *brioghmhara*

Digitized by Google

I pledge my word before God, by my sword and my shield, that there died of grief for their wives three hundred like white-handed Lugaid.

There was burned there the harp of Daire: there was burned the lulling pipe of Saigen: when they were played, without a spell, the Fianna of Finn fell asleep thereat.

There were burned there three hundred lithe elders of the princely nobles of the Fianna of Erin, both of the Clann Griogoil and of the vigorous Clann Baoisgne.

There were burned three hundred old women, fair and famous in the hostel (the princelings are nurtured apart) to the loss of mac Cumaill of Almain.

There were burned three hundred shorn maidens, that were brightest of bosom and side: lovely were the pure women folk that were burning in agony.

Nine nights we spent thereafter and we on Garaid's track: we found Garaid, grey and fierce, in the rock above Craobhliath.

When they saw each other—Garaid and Finn of the Fianna, the two that were boldest on any path—bitterly they set to chiding.

"Hate and reproach on thee from us, thou fierce white-bearded Garaid! thou hast burnt our women but now: their sore suffering is thy boast.

Baoisgne] *Baoisgne brioghmhara* A; *mera brioghmhara*, &c. BC. 158. As *bruighen* is fem., the adjectives must refer to the *cailligh*. 159. *fa leith*] *fale* AB. I cannot make grammar of the line as it stands: read perhaps *altronn*, g. pl. of *altru* ACL, 'and nurses of the princelings.' 162. *solusda*] *solas* A. 163, 4, *cdin, iomgdin* B. 165. *dhúinne*] *dhúinn* A. 167. *gairbhliath*] *an gharbhghnimh* C; *gairbhdian* B. 169. *chonnarcadar*] *chonnarcamar* B. 172. *amgar*] *angar* B. 173. *sgáth*] *sgiath* BC. *aithis*] *faithchios* BC.

Digitized by Google

Tiagaidh uainn iṙin uamhaigh
ṙongh romhór d'ar ṙluaghaibh
Gabhaidh an ṙéidheadh ṙionnach
ir tabhraidh amach an ṙeinḟionnach

Ór tú ṙéin atá dom ṙeilgh
a dheighmhic Cumhaill aiṙmdheiṙgh
tar iṙin uamhaigh dam ḟionnadh
ir gabh go cruaidh mo ṙeinḟionna

Do ráidh ḟionn ṙlaidh Féinne Fáil
tabhraidh Garaidh libh a láimh
déanaidh a luighe ir a leacht
mar do loiṙgedh leiṙ an bantraacht

Deicheamar ir ficde céad
ochtar agus ré ṙir déagh
do chuit le Garaidh ran uamhaigh
mór an t-armaigh aonuaiṙe

Tṙe ḟad bí Garaidh gan biadh
chugh uṙcor uaidh da gsíadh
do chuiṙ láimh rá n-a bhoinne báin
ir táiniġ amach 'na aonaṙán

Mian cluiche nó gáiṙe
'r gan a choil d'aoinní dá áille
ní raibh ar Garaidh gharbh
go breca an bantraacht lánmharbh

Mar do connaiṙc Garaidh gharbh
an bantraacht loiṙgthe lánmharbh
léigeṙ gáiṙe ór a gcionn
do clor ra Fhiannuibh Éiṙenn

Aoibhinn liom bar mbeith mar ṙin
a bantraacht do ráidh Garaidh
ionnuṙ nach gnáthóchadh rib go búan
ronamhadh ra ṙenóiṙ lántrúagh

177. *tiagaidh*] *tiageadh* C. 184. ironical: the cruel trick played by the women had left Garaid hairless. 185. *do rádh*] *da radha* A. 186. *a*] *ar*, &c., BC. 187. *déanaidh*] *déanaidhe* A. 189. *fithche céad* should mean 'twenty hundred': but here it seems to stand for *fithche ar chéad*. 192. *mor an t-armaigh*] *as mór tharmhoigh* B; *badh mhórán tár* C. 195. *do chuir*

Digitized by Google

"Go ye from us into the cave, a great company of our hosts! seize the sinewy shaggy fellow, and fetch out the old fox."

"Since it is thyself that is on my trail, brave son of Cumall of the red weapons, come thou into the cave to flay me, and take firm hold of my old hairs!"

Said Finn, prince of the Fianna of Ireland: "Bring with you Garaid in your keeping: make ye his bed and his bier where the women-folk were burnt by him!"

A hundred and thirty men, sixteen, and eight fell by Garaid's hand in the cave: great was the carnage for one time.

So long was Garaid without food that he made a cast of his shield from him: he put a hand under his hoary breast, and came forth, alone.

Desire of sport or laughter or inclination to ought were it never so pleasant was not in fierce Garaid till he saw the women folk dead and stark.

When fierce Garaid saw the women burned, dead and stark, he let fly a peal of laughter over them to be heard among the Fianna throughout Erin.

"Pleasant it is to me to find you thus, O women!" said Garaid: "that you may learn for good not to mock at a miserable old man."

&c., in sign of submission. *bhdin*] *bhdn* ABC. 196. *'na aonardn*] *naonardn* AB; *aonardn* C. 200, 202. *ldn marbh*] *marbh* B. 201. *do chonnairc*] *chonnairc* A. 202. *loisgthe*] *loisgidhthe* &c. AB. C substitutes, for 201, 2, *bhur marb amuith is mait liom ftin | do radh gara ndr mhaith méinn.* 203. *a gcionn*] *a chenn* A. 204. *do chlos*] *budh chlos* B. 206. *do rddh*] *do radha* A: cf. 9, 185.

Digitized by Google

Iarruim d'aṫċuinge orṫ a Finn
do rád Garaid ó Ċroimlinn
gan mo mille mór an mod
go tráṫ éirge ar n-amárac

Ir let an aṫċuinge rin uaim
do rád mac Cumaill armruaid
gan do mille ar an maigin
go tráṫ éirge ar maidin

Garaid an oidċe rin gan biad
ir dá ċoiméad do bí an Fiann
ag éirge don ġréin go moċ
do éaluiġ Garaid rán éadaċ

Do éaluiġ Garaid ón bFéinn
'r níor ṫreg do neċ dioḃ a réim
gan fíor aca ar talmuin troim
cár ġaḃ Garaid ó Liatroim

Tar fliaḃ Tulċon dó go fíor
go ráiniġ Tuaiġ Inbior
ó Tuaiġ Inbior Garaid na nglonn
uċán ir damna déarṫrom

Go Maġ an Róid ṫar gaċ raon
go Dún Maċa na mórnaom
go Carn Éile ingine Eċdaċ
gluairiġer Garaid géir-eċaċ

Go Maġ an Doill beó 'na réim
láim deir le Dún an Laoiġ Léiṫ
tarla a nGlenn Beacáin binn
láim re cenn Loċa Liatroim

Iarran dó go hárd ór muir
do Garaid garḃ malaċduiḃ
téid ran damaiġ do léim
coolur ann Garaid gairḃléiṫ

---

210. *ó Chroimlinn*] *an Chroimhghlinn* C. 215. *maighin*] ed. *maige* AB; *mágh so* C. 222. *níor bhfes*: cf. Atk., Keating, Glossary: this habit of

Digitized by Google

"I beg a boon of thee, O Finn!" said Garaid of Crumlin: "that thou slay me not—great the task—till the hour of dawn to-morrow."

"Thou hast thy boon from me," said the son of Cumaill of the red weapons: "that I should not slay thee in this place till the hour of dawn to-morrow."

Garaid was without food that night, and the Fiann guarding him; at sunrise in the early morning Garaid stole away covertly.

Garaid stole away from the Fiann, and none of them knew of his going: they knew not whither on the wide earth Garaid from Liatruim had gone.

Over Sliabh Tulchon he went in truth till he reached Tuag Inbir: from Tuag Inbir went Garaid of the exploits (alas! it is cause for tearful heaviness)—

To Mag an Roid across all ways, to Dun Macha of the potent saints, to the Carn of Eile daughter of Echaid hastened Garaid the fierce vassal:

To Mag an Bhoill bheo in his flight, his right hand towards Dun an Laoich Leith: he happened on melodious Glenn Beacain, close by the head of Loch Liatruim.

Afterwards he reached a height over the sea—fierce black-browed Garaid: he entered the cavern with a leap: there fierce grey Garaid fell asleep.

---

regarding *feas* as an adj. may have arisen from a confusion between *niorbh feasach* and *nior fess*. 224. *cdr*] *ca hdit ar* A. 228. A has *Gharaid*: perhaps for *do G*. 233. *bheó*] *beo* A. *na réim*: perhaps rather 'of the races.'

Digitized by Google

Nior mothaigh Garaidh an fhiann
gur chruinnighedar anoir 'r aniar
léigfet fan uamhaigh gáir catha
a chodla fa codla nemhthátha

Comraigeth Aodh ir Garaidh géar
fan uamhaigh fa damhna déar
gur bain a cenn da adair
fa ghiomh uathmar anaichnid

Don láimh rin do marbh Garaidh
do lion fuacht ir do lion galar
fuil Garaidh dochuaidh fan láimh
budh cóir gach galar do ghabáil

Táinig Aodh amach 'na réim
ní bhuair ré duine don bhfiann
bádar é féin fan braighthe na tonn
Aodh fa damhna déanthom

Adhluicther Garaidh ir Aodh
ar fhior an chuain taobh re taobh
the fmuaineadh orrtha gach n-úair
ir tinn mo chroidhe 'r ar thúagh

As rin duit a Fhánaig fgéal
ir mé Oifin go n-iomad n-éacht
the méid do fnímh da luadh
ir tinn mo chroidhe 'r ar thúagh.

Thuagh.

---

242. *gur chruinnighedar*] *go ttangadar* BC. 243. *léigset*] *leigetar* B; *leigid* C. *chatha*] om. BC. 244.] A has *nemhthrdth*; B *nemhthrdith*: I read *nemhthrdtha*, though this also is a bad rhyme; C reads *a chodla sin nior chodla sdmh*. 248. *anaichnid*] *annaithnid*, &c., AB; *anaithid* C. 249 *Garaidh*] A has

Digitized by Google

Garaid was never ware of the Fiann till they gathered from east and west: they raised a battle-cry in the cavern: an unseasonable sleep was his.

Aod and keen Garaid encountered in the cavern—it was cause of tears: and Aod struck off his father's head: it was a horrid unheard-of deed.

For the hand that slew Garaidh, which numbness and disease have filled—the blood of Garaidh has stained that hand—it were meet to catch all diseases.

Aod fled away; he met no man of the Fianna; he drowned himself in the sea-waves: Aod was cause of heavy grief.

Garaid and Aod are buried by the bay's verge, side by side: sad and sorrowful is my heart with thinking on them every hour.

Here is a tale for thee, O Patrick! I am Oisin of the many crimes: through the greatness of my grief in telling of them sad and sorrowful is my heart.

Garadh (the genitive); B reads *athair*. 250. I doubt whether *do lion* can bear the meaning given. 251. *Garadh*] *Gharaidh* A. 255. *bddhas*] *bdthadhas* A; *bddhthus* B; *bathas* C. 256. *Aodh*] *as daodha* B; *aoda* C. 259. *smuaineadh*] *smaoine* A. 261. *a Phadraig*] om. A. 263. *snimh*] ed. *nim* A; *ghnidhm* B. C writes for 263–4, *is ionann is nimh dam beith da luaidh | is rothinn mo chroidhe fd amhluadh.*

Digitized by Google

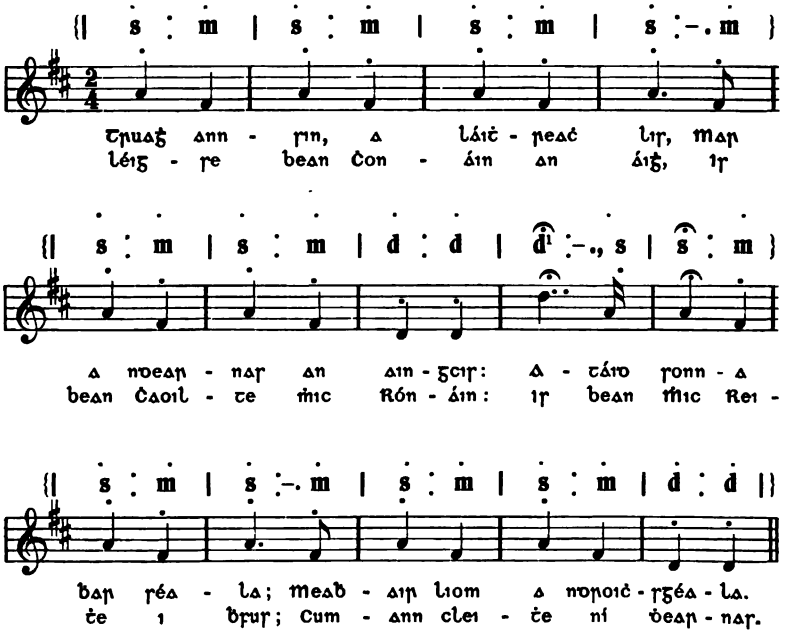
NOTE.

Mr. J. H. Lloyd has kindly supplied me with the air to which the oral version obtained by him was chanted, together with the commentary printed below.

"LAOIÐ ƷARAIÐ."

(Ðóiteán ÐiƷe Þinn.)

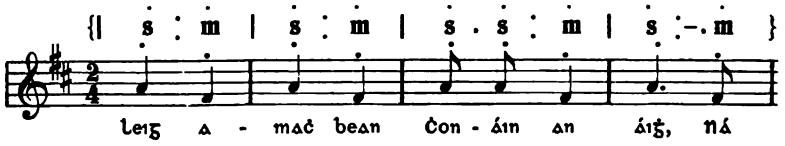
Ƶléaṙ Ð. S. L. ðo Ƶléaṙ.



"LAOIÐ ƷARAIÐ."

(Ðálta maṙ ðo Ƶaḋ Éamonn óƷ Mac an Ƶoill an ceól.)

Ƶléaṙ Ð.



Digitized by Google



"The poems known as Ossianic or Fenian are sung to airs which are quite unique in the native music of Ireland, whereof they undoubtedly form the most ancient class. In his Preface to *The Ancient Music of Ireland*, Dublin, 1840, Edward Bunting remarks: 'The extreme antiquity of the first class, consisting of *caoinans* or dirges, and of airs to which Ossianic and other very old poems are sung, is proved as well by the originality of their structure (being neither perfect recitative nor perfect melody) as by the fact of their being still sung with the same words in different parts of the country, these words in many instances corresponding exactly with poems of an extremely early date preserved in ancient manuscripts'; and again: 'The Ossianic airs have been noted down from persons, singing very old fragments of this class of poems, both in Scotland and Ireland.' He says further: 'Satisfied, on these grounds, that the airs of the first class are all of very great antiquity, the editor has taken pains to examine and analyze their structure; and the result has been that in them he can trace a characteristic style which prevails more or less throughout all genuine Irish music, and constitutes the true test by which to distinguish our native melodies from those of all other countries.'

"Neither Bunting nor any other musician appears to have noted down the air of the present poem. It is much simpler and more monotonous than any other recorded of the same class. Whether this should tell in favour of a higher antiquity or not, I leave to more competent—to musical—authorities to decide. I have thoroughly satisfied myself that this air is associated with the words of the poem; for Eamonn óg Mac an Ghoill (Anglice Magill), who sang the poem (fifty-five stanzas) frequently for me,

Digitized by Google

told me that both his father and grandfather had the very same tradition.

"It is not, however, so much through a desire to preserve an ancient relic of the kind that I hand this air into the safe-keeping of Mr. Gwynn, but rather with the hope that it may throw light on the ancient method of reading poems in *deibhidhe* metre (in the present case *óglách*as). There can be no doubt but that musical accentuation is more enduring than prosodic stress. The latter is always liable to suffer alteration even from the mere shifting of accent due to a more recent pronunciation of a word, an extreme case of which in Connacht, for instance, would be such as an t-'ṡán, which must have been preceded by an t-aṁán.

"Not so with the musical stress. Airs certainly do get corrupted and altered in course of time; but it will be found that their accentuation, which is really vital to them, is scarcely ever lost. Should this ever take place, and the air suffer corruption also in other ways, the result would practically be an entirely different tune. This, I think, should act as a powerful check on corruption of musical accentuation.

"It is better, however, that such questions should be left for musicians to discuss. Our concern here is merely with 'Laoiḋ Saṁaiḋ' as a means of ascertaining original prosodic accent.

"Probably no two stanzas of the reciter's version of the words were quite alike as regards the number of syllables, so much do these poems suffer through oral transmission. He often had as many as ten syllables, sometimes even twelve, in a line. Hence his singing of the stanzas differed slightly with each, owing to the necessity of either crowding in a redundancy, or slurring a paucity of syllables. As a specimen of his method I give one stanza exactly as sung.

"The correct heptasyllabic version of the same stanza, and also of the opening one, are set to another form of the air. This form is that heard when the air is lilted, being thus without any corrupted lines to break up its proper time; such also is the impression made on one's ear after hearing the poem sung throughout. It will be seen that there is here a thorough agreement between bars and syllables, that is, fourteen bars (= twenty-eight notes) = twenty-eight syllables. This agreement is all the more remarkable on account of the music having been

Digitized by Google

preserved in recent times quite independently of any metrical tradition.

"The theoretic juxtaposition of music and words now made gives some extraordinary results. It is only necessary to point to ατάιο, of which the first syllable, in all probability, always unaccented in ordinary pronunciation, bears the stress, whilst the second syllable, no doubt never otherwise than long and accented, is unstressed! If the setting be right, we can only infer that ancient Irish prosody recognised an artificial method of accentuation, this view being to some extent corroborated by the highly artificial nature of many of the metres employed, of which, last but not least, we may place the kind of *deibhidhe scaoilte* in which our poem is written."

Digitized by Google

COMAD MANCHÍN LÉITH.

THE only copy of the following poem which I know of is found on p. 95 of 23. N. 10 (formerly Betham 145), a paper manuscript in the Royal Irish Academy. It was written by a scribe named Aodh at Baile in Chumine (now Ballycummin House, over Loch Bó Deirge on the Shannon) in the house of John O'Mulconry, as appears from the following entries:—

p. 48. At the end of a copy of the *Aipgitir Chrdbaid*: Finit am*en* o Aodh forsan aipgi*tir* sin. Baile in Chuimine m'airm a n-ailt tSeain hi Maoilconaire.

p. 66. Aodh sin 7 Dia lium.

p. 77. In satharn ría bfeil in Tailgienn anieua. Miesie Aoudh. Bauilei in Chuoiminei muo mheiandaot a n-ailt Sheiaauin hí Mháouilchounauoierei. 7 daur muo dheurou is truaogh in ries sin adchlouaim adhon Semuos mhauc Muoiries ag imtheaoucht doun Spained amailde fri na tseitche 7 fri na chlaouind fous. 7 is *eadh* is daomhn*a* . . . cheimnighthe dhouiu adhon do nembhfhaghuai[l] . . e onna ur*dth*auir fein (*id est* Geroit .i. iarla). 7 is *eadh* douruimnim-si g*ur*op olc fuaoir[1] . . . . The end of the entry has disappeared with the edge of the paper.

Manchín Léith (i.e. of Líath), to whom the poem is ascribed, was founder of the monastery which is from him called Líath Mancháin, now Lemanaghan, in the King's County. According to the Annals, he died in 665, from the plague called *in Buide Conaill*. The language of the poem dates, perhaps, from the ninth century. The same manuscript contains another poem ascribed to Manchín. It is entitled *Anmchairdes Manchain Léith*, and begins:

Nech atcobra dul ar nemh. atacosna in flaith
seched ríagail [in]na naem. tathai eolus maith.

[1] The Saturday before the feast of the Adzehead (i.e. St. Patrick) to-day. I am Aodh. Baile in Chumine is my place in the house of John O'Mulconry. And by my God's doom! pitiful is the story I hear, viz. that James Mac Murris is going to Spain together with his wife and with his children also. And the cause of their going is his not having found . . . from his own brother, viz. Earl Gerald. And this is what I think, that he has found evil . . . .

Digitized by Google

What the exact meaning of *comad* in the title of the poem may be I do not know.[1] O'Reilly has the meaning 'elegy'; but the word more usually denotes the second or closing couplet of a quatrain. See O'Donovan's Grammar, p. 413.

The metre in which the poem is written varies in the single quatrains and couplets between the scheme $7^1 + 5^1$ (i.e. *cumasc etir randaigecht móir 7 iethrandaigecht*), $7^2 + 5^1$, $7^3 + 5^1$, while the sixth stanza shows the metre $6^2 + 5^1$.

COMAD MANCHÍN LĒITH ANNSO.

1. Dúthracar, a m*aic* Dē bī, a rī suthain sen,
   bothān derruid dīt[h]rabha comad hī mo t*hre*ab. Du.
2. Huisín treglas tanuide do buith ina tāib,
   linn glan do nig[e] peacda tria rath spirta[2] nāimh. Du.
3. Fidbuid āluinn imfoccus impe do cech leith
   re haltrom én [n-]ilgothach ria clithar dia cleith. Du.
4. Deisebair re tesogad, sruthān dar a laind,
   talam toga co méid rath ba maith da gach clainn. Du.
5. Hūathad ōclaoch innide, innesem al-līn,[3]
   it ē umle irlataidh d'urguidi ind Rīgh. Du.
6. Ceit[h]re trīr, trī cet[h]ruir, cuibde re g*ach* les,
   dā seiser i n-ecluis it*ir* tūaith[4] is tes. Du.
7. Sē dēsa do imf*or*cra imum-sa fadēin,
   i[c] guide tre bithu sír in Rīg ruithness grēin. Du.
8. Eclais āibinn anartach, atreb Dē do nim,
   sutrall soillsi īar sin ūass script*ūir* glain gil. Du.
9. Ōenteg[d]ais do aithigid fri deit[h]ide cuirp,
   cen drūid[e], cen indlāduth, cen imrādud uilc. Du.
10. Is ē trebad nogēbainn, dogēgainn cin cleith,
    fīr-caindenn cumra, cerca, bradāin, breca, beich. Du.
11. M' [f]olortadh brait *ocus* bīdh ōn Rīgh is cāin clū,
    mo bith-se im suide re rē [ic] guide Dē in nach dū. Du.

---

[1] The word also occurs in the title of another poem printed infra on p. 41.
[2] spirat MS. [3] illin MS. [4] tuaidh MS.

Digitized by Google

TRANSLATION.

1. I wish, O Son of the living God, O ancient eternal King, for a hidden little hut in the wilderness, that it may be my dwelling.
2. An all-grey[1] lithe little lark to be by its side, a clear pool to wash away sins through the grace of the Holy Spirit.
3. Quite near, a beautiful wood around it on every side, to nurse many-voiced birds, hiding it with its shelter.
4. A southern aspect[2] for warmth, a little brook across its floor,[3] a choice land with many gracious gifts such as be good for every plant.
5. A few men of sense—we will tell their number—humble and obedient, to pray to the King:—
6. Four times three, three times four, fit for every need, twice six in the church, both north and south.
7. Six pairs besides myself, praying for ever the King who makes the sun shine.
8. A pleasant church and with the linen altar-cloth, a dwelling for God from Heaven; then, a shining candle above the pure white Scriptures.
9. One house for all to go to for the care of the body, without ribaldry,[4] without boasting (?),[5] without thought of evil.
10. This is the husbandry I would take, I would choose and will not hide it: fragrant leek, hens, salmon, trout, bees.
11. Raiment and food enough for me from the King of fair fame, and I to be sitting for a while praying God in every place.

KUNO MEYER.

---

[1] *tre-glas*, 'very grey,' the intensive prefix *tre-* answering to Welsh *try-*. co nderna tromchiaich treglais, LL. 96 *a* 11.

[2] *deisebair* or *desebar* seems to denote the position of the sun in the south, 'a south aspect.' Cf. tairisidh a mháthair 'na hóenar ina lubhghort fria deiseabhair na gréne, Lism. Lives, l. 1884. desebar gréine .i. inat ina deasfoebhar ngréine, O'Dav. 705.

[3] *land*, f., 'a floor, ground,' as in the compound *ith-lann*.

[4] *drúide*, as I would emend *druid*, I take as the abstract of *drúith*, 'a buffoon.'

[5] This is a mere guess at the meaning of *indlddud*.

Digitized by Google

COMAD CROICHE CRÍST ANNSO SÍS.

MS. 23. N. 10, p. 94.

1. Creidim-si *Crist* isræracht occus rocēs crann croiche,
   ocus robōi trī laithi [i]san adhnucol cloichi. Cretem.
2. Dursan do taoib m*aic* Muire *ocus* dia balluib bánaib
   a guin co laigin biraig[1] i cinaid pecuid Ádaim. C.
3. Tan[2] rocrochadh mac Muire doluid temel tarsan mbith,
   in grian imclaomcla [a] dath, talum nī anadh do c*hri*th.
   Cre.
4. In gnīm dorinne Iudas ba liach *ocus* ba galgat,
   tria ṡaint *ocus* tria formad m*ac* Dē do reicc ar argat. Cre.
5. Airet robūi mac Muire hi corp co mbētuib būada[3]
   indar ra muintir nime nocho tesarba ūada.[4] Cre.
6. Cech dochruide rodāmair ō sīl Ādaim cin teirci
   is diar scarad fri diab*ul*, mairg iar*um* nachatcreidfe. C.
7. A gein, a bathais, a[5] crochadh, [a] adnocul cin gleitin,
   a eisērge, a[5] fresgabāil, a tudhacht cōir a creitim.

Cre. Cr. I. S. R.

TRANSLATION.

THIS IS THE *comad* OF THE CROSS OF CHRIST.

1. I believe in Christ who has arisen and suffered the tree of the cross, and who was three days in the stone sepulchre.
2. Sad for the side of Mary's Son and for His white limbs to be wounded with a pointed lance for the guilt of Adam's sin!
3. When the Son of Mary was crucified, darkness went over the world, the sun changed his colour, the earth did not cease from trembling.

---

[1] mbiraid MS. [2] intan MS. [3] buadaib MS. [4] uadaibh MS. [5] i MS.

Digitized by Google

4. The deed which Judas did was a sorrow and a crime,[1] through greed and through envy to sell the Son of God for silver.
5. While the Son of Mary was in the body with deeds of glory it seemed to the hosts of Heaven that He was not absent from them.
6. Every hardship which He suffered from the race of Adam with harshness, 'twas to part us from the Devil. Woe then to him who will not believe in Him!
7. His birth, His baptism, His crucifixion, His burial without strife,[2] His resurrection, His ascension, His advent—it is right to believe in them.

KUNO MEYER.

---

[1] For this meaning of *galgat* compare the following passages:—doringni galgait iarsein Cellach mac Cormaic do guin, LL. 35 *a* 42. doringni mór de galgat, ib. 44 *a* 32. mór n-essad, mór ndirsan, mór ngalgat, ib. 123 *a* 20. Cf. also O'Mulc. 689 and Corm. Tr. 90, both of whom seem to connect the word with *gol*, 'lament.'

[2] *gleten*, f., 'strife, battle,' .i. gleó, O'Cl. gleden gluair glainidi claidium, Cog. 180, 9; acc. torged gletin, LL. 181 *a* 14. cia rosgnáthaig gletin ngéir, ib. 138 *a* 16. du. nom. dá gletin Dromma Crieich, ib. 151 *b* 17.

Digitized by Google

COLMAN MAC DUACH AND GUAIRE.

THE following tale, taken from the Yellow Book of Lecan (col. 796 of Codex, p. 133 *a* of Facsimile), is one of a group[1] of interesting tales in which Guaire, a seventh-century king of Connaught, proverbial for his hospitality, is the central figure. The version here given is the only one of which I am aware; and though copied probably in the fourteenth century, the tale in its original form may be assigned, on linguistic grounds,[2] to the Old-Irish period, that is, perhaps, to the tenth century. Keating, in his History,[3] gives a summary of the tale, which differs but little from that given here. His account concludes with the following:—"The fact that the five miles of road between Durlus and the wilderness was called *Bothar na mias*, i.e. the road of the dishes, seems to support the truth of this tale." In the *Acta Sanctorum* there is a Latin version which agrees in some respects with the present version, and in some with that given by Keating.

J. G. O'KEEFFE.

[1] E.g. *King and Hermit*, by K. Meyer, Ph.D., Nutt, 1901; *Battle of Carn Conaill*, CZ. iii. 203–219; *Guaire and Mac Telene* in YBL, p. 133 *b* and Harl. 5280, fol. 25 *a*. See also the *Mionanndla* in *Silva Gadelica*, vol. i., p. 396, and vol. ii., p. 431.

[2] E.g. the neuter *biad* and the deponent *fochesathar*.

[3] O'Mahony's translation, p. 437.

Digitized by Google

Colman mac Duach and Guaire.

Colmān mac Dūach, diatā Cell meic Dūach, dochōid i ndīthrobaib i mBoirind Connacht 7 ōen-macclēireach leis innaimsir Gūaire Aid*ne*. Aigen 7 biel leō. Secht mbli*adn*a dōib isin dīthrub cen tūara bīd ō dune, cen acallaim duine. Eclass leō ina caille 7 praintech. Croccind na n-allta is *ed* ētach nobīd impu. Bi*ror* 7 us*ce* 7 lusrad na cailli is *ed* nochaithdis. In macclēirech, is ē ba hairchindech 7 ba secnap 7 ba ferrthigis 7 ba coic isin praindtig.

"Maith," or Colmān, dia Casc īar celebrad, "is cōir degurd do dēnam ann indiu. Caisc mōr andso 7 atāt int ōes uird uile ann issinn eclais .i. misse 7 int archindeach 7 int esp*oc* 7 in sacart. Lat-so im*morro* na huile co*m*se olchena. Is cōir dūn īarum degurd.do dēnam ar bar mbēlaib. Is cōir dūib-si di*diu* maith do dēnam frinde isin laithiu-sea indiu Īsu C*hrīst* meic Dē bī."

"Rotbia maith, a clērigh," or in macclēireach, "7 dēna na hurdu co maith. *Acht* co nderntar, regthair romut dochum praindtigi. Atā maith and, nī cōir a cleith ar ind āes g*rāi*d .i. arib-se f*or* n-ōes[1] cumtha .i. tānic lōn lim-sa don proindtig, 7 berbtaig*er* lim-sa ar losaib na caille co *m*ba hinmar, 7 biaid ar do chind inn-irlaime."

Dognīther ōn in proicept 7 int aifreand co dīgrais. Celeberthair medōn lāi. Tīagair don proindtig.

"Is mithigh i n-anmain Dē do thāed do lāim," or in macclēireach.

"Is cet," or[2] sē.

"Dob*ēr* ē[3]," or ē-seom.

Tucadh dō-som īarum in sēre.

Is ann tucad a chuidig do Gūaire i nDerlus. Mōr t*ra* a chuidigh-sidhe .i. cūach Gūaire. Muc 7 ag dob*er*thea and, ceithri drolaim ass, 7 dā sab fōe da breith ar a bēlaib, .i. da airig tuile do chāch.

---

[1] MS. *for*anoes.

[2] *Corrected into* ar.

[3] *Conjectural reading, the* MS. *has* dob-e.

Digitized by Google

TRANSLATION.

Colman Mac Duach, from whom Kilmacduach is named, went into a wilderness in the Burren of Connaught, and a single clerk with him, in the time of Guaire of Aidne. They took with them a cooking-pan and an axe. Seven years they were in the wilderness without getting a meal of food from anyone, without converse with anyone. They had a church and a refectory in the forest. For clothing they had the skins of wild beasts; and they fared on watercress, water, and the herbs of the forest. The clerk was erenagh, vice-abbot, steward, and cook in the refectory.

Said Colman on Easter Sunday after mass: "It is meet to perform the proper service to-day. Easter it is, and all the ordained are in the church, that is to say, myself and the erenagh, the bishop and the priest. All other functions, however, are yours. It behoves *us* to perform the service well in your presence. It behoves *you* to serve us well on this day of Jesus Christ, Son of the living God."

"You will be well served, O cleric," said the clerk. "Let you perform the service properly; and as soon as that is done we will proceed before you to the refectory. There is good cheer therein; and it is not right to conceal it from the ordained, that is, from you, my companions. Food has come to me in the refectory; and I have boiled it with herbs of the forest, so that is a savoury dish, and it will be ready before you."

The sermon is delivered, the mass is performed diligently, the mid-day service is over, and they go to the refectory.

"It is time, in God's name, for you to take food (?)," said the clerk.

"It is permitted," said he [Colman].

"I will give it."

The food was then brought to him.

At the same time Guaire was given his ration in Derlus. Great, verily, was his ration, namely, "the bowl of Guaire." A pig and a bull-calf were put into it; four rings were on it and two shafts under it to carry it along before him, so that all should get their share.

Digitized by Google

"Maith t*ra*," or Gūaire, "robadambuideach-sa do C*hrīst* comad nech lasmbad oc dīl[1] occorso do chēli Dē nochaithed; ar fogēbtha dam-sa a n-irdāil-se."

A mbādar and, fochesathar in cūach[2] ūaidhib for ind leas. Gaibthair a eich do Gū*airiu*. Na dā aingel imon cūach .i. īar Maig Aidne sīar co foro*m*ad in cūach ar bēlaib Cholmāin meic Dūach ina praindtig.

"Maith," or in macclēirech, "atā sund lūag th'ainmne-seo. Caith īar*u*m a ndothidnacht Dīa duid."

"Nāthō," or seisem, "co fesamar can as tucad," 7 adberedseom īar*u*m la dēicsiu in chūaich:

"A chūachāin,
cid dotuca dar Lūai*n*e?"

(.i. darsin fid .i. Lūai*n*e ainm an ḟeada.)

"A ernai[g]thi dognī-seo doḟug," ar int aingel, "7 eslabra Gūaire."

Is and tānic Gūaire istech.

"Dobroacht, a clēirchiu," ar Gūaire.

"Bēs is Dīa dodrōid," ar in Col*mān*.

"Cia heret atāid[3] sund, a clēirchiu?" ar Gūaire.

"Cethrachait n-aidche ataam and 7 *secht* mblia*dna*."

"Is mithig dūib a ndorōided[4] dūib do thomailt" [p. 133 *b*].

"Cīa atanglādar?" or Colmān. "Inn ē Gūaire?"

"Is ē 7 is ūad dorōided a mbīad 7 is cet dūib a thomailt, 7 aso mo chorp-sa 7 m'anim duid 7 do Dīa 7 mo ṡīl 7 mo semed co brāth."

"Maith," or in clēirech, "rodbē a lūagh la Dīa."

Doberthar arnabārach co mbādar ar Durl*us*, 7 doberthar dōib trī fichit loilgech *con*a mbligreoraib 7 [con]a mbūachaillib co mbātar ar dor*us* in proindtigi.

Conidh isin maigin sin rofothaighedh Cell meic Dūach, *con*dad leis Aidhne uile 7 clann Gūaire meic Colmāin ōssin amach co brāth. Finit.

---

[1] oc dil *added in margin*.
[2] MS. c*h*uac*h*.
[3] MS. atait.
[4] MS. anddoroided.

Digitized by Google

Said Guaire: "I should be thankful to Christ if there were one who [is wont] to satisfy the hunger of a man of God to eat it, for an equivalent would be got for me."

Thereupon the cup moves from them into the yard; two angels around it [bore it] through the plain of Aidne westward, until it was deposited in front of Colman Mac Duach in his refectory.

"Well," said the clerk, "here is the reward of thy abstinence; eat therefore what God has sent thee."

"Not so," said he, "until we know from whom it has come"; and then looking at the bowl, he said:

"O little bowl,
What brought thee over Luaine?"

(That is, over the wood, viz., Luaine is the name of the wood.)

"The prayer thou makest for it," said the angel, "has brought it, and the liberality of Guaire."

Just then Guaire came in.

"It has reached you, O cleric," said Guaire.

"Perchance it is God who has sent it," said Colman.

"How long have ye been here, ye clerics?" said Guaire.

"Forty nights have we been here and seven years."

"It is time for ye to eat what God has sent ye."

"Who is addressing us?" said Colman; "is it Guaire?"

"It is; and it is from him the food was sent, and ye are at liberty to eat it; and here is my body and my soul to you and to God and my seed and race till Doom."

"Well," said the cleric, "may God reward you for it."

On the morrow they are taken to Derlus, and three score milch cows with their milkers and their cow-boys are brought to them, so that they were in front of the refectory.

So that in that place was built the church of Mac Duach, to which all Aidne and the offspring of Guaire, son of Colman, belong till Doom.

Digitized by Google

NOTES.

degurd—I take *urd* to be the whole *ordo* of the service.

caisc mór—Easter Sunday, as distinguished from *minchaisc*, the Sunday after Easter.

medón-ldi—Here one of the canonical hours; called also *sest* and *etsruth*.

berbtaiger—For *berbaigther*?

do thaed do ldim—The usual meaning of *techt do ldim* is 'to go to confession.' "The priest raises his hand in absolution," Reeves' "Culdees," p. 84. But see Rev. Celt. ix., p. 24, *dolotar do ldim occonn aifriunn*, 'they went to communion at the mass.' Again, *cor lamha aire .i. dul do sacarbhaic*, H. 3. 18. Can this meaning be extended to ordinary eating? The context (if there be no omission from the MS.) requires some such meaning.

lasmbad oc díl occorso.—The whole of this sentence is obscure to me as it stands. The meaning is, no doubt, that if the food were given to a *céle Dé*, God would provide an equivalent portion. The context requires a word like *bés* to be inserted after *lasmbad*.

irddil = *urddil*—'an equivalent,' 'as much as': see "Passions and Homilies."

tuil—O. Ir. *tol*, f. gen. *tuile*, 'will, pleasure, desire'; hence 'portion, share.' Still used in this sense in Mayo: *ta mo thuil agam*, 'I have enough.'

Guaire—The name of Guaire is found in many places in the vicinity of Kinvarra, Co. Galway, *e.g.* Dunguaire Castle, and the townlands of Dungory West and Dungory East. The annals record his death in the year 662 A.D.

Aidne—Known as *Ui Fiachrach Aidne*, the territory of the O'Heynes. It is in the diocese of Kilmacduagh, barony of Kiltartan, Co. Galway. Curranrue, in the parish of Abbey, in the barony of Burren, Co. Clare, appears to have been the residence of O'Heyne, chief of Ui Fiachrach.

Durlus—This, the residence of Guaire, was in the vicinity of Kinvarra. The fort of Durlus occupied the site of the existing castle of Dunguaire.

Burren—The present name of the barony on the south shore of Galway Bay; it was comprised in the ancient district of *Ui Fiachrach Aidne*. The 'wilderness' to which St. Colman retired was situated at the base of the huge cliff of Cenaille, in the parish of Oughtmama, quite close to the Galway border. Cenaille is the loftiest of the Burren Mountains. According to Father Fahey, whose book, *The History and Antiquities of the Diocese of Kilmacduagh*, deals with the whole of this interesting district, the situation of Cenaille, even at the present day, is one of singular loneliness. *Bothar na mias*, mentioned by Keating and Colgan, is the present name of the road which leads to the ruined oratory of St. Colman.

Digitized by Google

THE IMPERSONAL PASSIVE FORMS OF THE IRISH SUBSTANTIVE VERB.

SOME time ago I happened to read an article in the *New Ireland Review* that astonished me very much. Therein the very existence of the forms whose description heads my paper was denied. If I remember aright, they were alluded to as a monstrosity or an impossibility. Should the writer of the article deign to glance at the great list—by no means exhaustive—which I give below, I feel sure that his opinion will change; at least, reason should compel him to change it. It is very strange that "a native speaker" should deny the existence of grammatical forms which have always been a part—nay, a vital part—of the language. Indeed, they have to this day been found so necessary that nothing is more usual in the mouths of the Irish-speaking people, whatsoever their dialect be. Their use is a true test of the good speaker of Irish. Those who do not use them really think rather in an English than an Irish mould.

The history of these forms is here traced from the earliest literary remains, through all the intermediate stages, down to the present spoken dialects. A few remarks on the contents of each column will not be out of place.

The volume of extant O. Ir. literature is not sufficient to furnish us with a complete paradigm. Hence many forms appear with an asterisk.

The great bulk of Mid. Ir., as is well known, remains unedited. As progress is made, some, at least, of the asterisked forms may be found to occur.[1]

As many early modern texts also still lie in MS., the preceding remark applies again to their period. Moreover, owing to limitations of time, my acquaintance with the literature of the three periods I have mentioned has as yet been very meagre—in

[1] Since writing the above, I have noticed that examples of some tenses are abundant in Mid. Ir.

Digitized by Google

O. and Mid. Ir., indeed, infinitesimal. No one need be surprised should he find that I have used an asterisk where such was unnecessary.

The East Munster, or Deisi, dialect is spoken in County Waterford and the adjoining portions of the Counties of Cork, Tipperary, and Kilkenny. Very few specimens of it having appeared in print, I have not very many examples to offer. Two of the tenses occur in the writings of natives of County Waterford, in the bac knumbers of the *Gaelic Journal*; but the orthography: ní "bíteaɲ" baoðaċ ðíom, 'I am not thanked'; "beiṫiðe" baoðaċ ðíoṫ, 'you would be thanked,' is apparently due to literary convention.[1]

Thanks to the great literary activity of several natives of West Munster (West Cork and Kerry), examples are abundant in that dialect. The Rev. P. O'Leary, P.P., is easily first, his championship of the form, under the name of the "autonomous verb," being known to all. To him are our thanks especially due for having drawn public attention to the present common signification and employment of the passive voice of all verbs, transitive or intransitive. I regret not having been able to quote more extensively from his admirable Mion-ċaint, as I have found that his spelling represents, in the majority of cases, literary convention rather than actual spoken usage. The most reliable examples occur in the late Patrick O'Leary's Sgéaluiðeaċt Ċúige Mumhan.

The Rev. J. M. O'Reilly—in my opinion the best writer that Connacht has produced for some time past—is my chief authority for the use of the forms in the West. Being a scholar, he naturally conforms, to a considerable extent, to a standard; but, from correspondence with him, I find that the instances quoted from his Óṁáio are in accord with the dialect of North Connacht (County Mayo, with portions of the Counties of Sligo and Roscommon). He writes to me as follows (from Tourmakeady, County Mayo):—"I have verified every form of the enclosed within the week among the various *relays* of workmen employed at a parochial building here. But I tell you this only to make you content that they are among the 'people'—Father O'Leary's

[1] I should add here, however, that Prof. Strachan, having made inquiries of Dr. Henebry, states: "According to Dr. Henebry, both forms are right."

Digitized by Google

'*native* speakers,' who *mean* autonomously—for myself, of course, they are as familiar to me as fresh air and water; but that was not what you wanted." This I have thought it necessary to quote for the special benefit of the contributor to the *New Ireland Review*, who is also a Mayo man.

The heading "Ulster" here scarcely means other than West Ulster (County Donegal), in which part of the country all the forms are constantly in the mouths of the native people, as constantly as in Munster. From East Ulster I have merely one solitary example (under 2), and even that not quite certain. This want may be due to the usage cá ɡnáu = cáċaɾ, &c., which exists there. Yet I have met two other undoubtedly impersonal passive forms in that dialect, viz., ċiocfaiḋe (Mon., Tyrone); ċiocṫaoi (Omeath), from ṫiġim, and ɾṫuanaḋ (= ɾṫaonaḋ? = ɾṫauaḋ), in níoɾ ɾṫuanaḋ leo, 'they halted not' (Neilson's *Dial.*, p. 74, 8), níɾ ɾṫuanaḋ ɲiú, *Z. f. Celt. Ph.*, Band ii., 154, 13.

In Scotland these forms would appear to be in very common use. The *Naigheachdan* of *Mac Talla* never fails to employ them. This I do not wonder at, for impersonal passive forms are, like *man sagt* and *on dit*, pre-eminently "news-words." The examples I give are from two random numbers of *Mac Talla*. The writer of the *Naigheachdan*, whilst deserving of all praise for his idiomatic bent in this respect, is hopelessly astray whenever he attempts the relative construction, with antecedent, and followed by verbal noun. He is not alone in this blunder; for one day I was surprised to see, in the leading article of An Claiḋeaṁ Soluiɾ, the following, or a similar phrase, staring me in the face: "an níḋ aṫáċaɾ aɣ ṡéanaṁ," such having really no coherent sense, as an níḋ does not stand in any grammatical relation, or connexion, whatever with what follows it. It is to be hoped that my quotations from the great Scottish writer Carsuel, and from the "Passions and Homilies," will show the writers of both *Mac Talla* and An Claiḋeaṁ Soluiɾ the error of their ways.

I now come to the forms themselves. In arranging the subjoined list, and numbering the contents thereof, I have been guided rather by a modern standpoint, as this appeared to me the most suitable for all the members of a comparative table of the kind. It was no easy task to arrange all to correspond; for usage in the Irish verb has shifted enormously, and is still

Digitized by Google

shifting. Etymological considerations will naturally be found to have prevailed. The forms in square brackets are indicative forms that have invaded subjunctive usage, owing to a general tendency in Mod. Ir. The only really distinct subjunctive form now commonly used is the present tense (with *ro-*), which is more often employed optatively than otherwise.[1] Quotations from Scottish writers under the third column appear in Roman type.

Examples.

In order to show clearly the kind of phraseology and idioms in which the impersonal passive is used, I have in some cases given more of the text than was absolutely necessary. Also, in quoting from published texts, I do not always follow the exact words of the translations.

O. Ir. 3. tádathar :—*hóre no-pridchim dúib-si, is hed dáthar* (i. e. *dtáthar* for *n-tathar*) *dom*, 'because I preach to you, therefore I am in evil plight,' Wb. 21 c 9; *is hed dáthar dún*; 'therefore we are in evil plight,' *ib.* 28 d 4.

3. and 4. *•fil(e)r :—*cf.* do-filter cucut ón rig do corcrad do tige 7 dot brit cuci ar éigin, 'people are at hand to thee from the king to wreck thy house and to bring thee to him by force,' YBL 91 b 29 (do-filter, from do-fil, 'is at hand,' cpd. vb.).

4. tádathar :—is tusa ingion hi Dulraine oca tádathar d'iarraid[2] frechnón hÉrend 7 Alban, 'thou art the daughter of Ua Dulsaine for whom there is searching throughout Ireland and Scotland,' Betham MS. 23, No. 10, p. 76, l. 16, R. I. A. (Sanas Cormaic, *voce* Fráll).

5. bithis :—*húare is hi fochidib bithir hi suidib*, 'since it is in tribulation that men are for them,' Ml. 56 b 15; *ocus bithir oca horairi*, 'and men watch him,' Cor. Gloss., *voce* Imbas forosnai.

5. bithes :—*is and asgniintar in charait, intan m-bither* in periculis, 'then friends are known, when men are *in periculis*,' Ml. 108 b 4.

5. rubthar :—*air métit ind huachta ní rubthar indib*,

[1] ', nior airigear riam 'radtear' 'ra céil rin. Deirtear 'radtear' agus 'radad' nuair a déintear guidhe."—Letter from Father O'Leary.

[2] [Other MSS. point to *occa tdthar cuinchid* as the original text.—J. S.]

Digitized by Google

'through the greatness of the cold, no one may be (= dwell) in them,' Ml. 94 b 23.

6. both :—ꝼoivid Cúċulaind aitherrach Loeg dia fil cia cruth mbotha irrin dúnad ocus im bo beo Ferb baeth, 'Cuchulaind sends Loeg again to learn what way things were in the camp and whether Ferbaeth was alive,' YBL 31 a 50–52.

6. both (rel.):—*céin both oc taisbenad na flede dóib*, 'while the feast was being spread for them,' Fled Bricrend, 12, 30 ; *céin both oc aurgnom dóib*, 'while they were being prepared for,' ib., 70, 8. [Altered from O. Ir. *céin m-bothae.*]

6. ro-both :—*is hed ro-m-both dom*, 'this is why I have been in evil plight,' Wb. 23 a 24 ; *is hed inso ro-m-both dossom*, 'this is why they were angry with him,' ib. 19 a 9 ; *amal ro-both and*, 'how things were,' Fled Bricrend, 16, 22 ; *gén ro-m-both ar in Tdin Bó Cúailgni i nHérinn*, 'whilst they were engaged in the cow spoil of Cuailgne in Ireland,' Táin bó Fraích, 47, 31 ; *ba maith ro-m-both friu*, 'they were treated well,' ib., 57, 20 [*cf.* an tráth táinicc ionam proinnigthe dona flógaib, 7 ro bot ag roinn 7 ag foccail forra, 'when the time came for the troops to dine, and food was divided and distributed among them,' Ann. F. M., A.D. 1554 ; also Trip. L., 32, 6].

6. ro-bod :—*ba dóchu lem són, is hed ro-m-bod dóib*, 'that seems to me more likely, that is why it was ill with them,' Wb. 5 b 31. [This is a mere orthographical variety.]

13. bethir :—*cia bethir oc far n-ingrim*, 'though they be a-persecuting you,' Wb. 5 d 33.

13. bether :—*cene mbether* in hac uita, 'while we are *in hac uita*,' Ml. 107 d 8 : *sechib grad i m-bether and*, 'whatsoever the condition be in which one is,' Wb. 10 a 18.

N.B.—Examples from texts other than the Glosses show a Mid. Ir. colouring due to the transcribers.

MID. IR. 3. atáthar :—*cindus atáthar annsin indiú ?* 'how are things over there to-day ?' Ais. M. Cong., 61, 1 ; *nach do muintir an fhir atáthar do chrochad duit-si ?* are you not [one] of the people of the man who is being crucified ?' Pass. and Hom., 3172[1] ; *amal atáthar ann*, 'as is now the case,' Togail Troi, 420, in Irische Texte, Zw. S., 1 Heft.

---

[1] Mistranslated thus : 'of the man who is being crucified *by thee*,' in Glossary, p. 906.

Digitized by Google

3. ꝼılʇeꝛ :—*cindus filter lat indiú?* 'how is it with you to-day?' Ais. M. Cong., 31, 25.

5. bíʇheꝛ :—*céin bíther oc a dénam*, 'while it is being done,' Pass. and Hom., 7441.

6. bádoꝛ :—*ocus feib rosíacht in sluagtech saindrud i m-bádus oc tinól na slóg*, 'and as he came to the very meeting-house where the hosts were being assembled,' Ais. M. Cong., 43, 22.

6. báꝛ :—*ní bás remi rían ní is messu*, 'things never were worse before,' Ais. M. Cong., 61, 3; *intan iarom bás oca anacul*, 'when he was being protected,' N. to Cóir Anmann, Ir. Text.

7. ꝓo-báꝛ :—*iss and ro-bás oc a cáiniud and*, 'it is then they were being *keened* there,' Fled Bricrend, 90, 11; *intan tra ro-bás occ tabuirt gráid espuic fair*, 'now when they were conferring the rank of a bishop on him,' Lives of the Saints from the Book of Lismore, 237; *ro-bás oc iarraid forru co ndernatis idpurta do na deeib*, 'it was being sought from them to offer sacrifices to the gods,' Pass. and Hom., 2342; *bói tra fer ele do'n popul Iudaide ro-bás d'iarraid fo'n cuma cétna*, 'there was also another man of the Jewish people who was being sought after in the same way,' Pass. and Hom., 2929; *co-ná-ro-gluais in hed ro-m-bás 'con batheis*, 'so that it moved not as long as they were at the baptism,' S. na R., 7563–4; ꝓo-báꝛ ono ıc ımbeıꝛc éıgne ꝼoꝛ lucc nᴀ cꝛíċe, 'now oppression was being exercised over the people of the country,' Vit. Moling (O'Don., p. 255).

7. ꝓᴀbuꝛ :—*do fhírinde imorro na nú-fhiadnaise icc a rabus tairchetul and in baithes*, 'but baptism belongs to the reality of the New Testament which they had been prophesying therein,' Pass. and Hom., 5768–9; *in foscad ir-rabus ann*, 'the shadow wherein they abode,' Trip. L., 6, 5.

10. beċheꝛ :—*ocus ní bether co bráth*, 'and never shall be till doom,' Ais. M. Cong., 61, 4 (see under báꝛ).

11. no-beċhe :—*ro-boí ica gellad dí no-bethe dia réir*, 'he was promising her that everything should be according to her will,' Togail Troi, 533 (Ir. T., Zw. S., 1 Heft).

13. beıċıꝛ (= *beċhıꝛ) :—uᴀıꝛ noco cᴀıꝛıꝛenn oílꝛe ın ċunnᴀꝛċᴀ ınolıgċhıg ó beıċıꝛ ocᴀ oggᴀuᴀıꝛıeo, 'for the legality of the unlawful contract cannot stand good when it is opposed,' Senchuꝛ Móꝛ, ii. 382. (An emendation has been made in this passage.)

13. beċhuꝛ :— céın beċuꝛ ocᴀ oénum, 'while it is being done,'

Digitized by Google

Senchuṡ Mór, ii. 36 (bis); cén beṫuṙ ocᵃ leṡiuṙ cuṙub ṡlán, 'as long as it is under cure until it is well,' ib. ii. 64; in aiṁiuc beṫuṙ ocᵃ leṡuṙ, 'while it is under cure,' ib. ii. 68.

EARLY MODERN.—1. *bíṫeaṙ:—[bíoḋṫaṙ ṫ'á ṫaṙṙaiṁṡ ᵃ ṡcoṁnuiḋe, 'let us be drawing them always,' Aiṙ. an Aṫaṙ Páṙaiṡ Uí Ḃṁiain, P. and P. of Munster, 316, 22. This should rather be classified under Munster; but as the example is from the later literature, and the piece in which it occurs not professedly dialectic, it is perhaps better included here.]

3. **atáthar**:—*urrnuidhe oile roimh tsearmóin and so atdthar do ghnáthugadh an Albain*, 'another prayer before sermon which is being used in Scotland,' Carsuel's Foirm na Nurrnuidheadh, 54, 1, &c.; *olc atdthar ann sin*, 'things are in a bad way with thee (*lit.* over there),' Voyage of Bran, 63, 23.

4. **fuiler**:—*as an tenguidh choitchinn ina bfuiler ag sgrìobhadh*, 'from the common language in which they are writing,' Book of Clanranald, in Rev. Celt., 176, 7.

5. bíṫeaṙ:—ṫá ḟeaḃaṙ 7 bíṫeaṙ liom, 'however well I am treated,' Ṫeaċt 7 Imṫeaċt an Ṡiolla Ḋeaṁaiṙ, G. J., No. 114, 484 a 20; ṡan a ḟioṙ aiṡe ṡuṙ ċum a ḃáiṙ a bíṫeaṙ, 'knowing not that it is for his death,' Prov. 7, 23, in Bedell's Bible; *anuair bíther ac dealugud an óir 7 an mianaigh*, 'when men separate the gold and the ore,' Gaelic Maundeville, 240, 138.

6. ṫo báṙ:—*uair do bás ac clodh Oisín ann*, 'for Oisin was being overthrown therein,' Cath Finntrága, 630.

6. **do bághas**:—*do bághas ag denamh marbha ortha ar gach taobh*, 'they were being slain on every side,' Book of Cl., 188, 6.

6. ṫo bíoḋṫuṙ:—cionnuṙ ṫo bíoḋṫuṙ aṡaiḃ ann? 'how did ye fare there?' Ṫóṁ. Ḋ. 7 Ṡ., 5, 20; ṫo bíoḋṫuṙ ṡo maiṫ, 'we fared well,' ib. 5, 21; ṫo bíoḋṫuṙ ṡo holc, 'we fared ill,' ib. 5, 24.

10. beaṫaṙ:—beaṫaṙ 'ṡom ċaoineaḋ ċoiḋċe, 'I shall ever be lamented,' Oss. Poem in G. J., Jan., 1899; *bethther co maith ris*, 'they will be good to him,' Gaelic Maundeville, 256, 171.

11. ṫo beiṫí:—naċ ḟuil ṫá ṫṙéine ṫo beiṫí aṡ a ċuṙ amaċ, 'that it doesn't matter how forcibly one would be ejecting him,' Ṫṙí Ḃ. an Ḃ., 99, 5 (in Appendix ix. wrongly referred to as 29, 5, and form erroneously described as 'imperf.').

E. MUNSTER.—4. ḟuilṫeaṙ:—ní'lṫeaṙ aṡ moladh ná aṡ cáineaḋ ḟiliḋeaċṫa an Ṡeaṙalṫaiṡ annṙo, 'we are not praising

Digitized by Google

or dispraising Fitzgerald's poetry here,' Introduction to Dánta Piarais Mhic Gearailt, by R. A. Foley (in Press).

5. bíotar:—t'réir mo dícheall ní bítear (pr. bíotar) buidheach diom, 'I do my best, but no thanks do I get,' G. J. No. 35.

6. do bíodh:—bíodh ana-mhaith di, 'she was very well treated' (R. A. Foley); bhíthead ag cur chraobh de Chonnradh na Gaedhilge ar bun, 'a branch of the Gaelic League was being established,' An Sléibhteánach, Nodlaig, 1903, 19 b 12; nuair a bíodh dá feoladh cum siubhail, 'when he was being led away,' An Sléibhteánach, Nodlaig, 1903, 17 b 7.

7. rabadh:—cear sí gur i dtig Riobáird a bí sé 7 go rabadh dá ceilt uirre, 'she thought he was in Robert's house, and that he was being hidden from her,' An Sléibhteánach, Nodlaig, 1903, 19 a 7; ní rabadar i bhfad go rabadh ar a dtóir, 'they were not long (so) until they were being pursued,' ib. 15 b 1.

15. do beidh:—agus beidhidhe buidheach díot, 'and you would be thanked,' G. J., *passim*.

W. Munster. 2. tádhar:—tádhar ar do dhi, 'people are lying in wait for you; tádhar im' dhiaidh go dian anoir, 'I am being pursued closely now,' An Buaiceas, 54, 26; tádhar chugainn, 'we are being approached,' ib., 65, 19; tádhar ar do thóir go te, 'you are being pursued hotly,' Cadhair Conroi, 34, y [tádhar go maith leis, 'he is treated well,' O'Don., p. 254].

2. tadharr:—tádharr 'á déanamh, 'it is being done' (S. Cork).

3. atádhar:—ní feadar-sa cionnus mar atádhar aca anois, 'I do not know how things are with them now,' Sg. Ċ. M., 91 y.

3. tádhar:—cionnus tádhar agat? .i. cionnus taoi? Sg. Ċ. M 112, 17; cionnus tádhar leat? .i. cionnus atá daoine duit—bhfuilid olc nó maith duit? ib., 112, 18.

3. tádharr:—cionnus tádharr agat? 'how are you faring?' Sg. Ċ. M., 31, 1.

3. tádhar:—ca fios nach dom-sa tádhar d'á fágaint, 'who knows but that she is being left for me?' Sg. Ċ. M., 93, 8.

4. fuilteadh:—an bhfuilteadh chugam? 'is anyone going to be at me?' Mion-chaint, I., 27; tearbántar dom go bhfuilteadh ar do thi, 'it is clear to me that some persons are lying in wait for you,' Mac Fhinghin Dubh, 16 x.

4. fuilthior:—mar deirtior ná fuilthior nó-mhaith ag an gcuid

Digitized by Google

ıṙ ṙeáṙṙ aca annṙúo, 'for it is said that the best of them there are not faring very well,' Sg. Ċ. M., 34, 7.

6. oo bíoċaṙ (oo bíċeaṙ):—maṙ a bíoċaṙ aṙ a aċaıṙ ṙoımıṙ, 'as was the case with his father before him,' Mac F. O., 18, 30; an lá a bíċeaṙ ag cuṙ an ṫreanouine, 'the day the old man was being buried,' Fıonn 7 Loṙcán, 54, 9; an lá a bíċeaṙ a' cuṙ, 'the day she was being buried,' ib., 54, 18; bíċeaṙ go maıṫ linn, 'things went well with us,' An b., 83, 18.

6. oo bíoċaṙṙ:—o'ıaṙṙuıġ cıonnuṙ oo bíoċaṙṙ aıġe, 'he asked how he fared,' Sg. Ċ. M., 30, 4; nuaıṙ bíoċaṙṙ ag gabáıl ċaṙ an mboċáınín, 'when the cottage was being passed,' ib., 77, 23; nuaıṙ ceangladh an Dall boċt 7 bíoċaṙṙ aṙ bṙuaċ é caıṫeaṁ ı gcoṁleaċan na ceıneaḋ oeıṙge, 'when the poor Dall was bound, and he was about to be cast into the middle of the blazing fire,' ib., 81, 2.

7. naḃċaṙ:—an naḃċaṙ ag glaoḋaċ oṙṫ ınoıu? 'was there anyone calling you to-day?' Mıon-ċaınt, I., 27; ċṙom an Sleagánaċ aṙ ġeaṙán go cangcaṙaċ go naḃċaṙ ṙó-ċṙuaıḋ aıṙ, 'Shelbourne began to complain peevishly that he was being treated too harshly,' Mac F. O., 15, 21.

7. naḃċaṙṙ:—ṙíl cóıṙ-máıṙeaċ go naḃċaṙṙ ı n-a ċoṁaıṙ ṙéın leıṙ, 'he thought right or wrong that somebody was lying in wait for himself also,' Sg. Ċ. M., 76, 17.

10. beaṙaṙ:—beıṙóṙaṙ ċugaṫ, 'they will be at you,' Mıon-ċaınt, I, 26.

10. beıṙeaṙ:—an mbeıċṙeaṙ ag cuṙ ıṙteaċ aṙ Mac Fınġın Duıḃ aṙ ball, 'will Mac Finghin Duib be encroached on by-and-by?' Mac F. O., 18, 29; nı beıṙóṙeaṙ ouan oṙṫ, 'people, authorities, &c., won't be severe on you,' G. J., Mı na Noulag, 1899 (James Fenton, Kerry); beıṙóṙeaṙ nıoṙ oéıne aṙ mo ċı, 'they will be more sharply in wait for me,' An b., 54, 28.

11. oo beıṙıḋe:—nı beıṙóṙıḋe ouan aıṙ, 'he would not be severely treated' (J. Fenton, G. J., Mı na Noulag, 1899); oo beıṙóṙı ollaṁ amáṙaċ, 'we would be ready to-morrow,' Mıon-ċaınt, I., 26.

12. beıṙıḋe:—ċugaoaṙ ṫamall eıle o'á léaṙaḋ go naıḃ ṙé ag búıṙṙeaċ agur ag béıcıġ maṙ leanḃ lomnoċtuıġṫe go mbeıṙóṙıḋe ag a ṁaṙṫáıl le ṙlaıṫ, 'they spent another while pounding him until he was roaring and bawling like a naked child whom one would be beating with a rod,' Sg. Ċ. M., 25, 7;

Digitized by Google

tá 'ṡiot aiṫe go maiṫ ná beiṫiṁe ṁó-buiṫeaċ de, 'he knows well that we would not be too thankful to him,' Caṫair Conroí, 35, 25.

13. [beiṫear]:—ní ḟada go mbeiṫear aṫ briaṫ air, 'he'll soon be caught' (letter from Fr. O'L.).

14. raiḃtear:—"ar do ṫóir go raḃtear!" 'pursuing to you!' (letter from Fr. O'Leary).

15. do beiṫí:—go dtiocfaiṫe ar an táirṫiġ marar do beiṫí aṫ gaḃáil ṫar an nduṁur ada, 'that people would come to the threshold when they would be passing their door,' Sg. Ċ. M., 77, 19.

16. beiṫṫí:—le heagla go mbeiṫṫí ar na marḃṫaiḃ maola léiṫi dá ṫeargaiḃ, 'for fear that people would be constantly blaming her (*lit.* would be on the bald killings with her?) as a result of it,' Sg. Ċ. M., 18, 16.

16. beiṫí:—ḟaoilear go mbeiṫí(ṫe) 'n-ár nduaiṫ go tapaiṫ, 'I thought that somebody would be after us quickly,' An Buaiceas, 58, 11.

S. Connacht.—3. tá'r:—naċ ṙṙuideaṁlaċt 7 ḟearaṁlaċt tá'r aṫ iarraiṫ ċur inr na daoiṁiḃ? 'is not this the aim, to inspire the people with spirit and manliness?' Mion-ċoṁrá, p. 75.

5. biṫeas:—biṫeas dá hoibriuġaḋ mar ṙin nó go nṫéantar mion mioṫlóġ di, 'it is so worked until it is reduced to pulp,' Diarmuid Donn, in An Claideaṁ Soluis, Jan. 9, 1904.

6. biṫeas:—an luaċ a biṫeas a ḟáġail ar ṫalaṁ, 'the price which was being got for land,' Buaċaillín Tuaiṫe, in An C. S., Samain 28, 1903.

8. biṫí:—muna bráġaḋ na tiġearnaí aċt cior ċúig mbliaḋna déag anoir ó na tunóntaíḃ, beaḋ an oireas asa ir biṫí a ḟáġáil inr na bliaḋantaíḃ atá caiṫte, 'if the [land]lords only got fifteen years' rent now from the tenants, they would have as much as used to be got in past years,' Diarmuid Donn, in An C. S., Samain 28, 1903.

10. beiṫeas:—do réir mar beiṫeas aṫ baint leas arta, 'according as people will be deriving benefit from them,' Mion-ċoṁrá, in Réamrá, 2nd par.

11. beiṫí:—baḋ ċeart uiṁir na mbliaḋanta a laġuġaḋ go maiṫ ra tairgirt a beiṫí a ṫaḃairt do'n tiġearna, 'the number of years should be well reduced in the offer being made to the landlord,' Diarmuid Donn, in An C. S., Samain 28, 1903.

Digitized by Google

12. beirbe :—ní'l fiaṡaċ ó Ṡionnainn go trái ġ naċ mbeiṫ-fiḋe ann (*leg.* aġ) tráċt ar 'Liam, 'there is no hunt from the Shannon to the shore that people would not be talking about Leeam,' Dr. Hyde's *Raftery*, 164, 6.

N. CONNACHT.—2. táṫar :—táṫar 'ga fgrúdugaḋ, 'they are being examined,' Fr. O'Reilly's Dráiḃ or cionn cuirr an Aṫar Ó Gnáṁna, An Claiḋeaṁ Soluir, Oct. 3, 1903.

5. bíṫear :—ní mar faoiltear bíṫear, 'not as is thought it be's' ('be's' = do things be, does it happen), proverb quoted in Bráiṫre Árláir, a story given in Dr. Hyde's *Religious Songs of Connacht*, published in the *New Ireland Review*. (The Munster form of the proverb is ní mar a faoiltear a cinntear; and in Ulster it is ní mar faoiltear bior.)

6. bíṫear :—nuair a connaic Gearóid an t-éagcóir bíṫear a ḋéanaḋ, 'when Gerrot saw the wrong that was being done,' Beaṫa Aoḋa Uí Néill, prize piece of Comp. 10 of 1903 Oireachtas (in Press); nuair a bíṫear ḋ'á n-iomraḋ, ḋubairt fear an báid le Baill-dearg go mba ball de fhloċt Uí Ḋomnaill é, 'when they were being rowed, the boatman said to Baill-dearg that he was one of the progeny of O'Donnell,' ib.; cuireaḋ amuġa a dtreoruiḋe 7 bíṫear 'gá gcioḃáil[1] ó árdán go hírleán 7 ó lag go boġaċ i ndorċadar na hoiḋċe, 'their guides were set astray, and they were being knocked about from high land to low land and from hollow to bog in the darkness of the night,' ib.; nár b'iongantaiġe 'ná fin an túr buinne bíṫear a ċur faoi ċeangaiḋ 7 creideamh Eilíre i n-Oileán na Naoṁ? 'wasn't the foundation (lit. beginning of edifice) which was being laid for the tongue and faith of Elizabeth stranger still (*lit.* than that)?' ib.; agus mar aguirin, bíṫear le ré ċéaḋ acra baint ar talaṁ na dtreaḃ ċoir an Uirġe Duiḃ le dúnḋuirt Mountioi 7 Charlemont a beaṫuġaḋ, 'and in addition, 100 acres were to be taken from the tribal lands beside the Blackwater for the support of the forts of Mountjoy and Charlemont,' ib.; agus de bárr an iomráiḋ fin bíṫear le n-a ngabail, 'and on account of that talk they were going to be arrested,' ib.

7. raḃṫar :—hinnirġeaḋ do Aoḋ Ó Néill roiṁ ré go raḃṫar le n-a ġabail, 'Hugh O'Neill was told beforehand that he was to be arrested,' Beaṫa Aoḋa Uí Néill; mar ċeap ré go raḃṫar

[1] Cf. Lá ir fiċe 'gá gcioḃáil ar an braiġe; also in Beaṫa Aoḋa Uí Néill.

Digitized by Google

ag déanamh éagcóir gráidte ar Aodh, 'for he thought that galling injustices were being done to Aodh,' ib.

9. bítí :—ní bítí ag fúil le tabaid uaid fúd ó foin amach, 'nothing would be (used to be) expected from him (that man) thenceforward,' Fr. O'Reilly's Óráid.

10. béidtear :—tá an fear 7 an bean anoir ag cur aithne ar a chéile 7 faoi cheann tamaill béidtear dá bpósadh, 'the man and the woman are now making one another's acquaintance, and in a while their marriage will be taking place,' G. J., No. 112, p. 63.

10. béidhear :—béidhear ag caint ar "Gaedhilg ó'n gCliabhán," "Gaedhilg ó dúthcar," 7 ag caitheamh dhíobhsear ar Gaedhilg "na Scoláirí," '"Irish from the cradle" and "Irish from heredity" (native Irish) will be talked about, and disesteem will be cast on the Irish "of the scholars,"' Fr. O'Reilly's Óráid.

ULSTER. 1. bítear :—bítear ag gabail dó, nuair a thiocfar fé thart, 'let it (the work) be a-doing, when he (the inspector) comes round'; bítear ag tógáil na gcloch seo ar a' bealach, nuair a thiocfar fé thart, 'let these stones be being lifted out of the way, when he comes round' (this and the preceding example are from Mr. James Ward of Tory Island).

2. tátar :—tátar ag múineadh na teangadh go maith in gcoltaibh an Tearmoinn, 'the language is being well taught in the schools of Termon,' Séamus Mac an Bháird, Prog. of Proc., Árd-fheis, 1903; tátar ag teagasg stáir na hÉireann in gcoil amháin ar fé gcoltaibh, 'the history of Ireland is being taught in one out of six schools,' ib.; tátar 'gá teagasg inr na gcoltaibh go huile, 'it is being taught in all the schools,' ib.; tátar ag múineadh na Gaedhilge ar feadh dá uair go leith fa threathmain, 'the Irish language is being taught for two hours and a half in the week,' ib.; tátar ag buint an féir, 'the hay is being mowed,' Craig's Gr., p. 108; tátar d'á mbuint, 'they are being dug,' ib.; tátar ag obair, 'that signifies that there are *a number of people* working' (P. M'Creanor of Maghera, Co. Derry, in a letter from Mr. Louis Walsh).

4. fuileas :—'fé mheasaim gur tusa an fear ós a bhfuileas 'fa tóir 'na dhéidh, 'I think that you are the young man after whom they are in pursuit (or who is being pursued),' Peter Walsh's Fan ar an bhaile 'mo chomhair, in Cláirseach na nGaedheal, Cuid III.

Digitized by Google

6. bíṫeaṛ :—bíṫeaṛ aʒ cuṛ na bṛṛéaṫaí, 'the potatoes were being set,' G. J., Mi na Noulaʒ, 1899, p. 63; 'ná bíṫeaṛ le ṛaoa ʒo leóṛ roiṁe ṛin, 'than was the case for a long time enough before that,' S. M. an Ó. (see above); bíṫeaṛ aʒ buinṫ na bṛṛéaṫaí, 'the potatoes were being dug,' Craig's Gr., p. 108; bíṫeaṛ le mé ṁaṛḃaḋ, 'I was going to be killed' (heard from Mr. James Ward in conversation).

7. ṛaḃṫaṛ :—ʒo ṛaḃṫaṛ aʒ laḃaiṛṫ i bṛaṫ níoṛ mó ʒaeḋilʒ', 'that far more Irish was being spoken,' S. M. an Ó. (see above).

8. bíṫí :—bíṫí aʒ ṫeanaṁ aṁṛán aṛ an ḃaile ṛ' aʒainne, 'songs used to be a-making in *our* townland (or place),' Mr. Neece M'Coal, resident in Donegal (heard in conversation with him).

9. bíṫí :—ʒoṫ ċuiʒe (*pron.*, ʒo-ṫuiʒe) náṛ ḟan tú maṛ bí ṫo ṫaoiní 'ṛan áiṫ naċ mbíṫí ṫ'á ṛuaʒaḋ ? 'why didn't you remain along with your people where they used not to be hunted?' (a line of the 1st stanza of the ballad on the execution of James Murphy, as obtained from a native of Kilcar, Co. Donegal).

10. béiṫeaṛ :—ní ḃéiṫeaṛ ṫ'á mbuinṫ ʒo ṫeo, 'they will never be a-digging,' Craig's Gr., p. 108.

11. ḃeiṛiṫe :—ḃeiṛiṫe ṫ'á ṛáiṫ, 'people would be saying,' G. J., Mi na Noulaʒ, 1899, p. 63 (used in conversation by Éamonn óg Mac an Ghoill, a native of Glengesh, Co. Donegal).

14. ṛaḃṫaṛ :—ʒo ṛaḃṫaṛ ṫ'á ḃuaḋaḋ i mbáṛaċ, 'may he be getting a beating to-morrow' (from Mr. James Ward); ʒo ṛaḃṫaṛ ṫ'á ṫóʒaḋ aṛ leaṫaḋa loma ṫeaṛʒa i ḃṛíoṛ-íoċṫaṛ iṛṛinn, 'may he be a-burning on the bare red flags of the very bottom of hell' (a curse current in Tory Island and elsewhere in Co. Donegal).

16. beiṫí :—muṛ mbeiṫí ʒo maṫ ṫó, ní ṛaċaḋ ṛé ann, 'if he were not well treated, he would not go there' (from Mr. B. O'Keeney, a native of the parish of Ardara, Co. Donegal); ṫá mbeiṫí aʒ baint aṛ, baḋ ḟoiṛiṫ ʒo mbéiṫeaḋ ṛé ṛaiṫṫe, 'if we were taking out of it, it would soon be spent,' G. J., Aibṛeán, 1898, p. 192 b 40; ṫiaḃal ṛaʒaṛṫ a ṫeanṛaiṫe ṫe, ṫá mbeiṫí aʒ ṫóiṛṫeaḋ léiʒinn iṛṫeaċ i n-a ċionn le ṛiolúiṛ, 'no priest would ever be made of him, even if learning were being poured into his head with a water-funnel (*filler* or tun-dish)' (heard by Mr. James Ward somewhere in the Glenfinn district, Co. Donegal).

SCOTLAND. 2. **thàtar** :—*thàtar ag gearain gu mòr*, 'much

Digitized by Google

complaint is being made,' *Mac Talla, Naigheachdan*, Ogust 8, 1902.

3. **athàtar**:—*na tuarasdail a thàtar a' pàigheadh*, ib. (construction ungrammatical) = Ir. na tuarastail atáthar do díol, 'the salaries which are being paid'; *aon de no biastan sin a thàtar a' faicinn* (also ungrammatical), 'one of those serpents that people see,' *M. T.*, Iulaidh 25, 1902. (The Scottish *scholars* do not now appear to know the construction required in relative clauses like these, though Carsuel did thoroughly, *v.* Early Modern).

4. **(f)eilear**:—*ach thà e ro-choltach gu bheilear* (= *bhfeilear*) *ann an iomadh cearna a' fàs suarach uime*, 'but it is too evident that in many places people are getting indifferent about it,' *M. T.*, Ogust 8, 1902; *cha 'n eilear* (= *fheilear*) *idir a' deanamh tàir air na ban-sgolairean*, 'no one at all is blaming the female teachers,' ib.

5. **bithear**:—"*Micheal*" *o 'm bithear a' faighinn litir an dràsda 's a rithist*, '"Michael" from whom a letter is received now and again' (= 'occasionally'), *M. T.*, Iulaidh 25, 1902.

6. **bhàtar**:—*am feadh 's a bhàtar 'ga ghiulain*, 'whilst he was being carried,' *M. T.*, Ogust 8, 1902.

13. **bithear**:—*cha bhithear saor o pheacadh*, 'there wanteth not sin,' Highland Society's Dict., I., 26. ('Subjunctive' would be the classification of Scottish grammarians in this case, but it may really be an example of 5).

Additional Notes.

O. Ir. 6. **ro-both, ro-bod**:—This appears to have its modern reflex in do bíod of the Deisi dialect, through **ro-bad*, **ro-bád*: cf. 1 sing. act., do bádar; 1st pl., do bámair, &c., of the early modern period, now do bíor, do bíomair, &c.

14. **rubthar**:—Prof. Strachan, in a communication to me, remarks: "If, in the indicative, rubthar could come from -robither, it might come in the subjunctive from -robether. One would certainly have expected in both -ruibther; but I have come across a good deal that is strange in the palatalization and depalatalization of consonants. The whole matter wants a thorough investigation."

Digitized by Google

MID. IR. 6. **ro-bás** :—from this comes the modern form do bíodar (do bídear), through **ro-bádus*, **ro-báthas* (see remark on *ro-both*). The *-s* is due to the influence of the forms found in dental stems, e. g. *ro-fess*, *do-cuas*, &c.

EARLY MODERN. 4. **fuiler** :—a coincidence, as will be seen, with one of the forms used in West Ulster.

5. *bídir
9. *beadaid
13. *beidir

} As I have noted the occurrence of absolute forms of other verbs in texts belonging to the end of the sixteenth century, I am obliged to include these in the paradigm.

E. MUNSTER. 2. dádar, which coincides with the Scottish form, belongs especially to the Dungarvan district, where dá = Sc. *thà* also occurs. Tárar is heard there too, but belongs rather to other portions of the old Deisi territory ; with it cf. the Co. Waterford surname Sruthán, which is pronounced Srurán and anglicised Byewater. Tátar is used in portion of East Cork.

6. bíod, and 7. radad are pronounced respectively bíog, radag. Should the O. Ir. form of the latter turn up, it could scarcely differ ; for *ro-both*, *ro-bod* clearly point to an enclitic form **robad*, **rubad*, or **rabad*.

W. MUNSTER. The forms in -rr belong to South Munster (Berehaven, Skibbereen, &c., districts). They arise in two ways : (1) by the addition of -r to -r forms, (2) by the insertion of -r- in -r forms. Sometimes in (1) the r usurps the place of the -r- altogether, as in tátar for tátar. This, however, does not extend to 1 and 5. As to ruiltear, t after l is not aspirated in West Kerry.

14. raibtar :—The -b- is fully pronounced in South Munster, not slurred over as is usually the case ; raib-, *pron.* rev, as in the active voice.

S. CONNACHT. We find here a preference for unaspirated slender t in bítear, bítí, &c. ; hence in 16 one would expect beití (beitcí), as in South Munster.

6. bídear is pronounced bírear, owing to a peculiarity of the dialect, which is rather fond of giving d and g the sound of b, and consequently making dt, gt = r in sound, *e. g.* guide pron. guibe, eidean pron. eibean, trágad pron. trád, togta pron. tora, doruigte pron. druire, &c. The -d- of bídear is probably the echo of that of the early mod. do bíodar.

7. raibtear pron. rairear (reirear).

Digitized by Google

N. CONNACHT.—The t-forms are all from Fr. O'Reilly, who may be said to reside on the borderland between N. and S. Connacht. As to 6 and 7, he writes as follows:—"bíteas and bíteas, nabtas (*rough[f]uss*) and nabtas (*rougher*) mean exactly the same, and are used indiscriminately here (in Mount Partry), a very fine Irish-speaking district. I have tested them specially in several district villages of people, and with the oddest and out-of-the-wayest sort of folk. What they would say is, that they were exactly the same—as, of course, I knew well—word, agus an miniughadh céadna leo, acht gur fearr le dhream de na daoinibh leathan acu, agus le daoinibh eile an leathan eile."

ULSTER.—Here we find the -n substituted altogether for -r in 6 and 7. It is heard also in cuadtan, fuadtan = do cuadtar, O. Ir. do-chúar. On the other hand, tainicear = *Muns.* do tánghadar, tánag; *Early Mod.* tángar. The origin of the -n is a puzzle to me, unless it be an intrusion from the pres. and fut.

14. nabtar is used after mur (muna), as well as optatively.

SCOTLAND.—6. *bhàtar*:—The hardening of the *-t-* probably shows the influence of *thàtar*.

5. *bithear*
8. **bhiteadh*
9. **biteadh*

} Not recognised in Scottish grammars, but there is a clear example of 5 at least in *Mac Talla.*

PRESENT STANDARD.—The heading should rather be *Forms that should, historically and analogically, be used as a standard,* the common tendency being to write 'hamletically,' to quote Fr. O'Reilly again. It is to be hoped that the great variety of provincial forms will make it evident to all writers that a standard is a necessity. To the student of linguistics this diversity is interesting, but to the *littérateur* rather embarrassing.

I cannot conclude without thanking all who have so kindly assisted me in filling up the gaps that at first existed in some paradigms. In the domain of O. and Mid. Ir. Prof. J. Strachan has most generously resolved my frequent doubts about asterisked forms, and, indeed, saved me from error in one or two instances. For E. Munster I shall mention the names of Messrs. Patrick O'Daly, Gen. Sec., Gaelic League, James Morrissey, and R. A. Foley. Fr. O'Leary has very kindly answered some troublesome queries. I again thank Fr. O'Reilly

Digitized by Google

onnacht.

tá'r

ar, tá'r

r

n, bíocar,
bíteas

ar, -eas

ci

ci

beiti

beiti

n], [bítea

beirbe]
[beirbe]

'n chaill

as nabt

N. Connacht.	Ulster.	Scotland.	Present Standard (Ir.)
bíteaṙ, bíċeaṙ	{ bíteaṙ / bíċeaṙ }	bìthear, bìtear	bíteaṙ
ṫáċaṙ	ṫáċaṙ	thàtar	ṫáċaṙ
[a]ṫáċaṙ	[a]ṫáċaṙ	[a]thàtar	aṫáċaṙ
ṙuilċeaṙ	{ ṙuileaṙ, / ṙuilċeaṙ }	(f)eilear, -eas	ṙuilċeaṙ
bíteaṙ, bíċeaṙ	{ bíteaṙ / bíċeaṙ }	bithear	bíteaṙ
bíċeaṙ, bíċeaṙ	bíċeaṙ	bhàtar	{ do bíoċaṙ / (do bíċeaṙ)
ṙaḃċaṙ, -aṙ	ṙaḃċaṙ	robhar, -as	ṙaḃċaṙ
bíṫí, bíċí	bíċí	*bhiteadh	do bíċí
bíṫí, bíċí	bíċí	*biteadh	bíċí
béiṫċeaṙ, béaċaṙ	béiṫċeaṙ	bitear, bithear	{ beaċaṙ, / beiteaṙ }
béiṫċí, béiṫṙiḋe	beiṙiḋe	*bhiteadh	do beiċí
béiṫċí, béiṫṙiḋe	beiṙiḋe	*biteadh	beiċí
{ [béiṫċeaṙ], / [bíteaṙ, bíċeaṙ] }	[béiṫċeaṙ]	*bitear, *bithear	{ beiteaṙ, / beaċaṙ }
ṙaḃċaṙ	ṙaḃċaṙ	*robhar	ṙaḃċaṙ
beiċí	beiċí	*bhiteadh	do beiċí
beiċí	beiċí	*biteadh	beiċí

? 'what ails the old woman?' Trip. L., p. 28, l. 17.

ed.

Digitized by Google

for his information about Connacht usage. Mr. James Ward, of Tory Island, whose colloquial power over his own form of the Northern variety of Irish is really wonderful, has also earned my thanks. For the Scottish paradigm I have no obligations to express; hence it is the weak point of the list. The various grammars of Sc. Gael. have not helped me in the least, for I have found them insufficient and antiquated. The same remark applies to the Irish grammars (my allusion is to Mod. Ir.), with the single exception of that of the Christian Brothers. One would think from them that this form was fragmentary, or defective, whereas it is used in all the tenses. Finally, it will be seen that Manx is not included in the table. I have not noticed the usage in the dialect, but my search, if such it can be called, has been very meagre indeed.

J. H. LLOYD.

Howth.

Digitized by Google

"Gaib do chuil isin charcair."

i nGaedilg nuaid:

THESAURUS PALÆOHIBERNICUS, II. 290.

Gaib do cúil ingr an gcarcair : ni duit-re clúm ná conaid ;
Truag roin a briollta bacal : dlúd ort an trnacair donair.

"Pangur bán."

i n-Gaedilg nuaid:

THESAURUS PALÆOHIBERNICUS, II. 293.

Mise agus Pangur bán : Ceadtar dinn le' gnó de-gnát ;
Bionn a meanma-san le reilg : Mo meanma féin lem' éin-ceird.

Caraim-se gor ir ciúnar : im leabrán do léig-sgrúdad ;
Ni formoad liom Pangur bán : Caran féin a céird macán.

Nuair a bimid—scéal gan scís : ingr an dtig i n-ár n-éin-dís,
Bionn againn gan chíocnad cleas : nid le ngléirtar ár ngliceas.

Gnát uaireanta ar gcreagaib gal : go leanann luc dá lion-san;
Tuiteann trát im. lion-sa féin : so-ceirt deacair le do-céill.

Caiteann-san ar suid balla : a suirc léire lúthmara ;
Caitim féin le sál seara : mo suirc signe nó-geala.

Bród do-san le déine dul : nuair innlann luc n-a géar-chub ;
Nuair tuigim ceirt deacair dil : dam-sa ceana 'r cúig átir.

Diod gurb amlaid dúinne gnát : ni bacann cád le' compáin ;
Mait linn araon gné ár gcleas : cád in aonar len' aoidneas.

Cumar mait aige-sean tá : ar gnó do-gní gach éan-lá ;
Ar deacair do déanam glé : deag-máigirtir sead mise.

Mise.

TÓRNA D'AISTRIG.

Digitized by Google

DANIEL HÚA LIATHAIDE'S ADVICE TO A WOMAN.

THE following poem has already been edited and translated by Windisch in the *Berichte der Königl. Sächs. Gesellschaft der Wissenschaften*, 1890, p. 86, from the copy in the Book of Leinster, p. 278 a; but the discovery of another copy containing some important variants as well as an additional stanza will justify a new edition. This second copy is found in the Trinity College MS. H. 3. 18, p. 731 (paper).

Daniel húa Liathaide is called abbot of Cork and Lismore by the Four Masters, according to whom he was mortally wounded in A.D. 861. The language of the poem, if purged of certain Middle-Irishisms (such as no ġṙáıʋem (3) for O.-Ir. no ṙáıʋem, ƽıƽɾᴀ (6) for ƽıƽɾe, coımʋıu (ib.) for coımʋıʋ, ɾıᴀʋᴀ (ib.) for ɾıᴀʋᴀıc, áıƽ-ɾıu (7) for áıƽċe or áıƽċe-ɾıu) and restored to an earlier orthography, may well be that of the ninth century.

My rendering will be found to deviate in several details from that of Windisch. In the second stanza the reading máꞇbeṙı (*i.e.* má ᴀꞇbeṙı) reduces the number of syllables to the requisite seven; while, in the last half-line, neɾɾu ᴀṙ has to be read with synizesis. It is evident from Windisch's remarks that the scribe of the Book of Leinster, or a corrector, has altered the faulty ʋál in the second stanza to ɾáʋ, though this does not appear in the facsimile.

KUNO MEYER.

Digitized by Google

Atrubairt Daniél húa Liatáine airdinnech Lirmóir oc a guide din[1] mnái. Éirem ro ba anmchara dí-ri, bái rí immorro oc a tochlugud-rom. Ir ann arbert[2] rom :—

1. "A ben, bennacht rort! ná ráid!
imráidem dáil [m]brátha búain:
atá erchra ror cach dúil,
atágur dul i n-úir n-úair.

2. "Imráidi báir cen brig mbúi,
ir ruaichnid ní gáir fritgni,[3]
máthair-siu[4] bid rád[5] fár,
bid nessu ar mbár siu 'marbi.

3. "A n-airchend fil ar ar[6] cinn
bad mebor linn, étim[7] ngand,
sund cia no[8] chráidem in Rig,
batin aithig ir[9] tír thall.

4. "Richid ní renaim ar chol,
dam adrithir[10] cia dogner,
ní nád faigbe-su[11] iar sin
ní tabra[12] ar ben, a ben.

5. "Léicc[13] úair inni condat-fil,
do[14] cuit in-nem nachar-ben,
ror ráeram n'Dé éirig dot tig,[15]
bendacht úaim-si beir, a ben.

6. "Merre[16] tussu, tussu mé,
águr, áigde fiada fó,
guid-si, gigra[17] in Coimdiu cáid,
a ben, ná ráid ní ar[18] mó.

---

[1] don L. [2] *sic* L, ox. H. [3] *sic* H, frisgni L. [4] *sic* H, inn-atbersiu L. [5] *sic* H, dál corrected into rád L. [6] *sic*, H, a L. [7] *sic* L, eraim H. [8] om. H. [9] isi H. [10] *sic* L, damacridir H. [11] *sic* L, nat fogba-siu H. [12] *sic* H, thabro L. [13] L omits this stanza. [14] di H. [15] dit tig H. [16] misi H. [17] *sic* L, gegra H. [18] ara H.

Digitized by Google

TRANSLATION.

Daniel Ua Liathaide, erenagh of Lismore, spoke these verses when a woman was entreating him. He was her confessor, but she was soliciting him. 'Tis then he said:

1. "O woman, a blessing on thee! do not speak!
Let us meditate on the doom of eternal judgment!
Perdition hangs over every creature,
I fear to go into cold clay.

2. "Thou meditatest folly without lasting value,
'Tis clear that it is not wisdom which thou servest,
If thou speakest, it will be empty talk,
Our death will be nearer before it come to pass.

3. "The end which awaits us
Let us remember! a short journey!
If here we aggrieve the King,
We shall[1] rue it in yonder land.

4. "I will not sell Heaven for sin!
It will be paid back to me[2] if I do it,
That which then thou dost not find
Thou shalt not give for a woman, O woman!

5. "Cast from thee that which thou hast,
Thy share in Heaven do not sell,
In God's safeguard go to thy house,
A blessing from me take, O woman!

6. "I and thou, thou and I,—
I dread, dread *thou* the good God,
Pray *thou*, *I* shall pray the holy Lord,
O woman, say no more!

---

[1] With *batin*, 'we shall be,' compare *atin*, 'we are': atin budig de, YBL 129 b 23.

[2] Cf. *adfither*, pass. fut. of *ad-fenim*. Wb. 20[b] 7: portabit iudicium .i. digail .i. adfether dó, 'there will be retribution to him.'

Digitized by Google

7. "Ná[1] bí-siu ar seilg neich nach maith,
dáig not-chuirse in Flaith ar cel,
áig-siu, agus Críst cen chin,
ná so lámur tríst, a ben!"

"Bid fír ón," ol sisi. Ro fleacht sí for a bith-dénma-som in eret so bói i mbethaid.

[1] H omits this stanza.

Digitized by Google

7. " Be not on the chase after what is not good,
Since the Prince will put thee to death;
Dread *thou*, *I* dread Christ without sin,
Whose malediction I do not risk,[1] O woman!"

" Thus it shall be," said she. She bent her knees because[2] he was ever pure[3] as long as he was alive.

---

[1] For the construction compare *mac mnd ndd festar céle*, 'the son of a woman whose mate will not be known,' Imram Brain, 26.

[2] *for* = *ar*.

[3] Cf. airchindech doairngair a bith-dénma .i. a bith-glaine, Laws v. 124, 3; and see O'Dav. 757 (Archiv ii. p. 321).

Digitized by Google

Cáilte cecinit.

BOOK OF LEINSTER, P. 208 a.

IN spite of the archaic flavour of its language and the numerous glosses with which the scribe has furnished it, the following poem cannot be much older than the manuscript in which it is found, that is to say, the first half of the twelfth century. This is shown, among other things, by several of the verb-forms and by the use of niad as a monosyllable. It belongs to the same class of compositions as the Ossianic poem beginning ·Tuilsitir mo deisea súan published by Windisch, *Irische Texte*, i., p. 162, in which rare words of béla na filed are used instead of gnáthscela.

KUNO MEYER.

Cáilte cecinit.

1. Bec innocht lúth mo dá lúa,[1]
   so fetar mo chorp ir cúa :
   so so maith sith adám seno[2]
   noco[3] tósiacht in Tálceno.[4]

2. Rop-sa chsib mo dá ulaig,[5]
   adám áed[6] im' chalb[7] culaig,[8]
   adám braicc[9] conbiatair baiob,
   nisrsat [m'] aisim[-si] can ulaig.

3. Ra luidin[n]-se de marcaib,
   ar arrg[10] niad[11] forsam forcail,
   dobersind culu[12] ar gart[13] sind,[14]
   forsam grind grind si harcaib.[15]

4. Mirri ir Oissín mac Find,
   forsat comchuibde ar ceta,
   ar ngnima forsat mára,
   ar mbágu sarsat beca. b.

---

[1] .i. mo dá choisse [2] .i. mo dám chorr [3] naco Facs. [4] .i. Patric
[5] .i. mo dá choisse [6] .i. adám fúil [7] .i. im chind [8] .i. coméitsat
[9] .i. adám lám [10] .i. láech [11] .i. tréntes [12] .i. comét
[13] .i. ar einech [14] .i. proprium [15] .i. si harcaib

TRANSLATION.

1. Small to-night the vigour of my heels,[1]
I know that my body is flesh[2]:
Good was the running of my feet,
Until the Adze-head[3] came.

2. Swift was I on my feet,
In my head my eyes kept ward,
My arms were wont to feed the carrion crow,
My weapons were not without a shout of triumph.[4]

3. I used to ride[5] on steeds,
Over any champion I prevailed,[6]
I used to guard the honour of Finn,
Fierce, fierce I was in straits.

4. I and Oisin the son of Finn,
Our blows were dealt in unison,
Our deeds were great,
Our boasts were small.

---

[1] Literally 'of my two heels'; but to translate so would be as wrong as to render the Welsh *dwylaw* by 'two hands.'

[2] cua .i. feóil, O'Clery.

[3] i.e. St. Patrick.

[4] This line is one syllable short in the original. I have tried to restore the metre.

[5] A present luidim, 'I go,' developed from lod, 'I went,' also occurs in Airlinge Meic Conglinne, p. 89, 4 (7 conludim fecha); and the sing. imperative (luid dó, 'go to!') is found ib., p. 53, 13. A future lodfaman is in LL. 109 b 1.

[6] fartail instead of fortail, for the sake of assonance with marcaib and harcaib.

Digitized by Google

THE LEABHAR OIRIS.

THE *Leabhar Oiris*, or Book of Chronicles, which is here printed for the first time, as I believe, in the complete form in which it has come down to us, is mainly an account of the battles of Brian Boroimhe from the accession of Maelseachlainn in 979, followed by short annals of events to A.D. 1027. The work has been attributed by O'Reilly, O'Halloran, and Hardiman to Mac Liag, the bard of Brian Boroimhe, whose Life he is said to have written. O'Curry contests this in his *Manners and Customs*, ii., p. 116, though he is willing to admit that the *Cogadh Gaedhel re Gallaibh* may have been the composition of Mac Liag. No doubt O'Curry is right. The evidence in favour of Mac Liag is not convincing. It is a Munster compilation, evidently by a zealous partisan of Brian, as is shown by the omission of his less successful exploits. It has been used extensively by the compilers of the *Dublin Annals of Innisfallen*, many of the entries coinciding.

It was from the *Leabhar Oiris* that O'Halloran drew the materials for his account of Brian's reign (*History*, ed. 1728, ii. 234). He cites it frequently, and refers to it as the *Leabhar Oiris*, or *Book of the O'Maolconneries*. O'Halloran must have had before him some other MS. more complete than any I have been able to examine, for he includes several episodes that I do not find in these MSS. Moreover, he states that Mac Liag ends his work with the abdication of Donnchadh in 1064, and doubts whether he could have lived so long. Mac Liag died in 1021, according to these Annals; in 1016, according to the Annals of Ulster. All the copies of the *Leabhar Oiris* I have seen end abruptly with the year 1027.

Hardiman published the two poems beginning Fada beith gan aoibneas ann and Uathmar an oidche anocht in his *Irish Minstrelsy*, ii. pp. 202, 208; and he quotes several passages, §§ 33, 34, 35, 49, 50, and 51, in his Appendix, where he hesitates not to say that 'no nation in Europe can produce so old and, at

Digitized by Google

the same time, so pure and perfect a specimen of its vernacular dialect.'

The *Leabhar Oiris* is also mentioned by Charles O'Conor of Belanagar, in his *Dissertations on the History of Ireland*, p. 249. The very volume, indeed, from which our text is taken was once in his possession, as a few lines in his handwriting on page 302 testify.

The text here printed is preserved in one of the O'Reilly MSS. in the Royal Irish Academy, formerly classed as No. 13. 5, and now known as 23 E. 26. It is a paper folio of 361 numbered pages, with ten unnumbered pages inserted at the beginning, partly copied by Richard Tipper of Mitchelstown, in the parish of Castleknock, who has set his name as compiler (1717) on the title, and partly by the well-known scribe, John MacSolly, of Stackallen. The *Leabhar Oiris* occupies pages 194–207, and is in MacSolly's handwriting (date 1711). This seemed to me to present the best text. Other versions, more or less incomplete, are contained in the following MSS. I have examined most of them, and collated some. In no instance, however, have I given all the variants of a MS.

(2) The *Seancha Muimhneach* (pp. 240–275), transcribed by Tadhg O'Cronin in 1739, and preserved in the Royal Irish Academy, where it is classed as 23. N. 30. This MS., referred to as M, runs closer to MacSolly's text than any of the others, and is, I think, next in importance. (3) MS. 1287, p. 59 (formerly H. 1. 13), preserved in the library of Trinity College, Dublin, a paper folio transcribed in 1746 by Hugh O'Daly, and referred to here as D. (4) MS. 1280, fol. 64 (formerly H. 1. 6), also in Trin. Coll., Dublin, and transcribed by Hugh O'Daly in 1758, according to Cat., p. 285—a badly-written MS. It is here referred to as E. (5) MS. 1296, p. 214 (formerly H. 2. 5), in Trin. Coll., Dublin, transcribed by Dermod O'Connor in 1712. At end of *Leabhar Oiris* another hand has written "Daniel O'Sullivan his book per me scriptum." For description of contents, see Cat., p. 314, *et seq.* I have consulted this MS. occasionally. It is not so good as the preceding. It is designated in the readings as T. (6) Egerton 105, in British Museum, fol. 296, a nineteenth-century MS., once in the possession of James Hardiman, who has inserted a list of the contents. See O'Grady's *Catalogue*, p. 25, where it is described as a copy of

Digitized by Google

John MacSolly's MS., from the original in the Royal Irish Academy. I have not been able to collate this MS. (7) MS. 23. P. 13, eighteenth century, in the Royal Irish Academy, containing a fragment only (p. 93), § 33 to end, scribe's name not known. Hardiman attributes it to John Lloyd. I have denoted this MS. as P. (8) MS. 23. G. 25 in Royal Irish Academy, also a fragment beginning Ro fosgladh, § 47, and ending with § 53. Consulted occasionally, and denoted by G. (9) MS. 23. M. 47 third part, p. 50, in Royal Irish Academy, also a fragment, beginning § 43, and ending with § 53, transcribed in 1776 by John O'Connell. Designated by Y. (10) MS. 1289 (formerly H. 1. 15) in Trin. Coll., Dublin, known as the Psalter of Tara, and transcribed in 1745 by Tadhg O'Neachtain, contains a short account of the battle (p. 735). I have consulted it occasionally, referring to it as K. It is almost identical with another recension in MS. 1329 (H. 3. 10), p. 153, in Trin. Coll., Dublin, eighteenth century. Besides these, there is a number of romantic tales describing the Battle of Clontarf; they are enumerated in M. D'Arbois de Jubainville's *Essai d'un Catalogue*, p. 60. They are not so sober in colouring as the *Leabhar Oiris*, but are closely enough connected.

A version of the Battle of Clontarf, much the same as that printed here, appeared some years ago in the *Gaelic Journal*, vol. vii., 1896. This has been of service to me in preparing the present text. The MS. from which it was taken is not cited, however, and the Annals preceding and following the battle are omitted. Some episodes not contained in the *Leabhar Oiris* are given; for instance, the appearance of Aoibhinn, or Aoibhill, the banshee of the royal house of Munster, on the battle-field, along with Dunlang O'Hartagain, and the metrical dialogue which follows. An interesting account of this is contained in MS. 1289 (H. 1. 15), Trin. Coll., Dublin. It is noteworthy that Aoibhinn is not mentioned in the LO., though reference is made to her in the *Cogadh Gaedhel re Gallaïbh* (p. 201).

I have not endeavoured to construct a perfectly uniform text. Wherever I have departed from MacSolly's MS., I have indicated his readings by MS. at the foot of the page, except the following changes, which I have made throughout:—ı, 'in,' for ᔑ; eᔑ for 10 in such words as éiṁionn, ṁḋioᴅ; ᔑı for uı,

Digitized by Google

especially in dative plurals, such as feartaib, &c.; ri, 'king,' in the nom. for rig; omission of final d in such words as orrad, &c.; Maoilmuaid, Maoilfeachlainn, Murchadha, in gen. sg. for Maolmuaid, Maolfeachlainn, Murchaid; gc, dt in eclipsis for cc, tt. Marks of length, which should, I think, always be used sparingly, have in many cases been omitted; on the other hand, I have occasionally supplied them. The aspiration of proper names in the genitive is carried out only sporadically by our scribe, and none of the MSS. are consistent. This is always a difficulty. As the editor of the Cath Cluana Tarb in the *Gaelic Jour.* truly observes: the rule that such aspiration should take place is an eccentricity. Here, then, I have nearly always followed the MS. I have added an index of names and places, which may be useful for reference, and inserted the dates from the principal Annals, FM., AU., &c.

I must express my indebtedness to Dr. Kuno Meyer for many valuable suggestions; and also to Mr. J. O. Bergin, who very kindly read over the proofs with me.

RICHARD IRVINE BEST.

Digitized by Google

Leabar Oiris agus An[n]ála ar Cogthaib agus ar Cathaib Éireann anso síos.[1]

FM. 979. 1. Callann anno domini ré bliadna feachtmogad ar naoi gcéad[1] Maolseachlainn mac Domnaill do gabáil ríge hÉireann.

2. Cogad mór le Domnall mac Faoláin rí na nDéise[1] 7 le hIomar[2] Fhuirc Láirge ar bhian bóromhe mac Cinnéidig 7 ar Chian mac[3] Maoilmuaid, gur airgeadar '7 gur loirgeadar[4] Corcach 7 uirmór[5] Mumhan, do loirgeadar 7 do airgeadar, 7 do hionarbad[6] Domnall mac Faoláin ó[7] Chluain Fin[n]abair[8] go n-a duirtheach.[9]

3. Rug Brian 7 Cian [1]7 maithe Mumhan orra, 7 thugadar dóib a fán[2] mic Caoinseach,[1] gur ro muid[3] ar Gallaib, 7 gur leanad[4] iad go Port Láirge, [5]go dtugadar ár Gall,[5] gur loirgead[6] 7 gur h-ionsad a nduin, 7 do h-ionarbad[7] Domnall Ó bFaoláin a[8] Mumain amach.

---

[1] D—Leabur inse agur anala ar cogaib Eirionn annso, 7 go mórmór air cata Cluan Tarbad, 7 air an laochoide docuic ann 7c.

M—An Leabar Oirir 7 tuarurgbáil Caiti Cluana Tairb, agur analad air Coigeadaib Éirionn, agur Tionnrgnad, agur Craobhrgaoilead air imteachtaib an caite rin Cluana Tarb agur Múige Sailibe, mar leanur.

T—Leabar Oirir agur anala ar cogaib na hÉirionn 7 catair 7 tionrgnad 7 craoibhrgaoilead ar cat Cluana Tairb, 7 ar na laochaib do cuir ann ronn 7c.

---

1. [1] cceadaib M.

2. [1] *sic* M; Déirde MS. [2] brageir D; Danair E. [3] mic M. [4-4] om. M. [5] górmór D. [6] dibir riad DE. [7] *sic* E; MS. and M 7; a T; go D. [8] Fionnmar M. [9] om. DE.

3. [1-1] DE om. 7 maithe to Caoinseach; T om. from 7 thugadar. [2] *sic* MS., M. [3] MS. muig. [4] lean iad ina nduntaib M. [5-5] om. TM. [6] mar ar loirgeadar iad 7 gur dibread Domnall 7c. M. [7] dibread M. [8] ar an TD.

Digitized by Google

4. Do gab[1] Brian[2] braigde Corcaige 7 Leara[3] Moir [4]7 imlig Iubair[4] 7 aroceall Muman uile 7 a tuatha, go nach congbadaoir gadraig[5] no lucht éagcóra acht an méad do cheiredéchad dligé[de][6] dóib do chongbáil.[7]

5. Sluag bréar Muman le Brian 7 le Cian mac Maoil-muaid i n-Osraige,[1] dar gabad[2] Gilla Pádraig [3]mac Donnchada[3] ri Osraige, go bruair géill Osraige uile 7 a FM. 982. réir féin,[4] 7 go dtángadar dá rig Laigean i[5] dtig Briain .i. Domnall Claon 7 Maolmórda,[6] go dtugadar géill 7 braigde dó.[7]

6. Sluag bréar Muman[1] le Brian 7 le Cian ar muir 7 ar tir [2]go gcoblach ó nEachach 7 Chorcaluigde 7 Fhuirt Láirge 7 Chorcaig[e] 7 Dál gCais[2] go loch Derg-Deirc, go raib[3] ré trí céad arthrach[4] ann; go ndeachaid ar rin tar[5] Sionainn go loch Rai,[6] 7 a fluag ar tir, gur airgeadar Mide go h-Uirneach, 7 breirne[7] tar Ath Liag[8] ruar. Do chuaid cuid do'n tsluag[9] i gConnachtaib go ndearnadar[10] airgne 7 creacha móra, 7 gur marb riad Muir[g]ir mac[11] Concobair ri AU. 988. Connacht, Mac Corgair ri Iarthair Connacht, 7 mórán daoine eile.[12]

7. Sluag oile la[1] Brian [2]7 le Cian[2] go rioghraid Muman umpa[3] go Port Dá Chaomóg[4] i gcoinne Maoilseachlainn mic Domnaill[5] mic Donnchada rig Éireann, go ndearnrat rith[6]: 998. a raib do braigdib Leithe[7] Moga ag Maolseachlainn do thabairt do Brian, 7 a raib[8] do braigdib Leithe Cuinn ag Brian do thabairt do Maolseachlainn .i. cuid Moga Núadat[9] d'Éirinn[10] ag Brian, 7 cuid Cuinn ag Maolseachlainn.[11]

---

4. [1] gabadar T. [2] om. MTD. [3] lior ED. [4-4] om. TE. [5] MS. gaoraigdi. [6] dligh MT. [7] gur buairt, ná buaireamh an aon tríthe ran Domhan adds M. D reads: ionnus nach biad ann acht an méid do beith na lucht dligthe, agus ceirt do congmháil, agus do chur ar aighaid cum hiodeamhnaid, agus gaoidhealaid do dibeart. Similarly ET.

5. [1] Om. T. [2] gabrad M; gur gabadar TDE. [3-3] om. TDE. [4] 7 tug geill doib T; go tug geill dóib D. [5] go tig M. [6] Cog. Gaed. re Gall. reads Tuathal ri Iarthair Liphi for Maolmórda. [7] ET read: tangadar a rin go Rig Laigean agus tug geill agus braighde doib gan fuireach 7c.

6. [1] Om. M. [2-2] om. TDE. [3] rug D. [4] arthach MS.; athrach D. [5] tair MS. [6] Rig MT; Rioga E. [7] an bréirne D. [8] Ath Liain D. [9] mórslúag TDE. [10] ndearnrad M. [11] uia T; ó D. [12] maile riú 7c. T; iliomad leo go roiléir M; maille friú D.

7. [1] *sic* MS.; eile le TM; oile re E. [2-2] om. DE. [3] maille friu D. [4] *sic* M; Caomhog MS.; om. TDE. [5] om. T. [6] om. D. [7] leatha T. [8] raibrad MS. [9] mhóga néid M. [10] do déirinn MS. [11] T reads: agus do tug D. an meid do bí do braighdib leatha Cuinn do M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do dáil[2] Maolmórda mac Murchada rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do Brian, go ndearna[4] Brian 7 Cian sluag go Breagaib Muman umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchada, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaoideal[7] Laigean; 7 Maolmórda mac Murchada do gabáil ar n-a thabairt do Murchad mac Briain ar an
AU. 999. iubar anuas[6]; 7 do leanad[8] na Gaill go baile Átha Cliath, 7 do h-airgead é iotr daoinib 7 maoinib, ór[9] 7 airgead; óir níor fagbadar Lochlannaig naoi nó neimead[10] nó ceall uasal nó uaim nó oilén i n-Éirinn gan argain; 7 thug Brian 7 Cian 7 Muimnig uile an maith[11] sin leó ar chúlaib ar thiomáin[13] iar marbad[12] Amlaoib[14] 7 Charolusa mic rig Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eiginnáin,[16] árdmaos[i]r Lochlannach, ré callainn lanair, 7 Brian 7 fir Muman ar an gcallainn[17] sin i n-Áth Cliath.

9. Cóig catha ficead [1]i n-ar tréigead a thaob féin[2] do brir Brian ar Gallaib 7 ar Gaidealaib i n-éagmais a ndearnad do greasaib[3] 7 d'ionnsaigthib; óir ní raib i n-Éirinn aon-mac rig nó taoiseach nach dearnad fith le Lochlannaib acht Brian Bórdmhe[3] amáin.

10. Ro an[1] Brian i Laignib 7 i Mide ó novlaig módr go réil Brigde [2]as a n-ion[n]lad,[2] go dtus a ngéill leis, 7 gur loisg[3] Coill Chomair do chonnad,[4] gur réidig bealaig[5] 7 daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][2] Amlaoib rí Gall Éireann ó

---

8. [1] DTE om. ó. Ch. [2] MS. do ba; ro bud TME; é T; ba hé D. [3] DE om. go l. [4] ndearnuid M; ndeachaid b. 7 a sluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuas. [7] Gaill M. [8] gur sgiondad an cada ar Gallaib go hAda Cliad DE. [9] óir MD; ionnmus oir E. [10] banaoi E. [11] maitheas M; a maithi uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib Danair E. [12] tomáinc M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoim MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalainn sin Áta Cliaid M.

9. [1-1] om. DE. [2] greasaib MS.; grádaib M. [3] Brian nó Sidcheo, riog Ulad M; nar geill do Brian acht Sitheac mac rig Ulad Amain DE.

10. [1] san M. [2-2] om. DE. [3] loit M. [4] connairc M. [5] reigid bealaigthi MS.; bealaigthe M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Glinne Máma ar gach áiro d'a chéile go hAod Ó Néill, 7 ní bruair a díon aige nó ag Eochaid Airgdaig,[4] go dtorrachd i gcionn práithe i[5] dteach Briain, go dtug a réir do Brian 7 é féin i mbith-óilri tré biotha fíor[6]; 7 thug Brian uiláimh[7] Átha Cliath dó-fan re n-a láim.

12. [1]Do léig Brian Maolmórda amach tar cheann bragad AU. 1001.
Laigean, 7 thug rígi Laigean dó i n-agaid Donnchada mic Dommaill Chlaoin.[2] Tháinig Brian iar sin d'a theach,[3] 7 ar dteachd dó i Mumain do fhreadar Leath Cuinn cairiol cloch tar Ath Luain, ar[3] eagla go fiachaid[4] coblach Briain tar a n-ais.[5]

13. [1]Sluag le Brian 7 le Cian 7 le fearaib Mumhan go AU. 1002.
hAth Luain, gur ogail riad an cairiol,[1] 7 gur gabadar braighde Maoilseachlainn Méir 7 Connacht uile i n-aonló i n-Ath Luain.

14. Sluag le Brian [1]7 le Cian[2] 7 le fearaib Mumhan 7 Mide um Maoilseachlainn,[1] 7 go fearaib Laigean 7 Connacht 7 Gaill Átha Cliath [2]7 Fhuirt Láirge,[3] do gabáil Gall Ulad; go dtáinig Aod mac Dommaill í Néill [4]ri Oiligh[4] 7 Eochaid mac Airgdaig[5] ri Ulad, [6]go dtugrad cath Craidhe Tulcha[6] 'n-a gcoinne, go dtug Brian cáirde [7]bliadhna[7] óid, do déanamh comla[i]hle an cath dobéarthair eatha nó an braighde.[8]

15[1]. Cogad mór roir Aod mac Dommaill í Néill 7 Eochaid mac Airgdaig[2] go dtugrad cath Craidhe Tulcha, i n-ar marbad Eochaid mac Airgdaig[2] go n-Ard Ulad uime 7 Chinéil AU. 1004.
gConaill 7 d'ar thuit Dommall ua Néill[4] go n-Ard Chinéil Eogain 7 a bruaradar[5] do fochaide ar gach leith.

---

[3] a ccaith M. [4] Ard dearg M. [5] go M. [6] biodh fíor M. [7] MS. orlamur; baile A. C. re na laimh féin gan bréag M; do rígh Gall Eirionn DE.

12. [1-1] om. DE. [2] éir M. [3] air MS. [4] *sic* MS., E. [5] tar ais MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Suairgio Láimh chriadach Ulad agus Sitriuc Mearcalma mac rígh Ulad M; Sitreac Mearcalma rígh Ulad DE. [6-6] om. DE. [7-7] om. M. [6] a tteadh áeiba, nó geille, do tabuirt do féin a comhairle M. Sluag eile le Brian a Lágnuib, gur bain rígh Lágean do Donnchad mac Maolseachlainn, 7 tug do Maolmórda mac Murchad i adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Airgiod Láimh M. [3] Airgiod gair M. [4] nérd M. [5] go bruaradar rad rodaibe do air gach leith M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do t
Maolmórda mac Murchadha rí Laigean go Laignib[2] 7
Átha Cliath go h-airmiarach do Bhrian, go ndearna[4] t
Cian fluag go Breagaib Mumhan umpa go Gleann r
Gaill Átha Cliath go Lochlannaib, 7 Maolmór
Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur
cath Gleanna Máma eatorra, [6]i n-ar tugad
Éireann 7 Gaoideal[7] Laigean; 7 Maolmórda mac M
do gabáil ar n-a thabairt do Murchad mac Br
AU. 999. iubar anuas[8]; 7 do leanad[8] na Gaill go baile Á
7 do h-airgead é ioir daoinib 7 maoinib, ór[9] 7 ar
nior fagbadar Lochlannaig naoi nó neimead[10] nó
nó uaim nó oilén i n-Éirinn gan argain; 7 th
Cian 7 Muimnig uile an maith[11] rin leó ar
thiomáin[12] iar marbad[13] Amlaoib[14]
mic rig Lochlann, ó n-abartar cloideam
Chuiléin Eiginnáin,[16] áromaos]r Lochlannac
lanair, 7 Brian 7 fir Mumhan ar an gcallan
Cliath.

9. Cóig catha fichead [1]i n-ar tréigeadh
do bhir Brian ar Gallaib 7 ar Gaoidealaib
ndearnad do greagaib[2] 7 d'ionnsaighthib
n-Éirinn aon-mac rig nó taoiseach nach
Lochlannaib acht Brian Bóroimhe[3] amáin.

10. Ro an[1] Brian i Laignib 7 i Mide
féil Brígde [2]as a n-ion[n]sad,[2] go dtug
loisg[3] Coill Chomair do chonnad,[4] gur
daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][2] Amlaoi

8. [1] DTE om. D. Ch. [2] MS. do ba; r
[3] DE om. go l. [4] ndeasnuid M; ndeacha
[5] mamad M; madmad ED. [6-6] DE omi
[7] Gaill M. [8] gur ghionad an cata a
[9] óir MD; ionnmur oir E. [10] banaoi E.
uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib t
om. D. [13] MS. mharbad. [14] *sic* M;
here. [16] Cuileann mc Éigeannáin M. [1
9. [1-1] om. DE. [2] greagaib MS.; g
Siodmoc, riog Ulad M; nar geill do Bri
amain DE.
10. [1] fan M. [2-2] om. DE.
[5] reigid bealaigti MS.; bealuigte M.
11. [1] D and E omit what follows down to 7

Digitized by Google

muinn,[2] go otug AU. 1012.
go Ceann

otug
s ar
Maoil-
faoilli

Gallaib Átha AU. 1013.
chin[1] 7 Mag

ilt fin [1]i gcrích
c mac Amlaoib [2]7
oo'n trluag[3] gur
Maoilfeachlainn.[4]
Géarán fir Gaill 7
i brian o'a furtacht.
an o'forlongphort ar
Orraige[5]; 7 oo chuaió[6]
igneann[7] 7 go faithche
earmonn Caimin,[8] 7 thug-
nóa i gcoinne Briain [10]go
Átha Cliath. 7 oo fan
ait i bforlongphort ó Lugnu-
ri cath nó braigoe ó Gallaib

---

fainn AU. [3] Maolruana MS.
[3] MS. faigaib. [4] leaca M.
éroibe oo caimnicc go cata Cluán Tarba
c. D; ag ro oo cat Cluana Tarb ec oona
leit E.
gan baoir air fead gac áiro oíob, gan mola-
gac tulca, 7c. D.
.. DE. [3] biob MS. [4] mac M. om. M.
wn to Orraige. [6] M inserts Sitheach mac
eac mac rig U. E. [7] D and E omit go Cill M.
; Caiminn M. [10-10] om. DE. [11] Manainn M.

Digitized by Google

A.D. 1014. 25. Tháinig Brian[1] iar sin d'a thig. Do chuireadar Gaill 7 Laigin fior 7 teachta ar gach leith[2] uatha do thionól[3] sluag 7 sochuide.

26. Tháinig anair Brodar 7 Argadal, dá[1] mac síg Lochlann, siche céad laoch lán d'éideadh[2] ó mullach go lár; 7 Sitric mac Loduir, iarla innse h-Orc, go sluag innsi h-Orc 7 oileán Lochlannach, 7 innse Cat,[3] 7 Manainne, 7 Gaithi, 7 Leodusa,[4] 7 Chin[n]tire, 7 Oirir Gaidel, 7 Cor[r]breathnaig Chille Muine, 7 Coir[5] na Liagog go n-a sioghaib uile.

27. Tháinig chuca Carolus 7 Aibric,[1] dá sionnsi[2] Lochlannach, 7 Anrad mac Eidric, 7 Plait[3] 7 Connaol, dá thréan-milid Lochlannach, 7 Argal mac Gorra[i]d,[4] ri Thire-an-tSneachta, 7 Liath na loingse, 7 laochraid Lochlann ó na Gaothlaigib[5] Meodeonacha,[6] 7 ó Sléibtib Riphe go baile Átha Cliath d'a reir féin ar ór 7 ar airgead,[7] do chum catha[8] i n-agaid Brian 7 sleachta[9] Eogain Moir [10]7 gacha[11] méid do freagair iad d'fearaib Éireann.[10]

28. Tháinig i n-agaid Brian annsin Maolmórda mac Murchada 7 sioghraid Éireann[1] uime, trí catha[2] .i. ar gcur Brian amach do Maolseachlainn Mór an oidche roime sin, 7 ar n-a innsin dóib Dál gCais go [d]trian sluaig sleachta Eogain Moir 7 Muimneach[3] ar c[h]eann chreach[4] Laigean, 7 Ó gCinnsealach, 7 do gell féin go bruigfead Brian 7 siche céad leis do Muimn[eacha]ib,[5] do seachnad i n-agaid Gall 7 Laigean.[6]

29. Ó 'dchualadar Gaill Brian do beith ar faithche Átha Cliath i n-oirthuaiscert, tángadar[1] féin 7 Laigin seacht gcatha 'n-a gcoinne,[2] 7 do roinneadar i dtrí fannaib iad, mar atá Lochlannaig ar leith uí chloinn sig Lochlann, 7 Laignig um Maolmórda mac Murchada i gcath eile, [3]7 Goill

---

25. [1] om. M. [2] leat M. [3] tinól M.

26. [1] MS. dá. [2] laoc calmad cuirrta d'éideadh slatta E. [3] Cat MS; Cait DE. [4] Leorad D. [5] Cobar D.

27. [1] Ambroc Láiuir MD. [2] sionnsigh MS. [3] Slat M.; Dolait Y. [4] Gorra M. [5] gaothlaidib D; gaoithlaibh E. [6] meanmnacha M; meodnacha DE. [7] argiod MS. [8] cum trodha 7 cata E. [9] *sic* MS; trleacta ME. [10-10] om. DE. [11] gach M.

28. [1] Lágean uile uime M. [2] TED omit what follows down to gcoinne, § 29, line 3. [3] Muimneach MS. [4] chreacha M. [5] Múimneachuib M. [6] Lágneach M. *See Notes.*

29. [1] *sic* M; tangadar MS. [2] DET continue here from trí catha, § 28, line 2. [3-3] om. M. [4] air n-a ttoichim chúigthi M; iad amlaid sin D. [5] ccoduib M;

Digitized by Google

Átha Cliath leó féin i gcath oile.[3] Ar n-a bṙaicṙin do Ḃṙian A.D. 1014.
fa'n dtoichim fin chuige,[4] do foinn féin a fluag i dtí cotchaib[5]: mar atá,[6] Murchaḋ mac Ḃṙiain go n-a cheaglach, feacht bṙichit mac ríog a lion fin, 7 tṙiuchad céad[7] úthaig an fir ir[8] luga úthaig ḋíoḃ fin[9]; 7 Toirrḋealḃach mac Taiḋg, 7 Domnall mac Conchuḃair, 7 Flann,[10] ceithre meic oile Ḃṙiain, 7 clann Duinnchuain, longḃṙogan,[11] 7 Céiliochair, 7 Ceannéidig, 7 Fiangalach, 7 Ionnṙachtach go maithiḃ Ḋáil gCais uime agus Tuathmuman, 7 [12]trí ríg[12] Teaḃtha 7[13] Ó Laoḋagáin, 7 Giolla Ultáin, 7 Ó Carthanáin, 7 Conmaicne, 7 í Ḃṙiain i n-agaid chloinne ríg Lochlann, 7 Ḃṙodair iarla Chaire Ebṙoc, 7 Sitṙic mac Lodair iarla Innṙi hOrc.[14]

30. Cian mac Maoilmuaid go maithiḃ Deasmuman 7 fleachta Eogain Móir; 7 Domnall mac Duiḃdáḃoirenn, ri Chinéil Laogaire; 7 [1]Mochla mac Faoláin,[1] ri na n'Déise; 7 [1]Muircheartach mac Anamchaḋa,[1] ri Ó Liatháin; 7 [1]Sganlan mac Cathail,[1] ri Locha Léin; 7 [1]Loingseach mac Dúnluing,[1] ri Ó gConaill Gabra; 7 [1]Cathal mac Donnaḃáin ri Ó gCairḃre[1]; 7 [1]Mac Beathaig[2] mic Muireaḋaig,[1] ri Ciarraige[3] Lúachra; 7 [1]Géibeannach[4] mac Duḃagáin,[1] ri bFear Muige; 7 [1]Cearḃall,[5] 7 Ó Ruaḋagáin, 7 Ó Duḃgara,[1] trí rig Oirgiall; 7 Magnuidir[6] ri bFear Manach, [7]ar n-a ráḋ ḋóib: ó'r finn féin cuiḋeachta ir faiḋe buḋ thuaid ann so d'Éirinn, nachamaoid i gcath Chéin mic Maoilmuaid, ó'r é ir faiḋe buḋ ḋeas d'Éirinn,[7] i n-agaid Maoilmórḋa mic Murchaḋa,[8] rig Laigean, 7 [1]Baoḋain[9] mic Dúnluing, rig Ó gConaill iartharr Laigean, 7 mic Tuathail rig Lirre, 7 mic Brógáin báinrig[10] Ó bFailge[1], 7 cath do Lochlannaiḃ i n-a bṙarraḋ.

---

flúaḋ a bṙainaiḃ D. [6] DEM insert here Sitṙioc mac rioġ Ulaḋ 7 m. [7] reapainn adds E. [8] an cuid fa M. [9] fin om. MDE. [10] M reads T. mic Táḋig mc Dómnuill, 7c. The true reading appears to be that of K: Toirḋealḃaċ mac m. 7 la dearḃṙaiṫriḃ mic Ḃṙiain féin .i. Domnall, Conċuḃar, Taḋg, 7 Flann, etc. T and E omit from '7 Flann' to 'Ionnṙachtach,' and from '7 Tuath.' line 9 to 'Ḃṙiain,' line 10. [11] *sic* MS. Duinneaċainn .i. Lonnargan M; Lonnargan K. [12-12] om. M. [13] *sic* MS.; .i. M. [14] an garḃ laoċ, mor ċalma adds M.

30. [1-1] om. DE, *i.e.* the names of the various kings. E omits reference to the trí rig Oirgiall. [2] Beaċaig MS. [3] Ciarraiḃ MS. [4] Geibneach mac MS. [5] Ó C. M. [6] Magnuidir M; Doṁ. mór mac Guidir D. [7-7] omitted in TDE; but here D inserts agus rig Tulach óg, agus Maolmorḋa O Ragulliġ rig Connaċta, 7 arṁaim Argal floigte Connaċta, 7 Maolṙuanaiḃ na bṙaiṫreaḃ, ó héidin, rig muimtir Éidin, 7 Carṙnaċan. [8] m. mic m. om. DE. [9] Baoiḃáin M. [10] báṙrige M.

Digitized by Google

A.D. 1014. 31. Cathal mac Conchubair, rí Connacht; 7 [1]Maolruanaid Ó hEidin,[1] rí Aidne; 7 Tadg Ó Ceallaig, rí Ó Maine; 7 [1]Aod Ó Flaithbeartaig,[1] rí Muinntire Murchada; 7 [1]Conchubair Ó Maoilruanaid, rí Muige Luirg[2];[1] 7 Muircheartach[3] Ó Ceallaig, rí Chonmaicne Mara; 7 cuid do rioghraid Mumhan annsa chath sin .i. [1]Aod Guineach Ó Dúngaile,[4] 7 Fógartach mac Domnaill,[1] dá[5] rígh eile; 7 [1]Muircheartach mac Cuirc,[1] rí Muscraige [1]Breoghain; 7 Aod mac Lochlainn, rí Ó gCuanach; 7 [1]Maolruinn, rí Ó nÉnda[6];[1] 7 Donnchad mac Cathail, [1]rí Muscraige hAoda; 7 [1]Domnall mac Diarmada,[1] rí Chorcabaiscne[7]; 7 [1]Eachtigearn mac Don[n]agáin,[1] rí Arad, i n-aghaid Gall Átha Cliath, 7 dá chath oile Lochlannach[8] 'n-a dhiaidh.[9]

32. Do ionnsoigh Murchad[1] 7 Dál gCais 7 na Lochlannaigh a chéile; 7 do ionnsoigh Cian mac Maoilmuaid, 7 rioghraid deiscirt Mumhan, Maolmórda mac Murchada go rioghraid Laighean uime,[2] 7 go gcath oile do Gallaibh[3] uime; 7 do ionnsoigh Cathal mac[4] Conchubair, [5]rí Connacht, 7 Tadg Ó Ceallaig Goill Átha Cliath go n-a gcathaibh do Lochlannaibh maille riú; [6]7 ar n-a rád do Bhrian nach é deiread do chuingead leis an gcorghas[6], oul i gcath do mharbad daoine, 7 do fan i n-a phupaill[8] féin, 7 a praltair i n-a fiadnaise,[9] 7 a chrosfigil i n-a láimh chlí,[10] 7 é ag cantainn[11] a psalm i n-a fiadnaise.[12] Do féach Murchad d'a leith d'éis iar n-a seachnad do Maolseachlainn 7 d'fearaibh Midhe dul leis annsa chath, 7 iar gcur[13] guirt eotarra 7 an cath, 7 ar gcur Bhrian 7 maithe Mumhan an oidhche roimhe sin amach do Lochlannaibh 7 do Laighnibh,[6] 7 do chonnairc Dunlaing[14] Ó hArtagáin uaid, 7 do chuir fáilte fris, 7 dhus fós dó. "Is fada ó do chonnairc[15] thu, a Dhunlaing,"[14] ar Murchad. "Is beag an t-iongnadh sin," ar Dunlaing,[14] óir do bí [16]beatha gan aoir gan urchra,[16] 7 neamh iar mbreith dhamh, muna dtiucfainn

---

31. [1-1] *i.e.* personal names of kings om. DE. [1] MS. héigin. [2] 7 rig Conmaicne Cúile adds D. [3] muircheartach MS. [4] Aodha Gaineach M. [5] dha MS. [6] heanna M. [7] Corcaighbaisgne MS. [8] dá céad déag oile do l. S. [9] cum marbad, 7 éirligh do dheanamh 7c. adds M.

32. [1] Sidhiodh add MDE. [2] rioghraidhe deiscirt Mumhan, rígh Laighean ED. [3] Lochlannach DE. [4] mhic M; ó DE. [5] *sic* ME; MS. inserts 7 rígh C: D reads 7 caogheach cloinne Fhoil Maolruanaidh Goill Atha Cliath. [6-6] om. DE. [7] gcarghus S; ccarghuir M. [8] phobal MS. [9] MS. fiaghnuisi. [10] *sic* MS. [11] MS. canncainn; gabail S. [12] MS fiaghnuise; om. K. [13] om. M. [14] MS. dubhluing also DE. [15] nach faca M. [16-16] om. TDE.

Digitized by Google

dot' chabair-re aniu 7 do chabair Briain; 7 ni tairbe[17] dam A.D. 1014.
teacht, oir do Geabair-ri, 7 Brian, 7 Toirrdealbach do
mac-ra,[18] 7 Tadg ó Ceallaig,[19] 7 Conaing mac Dunchuain,[19] 7
morán oile do maithib Éireann ar cheana, bár aniu; [6]7 do
beirir rgéala agam re a n-innrin dá mad am dam é; 7 ó
nach ead,[6] dingeobad an fear comlainn céad ir doilge leat
it' agairi díot.'"[20] "Truag rin ám," ar Murchad, "oir ir
iomda rin im' agairi-ri aniu." Tharla Murchad 7 Conmaol 7
Carolus d'a chéile, gur goineadar a noir é do gach leith.
Goinead 7 marbad Murchad iad-ran araon.[21] Do bí an cath
ag a chur mar rin fead[22] an laoi, nó gur muid[23] do na Gallaib
d'iarrgaid a long, 7 Toirrdealbach mac Murchada 'n-a
noiaid[24]; 7 ir amlaid do bí ar n-a márach, [25]7 Gall gaoi[25] 7
Gall gacha láime[26] dó, 7 cuaille do chorad Chluana Tarb
Eirc, ar n-a bádhad do'n duinne nadarcha i gcionn a chúig
mbliadan nóeag.

33. Ó 'Dochonnairc Murchad Sitric mac Lodair, iarla
Innri hOirc, ar lár Dáil gCais ag a n-oirleach gan luad
teithe aige, do ling ar lár an chatha chuige 7 thug dá
buille i n-éinfeacht dó[1] ar a dá láim, gur teargad[2] a
cheann 7 a chorra i n-éinfeacht de.[3] Ó'Dochon[n]airc[4] Anrad
mac Eidirc[5] ar lár Dáil gCais ag a n-oirleach, lingior
chuige, 7 ó nach raib ar a chumur[6] arm d'imirt, ar rgoltad
laidra a glac do mu[g]dorn a chloidim roime rin, rineas

[17] MS. tairba. [18] 7 Sitreac DEM. [19] D and E om. T. ó C.; D om. Con. m. D; E reads Dunduana. [20] do dógbáil díot ME. [21] do gac guin D. [22] ar fead M. [23] MS. múig. [24] noiáig MS.; the remainder of this section is omitted in E. D reads an fear cuig mbliadain déag dob' fear láim a n-aimrir a néirinn. [25-25] om. M. [26] *sic* M; láim MS.

33. [1] MS. dó. [2] MS. tairgad. [3] MS. de. [4] MS. ro donairc; DEM add Sitric mac Rioig Ulad. [5] Eidir trédn milead Lochlann MED. [6] M reads: air ccumur do arm d'imirt air, le cúmgrad laoc 7 daoine, glacur a cloideam ina modoirnn, 7 rineas a lám cli cuige, go rug air gloicinn a rgéice, gur ro croit a lúireac le dianforra dá ceann amac, 7 gur buail ré lán builli calma air. Do rin dá roint go talam de, 7 do theargur na céadta maille frir mar an ccéadna. Do bí Murcad air an bfead ro ameasg laocra Lochlann dá n-oirleac, go ttárluid Scorcad mac Rioig Fionn Lochlann do. Agus gur tuit le Murcad, 7 morán eile, 7 air ttuitim do Scorcad mac Rioig Fionn Lochlann do tug fadad do rgiain a n-iocdar coirp Murcad, gur tuit an caithmilead air a muin. Agus thair Murcad go nóeannuid faoistin, 7 gur glac an corp naomta. Bud mór tráit an rgéala an Murcad ro, oir nior fag re riart ná beatadac a loc ná a n-uaim gan oibirt 7 marbad. Iair ttuitim Murcad do diogail Sitric a bár air laoclann Lochlann agus air a ccaithmileadaib air bfead na tulca, dá rgrior 7 dá n-oirleac.

A.D. 1014. a láṁ chli 7 cro[i]cheas a lúireach[7] tar a cheann amach; glacus a chloideaṁ 7 é faoi, 7 lingid a uchtar, ó nár b'eidir leis a búalad gur fáith thríd go talaṁ é. Tairngior an t-Anrad rin fgian Murchada amach, 7 fáitheas i n-iochtar a chuirp í, gur thuit an cathṁílid Murchad ar a muin; 7 éirgior Murchad 7 oícheannus mac ríg Lochlann ann rin, 7 do ṁair féin go ndéarna a faoisidin ar n-a ṁárach, 7 gur chaith corp Críosd, 7 do ṁeabaid a dhuim iran ngairgead do'n aonġoin rin a tugad ar Murchad, óir níor fág[8] ré fiart nó beathadach i loch nó i n-uaiṁ i n-Éirinn gan díochur nó gan marbad.

34. Ó 'ochonnairc Laidin[1] giolla Briain na catha ar nous trí n-a chéile,[2] adubairt re Brian dul ar each. "Ní rachad,"[3] ar Brian, "óir ní beó rachad ar, agus imthiġ-si 7 beir na h-eich[4] leat, 7 innis mo thiomna[5]-sa do Dia, do Fhádraig, 7 mo chorp d'Ardmacha,[6] 7 mo beannacht do Donnchad mac Briain; tar cheann dá[7] fichit déag bó do thabairt[8] d'Ardmacha[8] le mo chorp,[9] 7 imthiġ-si romad go Sord[10] Choluim Cille anocht,[11] [12]7 tabair ar cheann[13] mo chuirp-si amárach,[12] 7 tionnlacaid[14] é go Damliag Ciaráin, 7 tionnlacaid[15] sin go Luġmaiġ[16] é, 7 tigead Maolmuire mac Eochaid comarba[17] Fhádraig 7 muinntir Ardmacha ar mo cheann go nuige sin."

35. "Daoine[1] chugainn," ar an giolla. "Cred an feart daoine iad?" ar Brian. "Daoine glara lomnochta," ar an giolla. "Goill na lúireach[2] iad sin," ar Brian; 7 ar éirġe do'n pheall do bí faoi, do ġlac a chloideaṁ 7 do bí ag féachain[3] bhodair go n-a buidin chuige, 7 ní faca aon ball de gan éidead acht a súile 7 a chorp. 'Baimid-san[5] a chloideaṁ amach, 7 tógbur a láṁ,[4] 7 thug builleadh gur bain a chor chli do bhodar ag a ġlún, 7 a chor dear ag a throiġ. Tharla tuaġ[6] bhodair i gceann Briain gur dluig é.[7] Thug

---

33. [7] MS. luiċread. [8] MS. fuig.

34. [1] Loudinn M. [2] M adds: 7 gandiċne ag neaċ díob air fóirfiġin a ċéile. [3] read M. [4] mo féid D. [5] *sic* M; diomnad-sa MS. [6] MS. d'Ardomaċa. [7] MS. da. [8] om. ME; ar son m'anmad adds E. [9] D and E omit what follows, and continue § 35. [10] om. M. [11] amáirid M. [12-12] om. M. [13] MS. ceann. [14] díodlaicid M. [15] tigead M. [16] MS. luġmaid. [17] MS. comarbad.

35. [1] rin daoine, MED. [2] MS. luiċread. [3] MS. feċain. [4-4] om. D. [5] baimidram M. [6] MS. tuaċ; tuad MD. [7] iar ttuicim do bhodair ċarlad ċúad a cceann briain gur ċuiciodar a raon ré láṁ a ċéile D. D and E omit

Digitized by Google

Ḃrian buille eile, 7 marḃuṫ an ḋara[8] fear do bí i ḃrochair A.D. 1014.
Ḃroḋair, 7 bainid a cheann do ḃroḋar féin ar a[o]nuair, 7 fuair féin bár ann sin.[9]

36. Mór an sgéal sin do sinneaḋ ann sin, Ḃrian do marḃaḋ .i. an ceathramaḋ gein rochair Éireann riaṁ, Ḃrian ar Lochlannaiḃ do marḃaḋ [1]7 d'ionarḃaḋ, 7 ar an noaoiṫi do bí aca[2] orra[3] do chur ḋíoḃ,[1] 7 Luġaḋ Láṁḟada ar Fomóraiḃ do marḃaḋ [1]7 d'ionarḃaḋ 7 ar an noaoiṫi i radaḋar Éireannaiġ aca do chur ḋíoḃ,[1] 7 Fionn mac Cumaill[4] d'fóiṫithin[5] breaṫ nÉireann .i. iar dteacht do bó-ár nó do bó-ḋíth chuca i n-aimsir C[h]ormaic mic Airt, go n-ar fágḃaḋ[6] do buaiḃ i n-Éirinn acht aon tramuiġ i nGleann Samuiġe, nó go dtuġ Fionn feacht mba 7 tarḃ ó chriochaiḃ an domain móir do gach aon baile i n-Éirinn, 7 Eoġan Mór .i. Moġ Nuaḋat[7] [8]mac Moġa Néid[8] do ḟáḃáil[9] breaṫ nÉireann ó'n ngorta.[10]

37. Ar dtuitim Ḃriain iar mbeith dá bliaḋain déag i n-áiriṁiġ Éireann, 7 Murchaḋa mic Ḃriain, an t-aon-mac rioġ ir fearr cháinig i nÉirinn riaṁ,[1] 7 a mic Thoirrḋealḃach mic Murchaḋa, an fear chúig mbliaḋna déag buḋ fearr lam i n-a aimsir, [2]7 Thaiḋg Í Cheallaiġ, rí[g] Ó Maine,[3] 7 Chonaing[3] mic Duinnchuan,[4] 7 Domnaill mic Eiḃir,[5] 7 Mochla mic Domnaill mic Faoláin, rí[g] na nDéise,[6] 7 Ġéiḃeannaiġ mic Dubaġáin, rí[g] breaṫ Muiġe, 7 mic[7] Beathaiḋ mic Muireaḋaiġ, rí[g] Ciarraiḋe,[8] 7 Sganláin mic Cathail, rí[g] Eoġanacht[a] Locha Léin, 7 Loingsech mic Dúnlaing[9] mic Duiḃḋáḃoireann, 7 Domnaill mic Diarmoda, rí[g] Chorca-ḃaiscinn,[10] 7 Maoilruanaiḋ Í hEiḋinn,[11] [12]rí[g] Airṫe[12], 7 móráin do maithiḃ Éireann nach áirmiṁaoid ann so.[13]

---

what follows. [8] om. M. [9] M continues: Iomḋura Sitriuc, do bí go glúiniḃ a ḃruil, an tan do connairc bár Ḃriain ḋuġ a fál leis agus é ag cómrad le Flat Lann Laroir, gur marḃaḋ é, 7 tréan ḋaoiscse loċlannaċ mar aon leis, air ċor gur ḋiogair an slóġ gaċ gi agus an uair féaċ air marḃaḋ Ḃriain, is murċaḋ do ḋuit an t-anam ar, tré nar caḋuiġde na ndeoiġ, tarsna air ċorp Ḃriain.

36. [1-1] om. DE. [2] acca MS. [3] om. M. [4] MS. Cubaill. [5] MS. d'fóiriġin; dfurtaċt D; dfoirmo E. [6] MS. fagaḃ; a moḃ naċ raiḃ D. [7] MS. nuaḃad. [8-8] om. ED. [9] MS. faṁail. [10] ngéir, adds M; móir gér ma rabadar an trath sin 7c. adds DE.

37. [1] buḋ fearr lám ann aimsir a nÉirinn aċt Sitriuc aṁáin. [2-2] om. DE; 7 Sitriuc mic Rioġ Ulaḋ, an tréan laoċ doḃ' fearr a nEirinn, adds M. [3] MS. Conuing. [4] MS. Duinnchám. [5] Eibric D; Eiṁeir E. [6] MS. nDeirtġ; moċala mic Domnaill rí[g] na nDéise D; Maoġalaċ mic D etc. E. [7] om. MDE. [8] MS. Ciarraiḃ. [9] Dubluing D. [10] MS. Corca Baiscneaḃ. [11] MS. Eigin. [12-12] om. DE. [13] The logical predicate of this sentence is wanting.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do bádar[2] Maolmórda mac Murchadha rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do brian, go ndearna[4] brian 7 Cian fluag go Breagaib Muman umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaidhel[7] Laigean; 7 Maolmórda mac Murchadha do gabáil ar n-a thabairt do Murchad mac Briain ar an
AU. 999. iubar anuas[8]; 7 do leanad[8] na Gaill go baile Átha Cliath, 7 do h-airgead é idir daoinib 7 maoinib, ór[9] 7 airgead; óir nior fagbadar Lochlannaig naoi nó neimead[10] nó ceall uaral nó uaim nó oilén i n-Éirinn gan argain; 7 thug brian 7 Cian 7 Muimnig uile an maith[11] rin leo ar chúlaib ar thiomáin[12] iar marbad[13] Amlaoib[14] 7 Charolusa mic rig Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eigimnáin,[16] árdmaoi[l]l Lochlannach, ré callainn lanair, 7 brian 7 fir Muman ar an gcallainn[17] rin i n-Áth Cliath.

9. Cóig catha fichead [1]i n-ar tréigead a thaob féin[2] do brir brian ar Gallaib 7 ar Gaidhealaib i n-éagmais a ndearnad do greasaib[3] 7 d'ionnsaigthib; óir ni raib i n-Éirinn aon-mac rig nó taoisig nach dearnad fith le Lochlannaib acht brian bódoimhe[3] amáin.

10. Ro an[1] brian i Laignib 7 i Mide ó nodlaig modr go féil Brigde [2]as a n-ion[n]sad,[2] go otus a ngéill leis, 7 gur loisg[3] Coill Chomain do chonnad,[4] gur réidig bealaig[5] 7 daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][2] Amlaoib rí Gall Éireann ó

---

8. [1] DTE om. ó. Ch. [2] MS. do ba; ro buó TME; é T; ba hé D. [3] DE om. go l. [4] ndearnuid M; ndeachaid b. 7 a fluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuas. [7] Gaill M. [8] gur ghionad an cada ar Gallaib go hAda Cliad DE. [9] óir MD; ionnmus oir E. [10] banaoi E. [11] maitheas M; a maithior uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib Danair E. [12] tomáinc M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoimh MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalainn rin Áda Cliaid M.

9. [1-1] om. DE. [2] greasaib MS.; gráraib M. [3] brian nó Siodhruidh, rioghlaidh M; nar geill do Brian acht Sitric mac Rígh Ulad Amain DE.

10. [1] fan M. [2-2] om. DE. [3] loit M. [4] donnairc M. [5] reigid bealaigthi MS.; bealuighthe M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Ḟlinne Máma ar ḟach áiṫe d'a ċéile ḟo hAod Ó Néill, 7 ni ḃruair a ḋíon aiḟe nó aḟ Eochaiḋ Aṙoḟair,[4] ḟo dtoṙṙachd i ḟcionn ráithe i[5] dteach Ḃriain, ḟo dtuḟ a réir do Ḃrian 7 é féin i mbith-ḋílṁ tré biotha ríoṙ[6]; 7 thuḟ Ḃrian uṙláṁuṙ[7] Átha Cliath ḋó-ṙan ṙe n-a láṁ.

12. [1]Do léiḟ Brian Maolmórḋa amach tar cheann braḟad AU. 1001. Laiḟean, 7 thuḟ ríḟ Laiḟean dó i n-aḟaiḋ Donnchaḋa mic Domnaill Chlaoin.[1] Tháiṁḟ Brian iar ṁin d'a theach,[2] 7 ar dteacht dó i Muṁain do ṁneabar Leath Cuinn caiṙiol cloch tar Áth Luain, ar[3] eaḟla ḟo ṁachaiṙ[4] coḃlach Briain tar a n-aiṙ.[5]

13. [1]Sluaḟ le Brian 7 le Cian 7 le ḟeaṙaiḃ Muṁan ḟo AU. 1002. hÁth Luain, ḟuṙ oṙḟail ṙiaḋ an caiṙiol,[1] 7 ḟuṙ ḟaḃadaṙ braiḟde Maoilṡeachlainn Móiṙ 7 Connacht uile i n-aonló i n-Áth Luain.

14. Sluaḟ le Brian [1]7 le Cian[2] 7 le ḟeaṙaiḃ Muṁan 7 Miḋe um Maoilṡeachlainn,[1] 7 ḟo ḟeaṙaiḃ Laiḟean 7 Connacht 7 Ḟoill Átha Cliath [3]7 Phuiṙt Láiṙḟe,[3] do ḟaḃáil ḟiall Ulaḋ; ḟo dtáinig Aod mac Domnaill í Néill [4]ṙi Oiliḟ[4] 7 Eochaiḋ mac Aṙoḟair[5] ṙi Ulaḋ, [6]ḟo dtuḟṙad cath Craoiḃe Tulcha[6] 'n-a ḟcoinne, ḟo dtuḟ Brian cáiṙde [7]bliaḋna[7] ḋóiḃ, do ḋéanaṁ coṁa[i]ṁle an cath doḃéaṁaiḋ uatha nó an braiḟde.[8]

15[1]. Coḟaḋ móṁ roiṙ Aod mac Domnaill í Néill 7 Eochaiḋ mac Aṙoḟair[2] ḟo dtuḟṙad cath Craoiḃe Tulcha, i n-aṙ maṙḃaḋ Eochaiḋ mac Aṙoḟair[2] ḟo n-áṙ Ulaḋ uime 7 Chinéil AU. 1004. ḟConaill 7 d'aṙ thuit Domnall ua Néill[4] ḟo n-áṙ Chinéil Eoḟain 7 a ḃruaṙadaṙ[5] do ḟochaiḋe aṙ ḟach leiṫ.

---

[3] a ccaith M. [4] áṁ ḋeaṙḟ M. [5] ḟo M. [6] ḃioth ríoṙ M.
[7] MS. oṙlaṁuṙ; ḃaile A. C. ṙe na láiṁ féin ḟan ḃréaḟ M; do ríḟ Ḟall Eiṙionn DE.

12. [1-1] om. DE. [2] éiṙ M. [3] aiṙ MS. [4] *sic* MS., E. [5] tar aiṙ MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Cuaiḟḟio Láiṁ ḃṙiaṫaḋ Ulaḋ aḟuṙ Siḋṙioḋ Meaṙċalma mac ríoḟ Ulaḋ M; Siṫṙeaċ Meaṙċalma ríḟ Ulaḋ DE. [6-6] om. DE. [7-7] om. M. [8] a ttaoiḃ ċaiṫe, nó ḟeille, do ṫaḃuiṙt do ṙéiṙ a ccómaiṁle M. Sluaḟ eile le Brian a Láḟnuiḃ, ḟuṙ ḃain ríoḟ Láḟean do Donnċaḋ mac Maoilṡeaċluinn, 7 ċuḟ do Maolmórḋa mac Muiṙċaḋ í adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Aiṙḟioḋ Láiṁ M. [3] Aiṙḟioḋ ḟaiṙ M. [4] néṫo M. [5] ḟo ḃruaṙadaṙ ṙaḋ roċaiḋe do aiṙ ḟaċ leiṫ M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do bádar[2] Maolmórda mac Murchadha rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do Bhrian, go ndearna[4] Brian 7 Cian sluag go Bearaid Mumhan umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaoideal[7] Laigean; 7 Maolmórda mac Murchadha do gabáil ar n-a thabairt do Murchad mac Briain ar an
AU. 999. iubar anuas[6]; 7 do leanad[8] na Gaill go baile Átha Cliath, 7 do h-airgead é idir daoinib 7 maoinib, ór[9] 7 airgead; óir níor fagbadar Lochlannaig naoi nó naimead[10] nó ceall uasal nó uaim nó oilén i n-Éirinn gan argain; 7 thug Brian 7 Cian 7 Muimnig uile an maith[11] sin leó ar chúlaib ar thiomáin[13] iar marbad[13] Amlaoib[14] 7 Charolusa mic rí Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eigimnáin,[16] árdmaoi[l]r Lochlannach, ré callainn Ianair, 7 Brian 7 fir Mumhan ar an gcallainn[17] sin i n-Áth Cliath.

9. Cóig catha fichead [1]i n-ar tréigead a thaob féin[2] do dhíb Brian ar Gallaib 7 ar Gaidhealaib i n-éagmais a ndearnad do ghreasaib[3] 7 d'ionnsaighthib; óir ní raib i n-Éirinn aon-mac rí nó taoiseach nach dearnad fith le Lochlannaib acht Brian Bóruimhe[3] amáin.

10. Ro an[1] Brian i Laignib 7 i Mide ó nodlaig mór go féil Brighde [2]as a n-ion[n]sad,[2] go dtug a ngéill leis, 7 gur loisg[3] Coill Chomair do chonnad,[4] gur réidig bealaigi[5] 7 daingne Laigean.

11. [1]Ro élod Amlaoib [mac][2] Amlaoib rí Gall Éireann ó

8. [1] DIE om. ó. Ch. [2] MS. do ba; ro bud TME; é T; ba hé D. [3] DE om. go l. [4] ndearnuid M; ndeachaid b. 7 a sluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuas. [7] Gaill M. [8] gur ghionad an cada ar Gallaib go hAda Cliad DE. [9] óir MD; ionnsuir oir E. [10] banaom E. [11] maitheas M; a maithir uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib Danair E. [12] tomáinc M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoim MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalainn sin Áda Cliath M.

9. [1-1] om. DE. [2] ghasaib MS.; grádaib M. [3] Brian nó Sidhchuc, riog Ulad M; nar geill do Bhrian acht Sitheac mac Rig Ulad Amain DE.

10. [1] san M. [2-2] om. DE. [3] loir M. [4] donnairc M. [5] reigid bealaigthi MS.; bealuighe M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Glinne Máma ar gach áiro d'a chéile go hAod Ó Néill, 7 ní bruair a díon aige nó ag Eochaid Airgdaig,[4] go dtorrachd i gcionn práithe i[5] dteach Briain, go dtug a réir do Brian 7 é féin i mbith-díle tré biotha fíor[6]; 7 thug Brian uiláimh[7] Átha Cliath dó-fein re n-a láim.

12. [1]Do léig Brian Maolmórda amach tar cheann bragad AU. 1001.
Laigean, 7 thug rígi Laigean dó i n-agaid Donnchada mic Dommaill Chlaoin.[2] Tháinig Brian iar sin d'a theach,[3] 7 ar dteacht dó i Mumain do fhreastail Leath Cuinn cairiol cloch tar Ath Luain, ar[3] eagla go nachaidís[4] cobhlach Briain tar a n-ais.[5]

13. [1]Sluag le Brian 7 le Cian 7 le fearaib Mumhan go AU. 1002.
hAth Luain, gur ogail riad an cairiol,[1] 7 gur gabadar briathre Maoilseachlainn Moir 7 Connacht uile i n-aonló i n-Ath Luain.

14. Sluag le Brian [1]7 le Cian[2] 7 le fearaib Mumhan 7 Mrde um Maoilseachlainn,[1] 7 go fearaib Laigean 7 Connacht 7 Gaill Atha Cliath [3]7 Fhuirt Láirge,[3] do gabáil Gall Ulad; go dtáinig Aod mac Dommaill í Néill [4]ri Oiligh[4] 7 Eochaid mac Airgdaig[5] ri Ulad, [6]go dtugrad cath Craobhe Tulcha[6] 'n-a gcoinne, go dtug Brian cáirde [7]bliadna[7] dóib, do déanam comai[r]rle an cath dobéarthar uatha nó an briathre.[8]

15[1]. Cogad mór fair Aod mac Dommaill í Néill 7 Eochaid mac Airgdaig[2] go dtugrad cath Craobhe Tulcha, i n-ar marbad Eochaid mac Airgdaig[3] go n-ár Ulad uime 7 Chinéil AU. 1004.
gConaill 7 d'ar thuit Dommall ua Néill[4] go n-ár Chinéil Eogain 7 a bruaradar[5] do fochaide ar gach leith.

---

[3] a ccaith M. [4] árd bearg M. [5] go M. [6] bioth fíor M. [7] MS. oiláimh; baile A. C. re na láimh féin gan bréag M; do rígh Gall Eirionn DE.

12. [1-1] om. DE. [2] éir M. [3] air MS. [4] *sic* MS., E. [5] tar ais MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Guairgio Láimh chiaċad Ulad agus Sitriuc mearċalma mac rígh Ulad M; Sitriaċ mearċalma rígh Ulad DE. [6-6] om. DE. [7-7] om. M. [8] a ttaoib ċaiṫe, nó geille, do ċabairt do réir a ccómairle M. Sluag eile le Brian a Lághnaib, gur bain rígh Lágean do Donnċad mac Maoilseaċluinn, 7 tug do Maolmórda mac Murċad i adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Airgiod Láimh M. [3] Airgiod gair M. [4] néid M. [5] go bruaradar rad rodarbe do air gaċ leiṫ M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do bádar[2] Maolmórda mac Murchadha rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do Brian, go ndearna[4] Brian 7 Cian sluag go Breagaib Muman umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaoideal[7] Laigean; 7 Maolmórda mac Murchadha do gabáil ar n-a thabairt do Murchad mac Briain ar an
AU. 999. iubar anuas[6]; 7 do leanad[8] na Gaill go baile Átha Cliath, 7 do h-airgead é idir daoinib 7 maoinib, ór[9] 7 airgead; óir níor fagbadar Lochlannaig naoi nó neimead[10] nó ceall uasal nó uaim nó oilén i n-Éirinn gan argain; 7 thug Brian 7 Cian 7 Muimnig uile an maith[11] sin leó ar chúlaib ar thiomáin[12] iar marbad[13] Amlaoib[14] 7 Charolusa mic rí Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eiginnáin,[16] árdmac[i]r Lochlannach, ré callainn lanair, 7 Brian 7 fir Muman ar an gcallainn[17] sin i n-Áth Cliath.

9. Cóig catha fichead [1]i n-ar tréigead a thaob féin[2] do dul Brian ar Gallaib 7 ar Gaoidealaib i n-éagmais a ndeardad do greasaid[3] 7 d'ionnsaigthiu; óir ní raib i n-Éirinn aon-mac rí nó taoiseach nach deardad fíth le Lochlannaib acht Brian Bóruime[3] amáin.

10. Ro an[1] Brian i Laignib 7 i Mide ó nodlaig móir go féil Brigde [2]as a n-ion[n]sad,[2] go dtug a ngéill leis, 7 gur loisg[3] Coill Chomair do chonnad,[4] gur réidig bealaigi[5] 7 daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][2] Amlaoib rí Gall Éireann ó

---

8. [1] DTE om. ó. Ch. [2] MS. do ba; ro bud TME; é T; ba hé D. [3] DE om. go l. [4] ndearnuid M; ndeachaid b. 7 a sluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuas. [7] Gaill M. [8] gur grionad an cada ar Gallaib go hAda Cliad DE. [9] óir MD; ionnsur oir E. [10] banaom E. [11] maitheas M; a maithir uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib Danair E. [12] tomáinc M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoim MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalainn sin Áda Cliaid M.

9. [1-1] om. DE. [2] greasaid MS.; greádaib M. [3] Brian nó Sitriuc, riog Ulad M; nar geill do Brian acht Sitriuc mac Rig Ulad amain DE.

10. [1] fan M. [2-2] om. DE. [3] loit M. [4] donnairc M. [5] reigid bealaigi MS.; bealuigde M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Glinne Máma ar gach áiro d'a chéile go hAod Ó Néill, 7 ní bruair a dion aige nó ag Eochaid Airgdaig,[4] go dtorrsacht i gcionn ráithe i[5] dteach Briain, go dtug a réir do Brian 7 é féin i mbith-dílis tré biotha fior[6]; 7 thug Brian uiláimh[7] Átha Cliath dó-fein re n-a láim.

12. [1]Do léig Brian Maolmórda amach tar cheann braghad AU. 1001.
laighean, 7 thug rígh Laighean dó i n-aghaid Donnchada mic Domnaill Chlaoin.[2] Tháinig Brian iar sin d'a theach,[3] 7 ar dteacht dó i Mumain do imneadar Leath Cuinn cairiol cloch tar Ath Luain, ar[3] eagla go nachaidís[4] cobhlach Briain tar a n-airi.[5]

13. [1]Sluagh le Brian 7 le Cian 7 le fearaibh Mumhan go AU. 1002.
hAth Luain, gur ogaill riad an cairiol,[1] 7 gur gabadar bhraighe Maoilseachlainn Mór 7 Connacht uile i n-aonló i n-Ath Luain.

14. Sluagh le Brian [1]7 le Cian[2] 7 le fearaibh Mumhan 7 Mróe um Maoilseachlainn,[1] 7 go fearaibh Laighean 7 Connacht 7 Gaill Átha Cliath [3]7 Phuirt Láirge,[3] do ghabáil Gall Ulad; go dtáinig Aod mac Domnaill í Néill [4]ri Oiligh[4] 7 Eochaid mac Airgdaig[5] ri Ulad, [6]go dtugsad cath Craobhe Tulcha[6] 'n-a gcoinne, go dtug Brian cáirde [7]bliadhna[7] dóib, do déanamh comai[i]rle an cath dobéarthar uatha nó an bhraighe.[8]

15[1]. Cogad mór roir Aod mac Domnaill í Néill 7 Eochaid mac Airgdaig[2] go dtugsad cath Craobhe Tulcha, i n-ar marbad Eochaid mac Airgdaig[2] go n-ár Ulad uime 7 Chinéil AU. 1004.
gConaill 7 d'ar thuit Domnall ua Néill[4] go n-ár Chinéil Eogain 7 a bhuaidhradar[5] do fochaidhe ar gach leith.

---

[3] a ccaith M. [4] árd dearg M. [5] go M. [6] bioth fior M. [7] MS. oiláimh; baile a. c. re na láimh féin gan bréag M; do rígh Gall Eirionn DE.

12. [1-1] om. DE. [2] éir M. [3] air MS. [4] *sic* MS., E. [5] tar air MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Guairgio Láimh ghiadach Ulad agus Sitriuc Mearcalma mac rioghUlad M; Sitriuc Mearcalma rígh Ulad DE. [6-6] om. DE. [7-7] om. M. [8] a ttaoib cairte, nó geille, do tabairt do féin a ccómhairle M. Sluagh eile le Brian a Laighnibh, gur bain rígh Laighean do Donnchad mac Maoilseachlainn, 7 thug do Maolmórda mac Murchad i adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Airgiod Láimh M. [3] Airgiod Gair M. [4] néid M. [5] go bhuaradar rad rocaide do air gach leith M.

Digitized by Google

16. Sluaġ go nGallaiḃ 7 go nGaoiḋealaiḃ Éireann ó Śliaḃ Fuaid buḋ ḋeaṙ le Brian go hÁṙomacha,[1] go ṙucg Brian ráinne óiṙ i n-a raiḃ fiche unge i n-almṙain aṙ altóiṙ
AU. 1005. Ármacha; 7 do chuadaṙ aṙ ṙin go Ráith Móiṙ i Moiġ[2] Line, go ṙucgṙad gialla Ḋáil-nAraiḋe 7 Ulaḋ[3] leó. Báṙ Eochaiḋ hÍ Flannagáin[4] ṙiomḟeanchaiḋ[5] Ármacha 7 Éireann an bliaḋain ṙin.

17. Brian go n-a[1] Muimneachaiḃ 7 Laiġneach[aiḃ][2] 7 Connacht[aiḃ] 7 Miḋeach[aiḃ][3] 7 um Maolṙeachlainn go
AU. 1006. nGallaiḃ Átha Cliath 7 Phuiṙt Láiṙge 7 Éireann uile taṙ[4] Eaṙṙuaiḋ anonn,[5] go ṙucg ġéill Chinéil Eoġain 7 Ulaḋ leiṙ i Mumain.[6]

18. Sluaġ le Briain[1] go bṙeaṙaiḃ Éireann uime go hÁṙomacha, go ṙucg ġéill Ulaḋ aṙ éiġin ó Flaithḃeaṙtach hUa Néill.[2]

19. Cathal Ó Conchuḃaiṙ ṙi Connacht ḋ'éaġ i n-a
AU. 1010. oilithṙe, iaṙ ndṙéigean an draoġail dó aṙ Dia. Báṙ Maoilṙeachlainn[1] Í Cheaṙḃaill ṙiġ Eoġanacht[a] Locha Léin 7 ṙiomḟáiḋ Éireann i n-Eachaiḋ dá eo.[2] [3]Sluaġ le Briain go Claonloch Sléiḃe Fuaid go ṙucg braiġde Chinéil Eoġain 7 Chinéil gConaill 7 Ulaḋ leiṙ.[3]

20.[1] Sluaġ le Murchaḋ mac Briain go bṙeaṙaiḃ Muman 7
AU. 1011. Laiġean 7 go hÍḃ Néill an deiṙceiṙt, 7 go [b]Flaithḃeaṙtach mac Muiṙcheaṙtaiġ ṙiġ Oiliġ 7 go n-óġaiḃ [an Focla],[2] d'aṙġain Chineoil Luiġ[ḋ]each 7 Chineoil Énda,[3] go ṙucgṙad buaiṙ iomda 7 bṙoid leó aṙ.

---

18. [1] Armacha MS. [2] MS. móiġe. [3] cuilleaḋ EDM. [4] hí Lonagain MS. M. [5] ṙiomṙeancaba M.

17. [1] go a MS. [2] Láġneachuiḃ M. [3] miḋaċ MS. [4] caiṙ MS. [5] eaṙṙuaḋ M; anann MS. [6] go raiḃ aġ caḃuiṙt ġeill Éinéil Eoġuin, 7 ula uile leo, nó ġur lean Sitṙioċ mac ṙioġ Ulaḋ iad ġona ṙluaġ, 7 go ṙucg caiṫ ṙiomḋalma do Briain 7 dá ṙluaġ, nó go raiḃ ṙé aig óiṙleaċ Ḋálcċaiṙ, go tṙéan, go bracaiḋ Briain an ní ṙin, 7 aṙ fáḃáil a flóiġ, do ṙin ċunnaoiḃe maṙ a ṙucg an deaḃlaoċ buḋ ṙeaṙṙ ṙán ngṙéin, caiṫ do imṫeaċta dá ċéile, 7 ṙucg Brian dá aiṙe cumuṙ 7 éaccoiṙġ an ġaiṙġeaḋ, agus naṙ bṙéroiṙ a ċlóḋ aċt le briaṫṙuiḃ, noċ do ċaiṫ Brian aiṙ, a ttaoiḃ ċaḃaṙṫa do caḃuiṙt do, a ccoinne na nGall, 7 cómṙlaċuṙ do beiṫ eaḋtoṙṫa agus do ṙin amlaiḋ ṙin M.

18. [1] 7 le Sitṙioċ adds M. [2] ġonaḋ ttuġaḋaṙ ġeill u. ṙuaṙ do ṙiġ na cṙiċe .i. Ulaiḋ M.

19. [1] Maolṙuṫain F M. AU. [2] an eaḋoeo M; aċú dá éo D; eachaḋ da eo E; Eachaiḋ dá do MS. [3] leiṙ go roilér adds M. [2-3] om. DE.

20. [1] om. DE. [2] om. MS; an n-olca M; in ṙocla AU. [3] Aonda M.

Digitized by Google

21[1]. Sluaġ le Briain go Maiġin an Chorainn,[2] go dtuġ Maolruanaid[3] Ó Maoilḋoraid leis i mbraiġdeanus go Ceann Corad re n-a thoil féin. AU. 1012.

22[1]. Sluaġ la Briain go Maġ Muirtheimne, go dtuġ braiġde ó ríġ Oiliġ[2] 7 ó Ulltaib, 7 gur·fágaib[3] dá ríġ ar Ulltaib; 7 is ar an sluaġ sin thuġ Brian 7 Cian mac Maoil-muaid 7 Maolseachlainn go maithib Leithe[4] Cuinn saoiri do cheallaib Éireann go h-uile.

Callainn Anno Domini mxiii.[1]

23. Sluaġ la Maolmórda go Laiġnib 7 la Gallaib Átha Cliath i Mide, gur airg siad Tearmann Féichin[1] 7 Maġ Breaġ.[2] AU. 1013.

24. Sluaġ la Maolseachlainn d'a díoġailt sin [1]i gcrích Gall, gur loiġ go hÉadair;[1] go rug Sitriuc mac Amlaoib [2]7 Maolmórda mac Murchada ar druing do'n tsluaġ[2] gur marbad dá chéad díob[3] um Flann mac Maoilseachlainn.[4] Táinig Maolseachlainn go Brian d'a ġeadán sin Gaill 7 Laiġniġ do beith i gcoġad sin, [5]7 do iarr Brian d'a fuirech. Do sinne Brian sluaġ bréar Muman d'forlonġphort ar Gallaib 7 ar Laiġnib, 7 d'airġeadar Osraiġe[6]; 7 do chuaid[6] Murchad mac Briain go Cill Maiġneann[7] 7 go faithche Átha Cliath, 7 do airg[8] an tír go Tearmonn Caimin,[9] 7 thuġ-adar braiġde mór 7 creacha iomda i gcoinne Briain [10]go Cill Maiġneann[11] 7 go faithche Átha Cliath. 7 do fan Brian 7 sin Muman 7 sin Connacht i bforlonġphort ó Luġnu-sa[d] go Noulaiġ mór, 7 ni bruair cath nó braiġde ó Gallaib nó ó Laiġnib.[10]

---

21. [1] om. DE. [2] maġ Corainn AU. [3] Maolruana MS.

22. [1] om. DE. [2] ulad M. [3] MS. faiġaib. [4] Leacha M.

[1] Aiġ ro do chuaiġiġe na mór laochroide do cáinnicc go cath Cluain Tarbha do ġaċ leiṫ aġus don cath fein, 7c. D; Aġ ro do ċaṫ Cluana Tarb et dona prionnlaoċaib do ċuit ann do ġaċ leiṫ E.

23. [1] feicin MS. DE. [2] gan baoir air fead ġaċ áiro díob, ġan molaboċad air duine, 7c. M; ar fead ġaċ tulċa, 7c. D.

24. [1-1] om. DE. [2-2] om. DE. [3] díob MS. [4] mac M. om. M. [5-5] D and E omit what follows down to Osraiġe. [6] M inserts Sitheach mac Amlaoib rioġ Ulad 7 M; Sitheaċ mac riġ U. E. [7] D and E omit go Cill M. [8] airġiodar M. [9] feicin DE; Caiminn M. [10-10] om. DE. [11] Manainn M.

Digitized by Google

16. Sluaġ ġo nGallaiḃ 7 ġo nGaoiḋealaiḃ Éireann ó Śliaḃ Fuaiḋ buḋ ḋeaṙ le Bṙian ġo hÁṙḋmacha,[1] ġo ḋtuġ Bṙian fáinne óiṙ i n-a ṙaiḃ ṙiche unġe i n-aimṙain aṙ aiṫóiṙ
AU. 1005. Áṙḋamacha; 7 ḋo chuaḋaṙ aṙ ṙin ġo Ráiṫ Móiṙ i Moiġ[2] Line, ġo ḋtuġṙaḋ ġialla Ḋáil-nAṙaiḋe 7 Ulaḋ[3] leó. Báṙ Eochaiḋ hÍ Fḷannaġáin[4] ṙṙiomṙeanchaiḋ[5] Áṙḋamacha 7 Éireann an bliaḋain ṙin.

17. Bṙian ġo n-a[1] Muimneachaiḃ 7 Laiġneach[aiḃ][2] 7 Connacht[aiḃ] 7 Miḋeach[aiḃ][3] 7 um Maolṙeachlainn ġo
AU. 1006. nGallaiḃ Átha Cliaṫ 7 Fhuiṙṫ Láiṙġe 7 Éireann uile taṙ[4] eaṙṙuaiḋ anonn,[5] ġo ḋtuġ ġéill Chinéil Eoġain 7 Ulaḋ leiṙ i Mumain.[6]

18. Sluaġ le Bṙian[1] ġo bṙeaṙaiḃ Éireann uime ġo hÁṙḋmacha, ġo ḋtuġ ġéill Ulaḋ aṙ éiġin ó Fḷaiṫḃeaṙṫach hUa Néill.[2]

19. Caṫal Ó Conchuḃaiṙ ṙí Connacht ḋ'éaġ i n-a
AU. 1010. oilitṙe, iaṙ ḋtṙéiġean an tṙaoġail ḋó aṙ Ḋia. Báṙ Maoilṙeachlainn[1] Í Cheaṙḃaill ṙíġ Eoġanacht[a] Locha Léin 7 ṙṙiomṙáiḋ Éireann i n-Eachaiḋ ḋá eo.[2] [3]Sluaġ le Bṙian ġo Claonloch Sléiḃe Fuaiḋ ġo ḋtuġ bṙaiġḋe Chinéil Eoġain 7 Chinéil ġConaill 7 Ulaḋ leiṙ.[3]

20.[1] Sluaġ le Muiṙcheaṙtaiġ mac Bṙiain ġo bṙeaṙaiḃ Mumain 7
AU. 1011. Laiġean 7 ġo hÍḃ Néill an ḋeiṙḋeiṙṫ, 7 ġo [b]Fḷaiṫḃeaṙṫach mac Muiṙcheaṙtaiġ ṙíġ Oiliġ 7 ġo n-óġaiḃ [an Fhocla],[2] ḋ'aṙġain Chineoil Luiġ[ḋ]each 7 Chineoil Énda,[3] ġo ḋtuġṙaḋ buaiṙ iomḋa 7 bṙoiḋ leó aṙ.

---

18. [1] Áṙḋamaċa MS. [2] MS. móiġe. [3] cuilleaḋ EDM. [4] hí Lonaġain MS. M. [5] ṙṙiomṙeanċaḋa M.

17. [1] ġo a MS. [2] Láġneachuiḃ M. [3] miḋaċ MS. [4] caiṙ MS. [5] eaṙṙuaiḋ M; anann MS. [6] ġo ṙaiḃ aġ caḃuiṙṫ ġeill ċinéil Eoġuin, 7 ula uile leo, nó ġuṙ lean Siḋṙioċ mac ṙioġ Ulaḋ iaḋ ġona ṙluaġ, 7 ġo ḋtuġ caiṫ ṙiaṙċalma ḋo Bṙian 7 ḋá ṙluaġ, nó ġo ṙaiḃ ṙé aiġ óiṙleaċ Ḋálcċaiṙ, ġo tṙéan, ġo bṙaċaiḋ Bṙian an ní ṙin, 7 aṙ ṙáḋáil a ṙlóiġ, ḋo ṙín ċunnaoiḃe maṙ a ḋtuġ an ḋeaḋlaoċ buḋ ṙeaṙṙ ṙán nġṙéin, caiṫ ḋo imṫeaċta ḋá ċéile, 7 tuġ Bṙian ḋá aiṙe cumaṙ 7 éaccoṙġ an ġaiṙġeaḋ, aġuṙ naṙ bṙéiṫiṙ a ċlóḋ aċt le bṙiaṫṙuiḃ, noċ ḋo ċaiṫ Bṙian aiṙ, a ttaoiḃ ċaḃaiṙṫe ḋo caḃuiṙṫ ḋo, a ccoinne na nGall, 7 cómṙlaċuṙ ḋo ḃeiṫ eaḋoṙṫa aġuṙ ḋo ṙín amlaiḋ ṙin M.

18. [1] 7 le Siḋṙioċ adds M. [2] ġonaḋ ttuġaḋaṙ ġeill u. ṙuaṙ ḋo ṙíġ na cṙíċe .i. Ulaiḋ M.

19. [1] Maolṙuṫain F M. AU. [2] an eaḋoeo M; aċú ḋá éo D; eachaḋ ḋa eo E; Eachaiḋ ḋá ḃo MS. [3] leiṙ ġo ṙoilṡiṙ adds M. [3-3] om. DE.

20. [1] om. DE. [2] om. MS; an n-olca M; in ṙocla AU. [3] Aonḋa M.

Digitized by Google

21[1]. Sluaġ le Briain go Maiġin an Chorainn,[2] go dtuġ Maolruanaid[3] Ó Maoilḃoraid leis i mbraiġdeanus go Ceann Corad re n-a thoil féin. AU. 1012.

22[1]. Sluaġ la Briain go Maġ Murtheimne, go dtuġ braiġde ó ríġ Oiliġ[2] 7 ó Ultaiḃ, 7 gur·fágaiḃ[3] dá ríġ ar Ultaiḃ; 7 is ar an sluaġ sin thuġ Brian 7 Cian mac Maoil-muaid 7 Maolseachlainn go maithiḃ Leithe[4] Cuinn saoiri do cheallaiḃ Éireann go h-uile.

Callainn Anno Domini mxiii.[1]

23. Sluaġ la Maolmórda go Laiġniḃ 7 la Gallaiḃ Átha Cliath i Mide, gur airġ siad Tearmann Féichin[1] 7 Maġ Breaġ.[2] AU. 1013.

24. Sluaġ la Maolseachlainn d'a díoġailt sin [1]i gcrích Gall, gur loiscc go hÉadair;[1] go rug Sitriuc mac Amlaoiḃ [2]7 Maolmórda mac Murchaḋa ar dhuinġ do'n tsluaġ[2] gur marbaḋ dá chéad díoḃ[3] um Flann mac Maoilseachlainn.[4] Táinig Maolseachlainn go Brian d'a ġeadán sin Gaill 7 Laiġniġ do beith i gcogaḋ sis, [6]7 do iarr Brian d'a fuirtacht. Do sinne Brian sluaġ Breag Muman d'fortongphort ar Gallaiḃ 7 ar Laiġniḃ, 7 d'airġeadair Osraiġe[6]; 7 do chuaiḋ[6] Murchaḋ mac Briain go Cill Maiġneann[7] 7 go faithche Átha Cliath, 7 do airġ[8] an tír go Tearmonn Caimin,[9] 7 thuġ-adar braiġde móra 7 creacha iomda i gcoinne Briain [10]go Cill Maiġneann[11] 7 go faithche Átha Cliath. 7 do fan Brian 7 sir Muman 7 sir Connacht i bfortongphort ó Luġnu-sa[ḋ] go Noulaiġ móir, 7 ni bruair cath nó braiġde ó Gallaiḃ nó ó Laiġniḃ.[10]

---

21. [1] om. DE. [2] maġ Corainn AU. [3] maolruana MS.

22. [1] om. DE. [2] ulaḋ M. [3] MS. faiġaiḃ. [4] leaca M.

[1] Aiġ so do cuaiscrge na mór laoċroibe do cainnicc go cata Cluan Tarba do gaċ leiṫ agus don cata fein, 7c. D; Aġ so do caṫ Cluana Tarb ec dona prioṁlaoċaiḃ do cuit ann do gaċ leiṫ E.

23. [1] feicin MS. DE. [2] gan baoir air fead gaċ airo oiḋ, gan molaboċaḃ air duine, 7c. M; ar fead gaċ tulca, 7c. D.

24. [1-1] om. DE. [2-2] om. DE. [3] diob MS. [4] mac M. om. M. [5-5] D and E omit what follows down to Osraige. [6] M inserts Sitheach mac Amlaoiḃ rioġ Ulaḋ 7 M; Sitheaċ mac riġ U. E. [7] D and E omit go Cill M. [8] airgiodar M. [9] feicin DE; Caimin M. [10-10] om. DE. [11] Manainn M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do bádar[2] Maolmórda mac Murchadha rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do Brian, go ndearna[4] Brian 7 Cian fluag go Breagaib Muman umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaoideal[7] Laigean; 7 Maolmórda mac Murchadha do gabáil ar n-a chadhaigt do Murchad mac Briain ar an
AU. 999. iubar anuas[6]; 7 do leanad[8] na Gaill go baile Átha Cliath, 7 do h-airgead é idir daoinib 7 maoinib, ór[9] 7 airgead; óir nior fagbadar Lochlannaig naoi nó neimead[10] nó ceall uaral nó uaim nó oilén i n-Éirinn gan argain; 7 thug Brian 7 Cian 7 Muimnig uile an maith[11] fin leó ar chúlaib ar thiomáin[12] iar marbad[13] Amlaoib[14] 7 Charolusa mic rig Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eiginnáin,[16] árdmaoi]r Lochlannach, pé callainn Ianair, 7 Brian 7 fir Muman ar an gcallainn[17] fin i n-Áth Cliath.

9. Cóig catha fichead [1]i n-ar tréigead a thaob féin[2] do bhí Brian ar Gallaib 7 ar Gaidhealaib i n-éagmais a ndearnad do greasaib[3] 7 d'ionnsaigthib; óir ní raib i n-Éirinn aon-mac rig nó taoiseach nach dearnad fith le Lochlannaib acht Brian Bóroimhe[3] amáin.

10. Ro an[1] Brian i Laignib 7 i Mide ó nodlaig móir go féil Brigde [2]as a n-ion[n]rad,[2] go dtug a ngéill leis, 7 gur loisg[3] Coill Chomair do chonnad,[4] gur féidig bealaigi[5] 7 daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][2] Amlaoib rí Gall Éireann ó

8. [1] DIE om. d. Ch. [2] MS. do ba; ro bud TME; é T; ba hé D. [3] DE om. go l. [4] ndeasnaid M; ndeachaid b. 7 a fluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuas. [7] Gaill M. [8] gur grionad an cada ar Gallaib go hAda Cliad DE. [9] óir MD; ionnmur oir E. [10] banaoi E. [11] maitheas M; a maithir uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib danair E. [12] tomáinte M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoimh MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalainn fin Áda Cliath M.

9. [1-1] om. DE. [2] greasaib MS.; greádaib M. [3] Brian nó Sidhrioc, riog Ulad M; nar geill do Brian acht Sitheac mac Rig Ulad amain DE.

10. [1] fan M. [2-2] om. DE. [3] loir M. [4] donnairc M. [5] reigid bealaigthi MS.; bealuigthe M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Glinne Máma ar gach áiro d'a chéile go hAod Ó Néill, 7 ni bruair a dion aige nó ag Eochaid Airdgair,[4] go dtorrnacht i gcionn ráithe i[5] dteach Briain, go dtug a réir do Brian 7 é féin i mbith-dílis tré biotha fíor[6]; 7 thug Brian uplámur[7] Átha Cliath dó-fan re n-a láim.

12. [1]Do léig Brian Maolmórda amach tar cheann bragad Au. 1001.
Laigean, 7 thug rig Laigean dó i n-agaid Donnchada mic Dommaill Chlaoin.[1] Tháinig Brian iar sin d'a theach,[2] 7 ar dteacht dó i Mumain do rimneadar Leath Cumn cairiol cloch tar Ath Luain, ar[3] eagla go nachaidis[4] coblach Briain tar a n-ais.[5]

13. [1]Sluag le Brian 7 le Cian 7 le fearaib Muman go Au. 1002.
hAth Luain, gur ogsail riad an cairiol,[1] 7 gur gabadar braigde Maoilseachlainn Méir 7 Connacht uile i n-aonló i n-Ath Luain.

14. Sluag le Brian [1]7 le Cian[2] 7 le fearaib Muman 7 Mide um Maoilseachlainn,[1] 7 go fearaib Laigean 7 Connacht 7 Goill Átha Cliath [2]7 Fhuirt Láirge,[3] do gabáil Gall Ulad; go dtáinig Aod mac Domnaill í Néill [4]ri Oilig[4] 7 Eochaid mac Airdgair[5] ri Ulad, [6]go dtugrad cath Craidbe Tulcha[6] 'n-a gcoinne, go dtug Brian cáirde [7]bliadna[7] óid, do déanam comla[i]rle an cath dobéarnidis uatha nó an braigde.[8]

15[1]. Cogad mór roir Aod mac Domnaill í Néill 7 Eochaid mac Airdgair[2] go dtugrad cath Craidbe Tulcha, i n-ar marbad Eochaid mac Airdgair[3] go n-ár Ulad uime 7 Chinéil Au. 1004.
gConaill 7 d'ar thuit Domnall ua Néill[4] go n-ár Chinéil Eogain 7 a bruaradar[5] do fochaide ar gach leith.

---

[3] a ccaith M. [4] áird dearg M. [5] go M. [6] bioth fíor M. [7] MS. orlamur; baile A. C. re na láim féin gan bréag M; do rig Gall Eirionn DE.

12. [1-1] om. DE. [2] éir M. [3] air MS. [4] *sic* MS., E. [5] tar air MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Suairgid Láim Dhiadad Ulad agus Sitriuc Mearcalma mac rig Ulad M; Sitriuc Mearcalma rig Ulad DE. [6-6] om. DE. [7-7] om. M. [8] a ttaoib caithe, nó geille, do tabuirt do féir a ccómhairle M. Sluag eile le Brian a Laignib, gur bain riog Lagean do Donnchad mac Maoilseachlainn, 7 tug do Maolmórda mac Murchad i adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Airgiod Láim M. [3] Airgiod Gair M. [4] nétu M. [5] go bruaradar rad rocaide do air gach leith M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do bádar[2] Maolmórda mac Murchadha rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do brian, go ndearna[4] brian 7 Cian fluag go Breagaib Muman umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaidhel[7] Laigean; 7 Maolmórda mac Murchadha do gabáil ar n-a thabairt do Murchad mac Briain ar an
AU. 999. iubar anuas[6]; 7 do leanad[8] na Gaill go baile Átha Cliath, 7 do h-airgead é idir dáoinib 7 maoinib, ór[9] 7 airgead; óir níor fagbadar Lochlannaig naoi nó neimead[10] nó ceall uaral nó uaim nó oilén i n-Éirinn gan argain; 7 thug brian 7 Cian 7 Muimnig uile an maith[11] fin leó ar chúlaib ar thiomáin[12] iar marbad[13] Amlaoib[14] 7 Charolusa mic rí Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eiginnáin,[16] árdmaoi[l]r Lochlannach, pé callainn lanair, 7 brian 7 fir Muman ar an gcallainn[17] fin i n-Áth Cliath.

9. Cóig catha fichead [1]i n-ar tréigead a thaob féin[1] do brir brian ar Gallaib 7 ar Gaidhealaib i n-éagmais a ndearnad do greasaib[2] 7 d'ionnsaigthib; óir ní raib i n-Éirinn aon-mac rí nó taoisig nach dearnad fíth le Lochlannaib acht brian bórdmhe[3] amáin.

10. Ro an[1] brian i Laignib 7 i Mide ó novlaig móir go féil Brigde [2]as a n-ion[n]sad,[2] go otug a ngéill leis, 7 gur loisg[3] Coill Chomair do chonnad,[4] gur féidig bealaigi[5] 7 daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][1] Amlaoib rí Gall Éireann ó

8. [1] DIE om. D. Ch. [2] MS. do ba; ro bud TME; é T; ba hé D. [3] DE om. go l. [4] ndearnuid M; ndeachaid b. 7 a fluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuas. [7] Gaill M. [8] gur grionad an cada ar Gallaib go hAda Cliat DE. [9] óir MD; iondmus oir E. [10] banaom E. [11] maithear M; a maithior uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib Danair E. [12] comáinic M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoimh MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalainn fin Áta Cliait M.

9. [1-1] om. DE. [2] greasaib MS.; gráraib M. [3] brian nó Siodmuc, riog ulad M; nar geill do brian act Sitric mac Rig ulad amail DE.

10. [1] fan M. [2-2] om. DE. [3] loir M. [4] connairc M. [5] reigid bealaigdi MS.; bealuigde M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Glinne Máma ar gach áiro d'a chéile go hAod Ó Néill, 7 ní bruair a díon aige nó ag Eochaid Airgdaig,[4] go dtorrsacht i gcionn práithe i[5] dteach Briain, go dtug a réir do Brian 7 é féin i mbith-díle tré biadha fíor[6]; 7 thug Brian uiláimh[7] Átha Cliath dó-fein fe n-a láim.

12. [1]Do léig Brian Maolmórda amach tar cheann braghad [1]-[1] Laighean, 7 thug rígh Laighean dó i n-aghaid Donnchada mic Domnaill Chlaoin.[2] Tháinig Brian iar sin d'a theach,[3] 7 ar dteachd dó i Mumain do imneadar Leath Cuinn cairiol cloch tar Áth Luain, ar[3] eagla go nachaidís[4] cobhlach Briain tar a n-ais.[5] AU. 1001.

13. [1]Sluagh le Brian 7 le Cian 7 le fearaibh Muman go [1]-[1] hÁth Luain, gur ogail riad an cairiol,[1] 7 gur gabadar braighde Maoilseachlainn Méir 7 Connacht uile i n-aonló i n-Áth Luain. AU. 1002.

14. Sluagh le Brian [1]7 le Cian[2] 7 le fearaibh Muman 7 Mide um Maoilseachlainn,[1] 7 go fearaibh Laighean 7 Connacht 7 Gaill Átha Cliath [2]7 Phuirt Láirge,[3] do ghabáil Gall Ulad; go dtáinig Aod mac Domnaill í Néill [4]ri Oiligh[4] 7 Eochaid mac Airgdaig[5] ri Ulad, [6]go dtugsad cath Craobhe Tulcha[6] 'n-a gcoinne, go dtug Brian cáirde [7]bliadna[7] dóib, do déanamh comai[i]rle an cath dobéarthair uatha nó an braighde.[8]

15[1]. Cogad mór roir Aod mac Domnaill í Néill 7 Eochaid mac Airgdaig[2] go dtugsad cath Craobhe Tulcha, i n-ar marbad Eochaid mac Airgdaig[3] go n-ár Ulad uime 7 Chinéil gConaill 7 d'ar thuit Domnall ua Néill[4] go n-ár Chinéil Eogain 7 a bruaradar[5] do fochaide ar gach leith. AU. 1004.

---

[3] a ccaith M. [4] árd dearg M. [5] go M. [6] bioch fíor M. [7] MS. orlamur; baile a. c. fe na láim féin gan bréag M; do rígh Gall Gaidhel DE.

12. [1-1] om. DE. [2] éir M. [3] air MS. [4] *sic* MS., E. [5] tar ais MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Guairgio Láim triatach Ulad agus Sitriuc Mearcalma mac rioghe Ulad M; Sitreac Mearcalma rígh Ulad DE. [6-6] om. DE. [7-7] om. M. [8] a ttaoib Caitha, nó Geille, do tabairt do féin a cómairle M. Sluagh eile le Brian a Laighnaibh, gur bain rígh Laighean do Donnchad mac Maoilseachlainn, 7 thug do Maolmórda mac Murchad i adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Airgiod Láim M. [3] Airgiod Gair M. [4] néid M. [5] go bruaradar rad rochaide do air gach leith M.

Digitized by Google

8. Ar n-éag Domnaill Chláin,[1] rí Laigean, do bádar[2] Maolmórda mac Murchadha rí Laigean go Laignib[3] 7 Gaill Átha Cliath go h-airmiarach do brian, go ndearna[4] brian 7 Cian gluag go breagaib Muman umpa go Gleann Máma[5]; Gaill Átha Cliath go Lochlannaib, 7 Maolmórda mac Murchadha, rí Laigean, go Laignib 'n-a gcoinne; gur cuiread cath Gleanna Máma eatorra, [6]i n-ar tugad ár Gall Éireann 7 Gaoideal[7] Laigean; 7 Maolmórda mac Murchadha do gabáil ar n-a chadairt do Murchad mac Briain ar an
AU. 999. iubar anuar[8]; 7 do leanad[9] na Gaill go baile Átha Cliath, 7 do h-airgead é idir daoinib 7 maoinib, ór[9] 7 airgead; óir níor fagbadar Lochlannaig naoi nó neimead[10] nó ceall uaral nó uaim nó oilén i n-Éirinn gan argain; 7 thug brian 7 Cian 7 Muimnig uile an maith[11] fin leó ar chúlaib ar thiomáin[12] iar marbad[13] Amlaoib[14] 7 Charolusa mic rig Lochlann, ó n-abartar cloideam Charolusa,[15] 7 Chuiléin Eigimnáin,[16] árdmao[i]r Lochlannach, pé callainn lanair, 7 brian 7 fir Muman ar an gcallainn[17] fin i n-Áth Cliath.

9. Cóig catha fichead [1]i n-ar tréigead a thaob féin[1] do brir brian ar Gallaib 7 ar Gaidealaib i n-éagmais a ndearnad do greagaib[2] 7 d'ionnsaigthiub; óir ní raib i n-Éirinn aon-mac rig nó taoiseach nach dearnad fith le Lochlannaib acht brian Bóroimhe[3] amáin.

10. Ro an[1] brian i Laignib 7 i Mide ó nodlaig móir go féil Brigde [2]as a n-ion[n]sad,[2] go dtug a ngéill leis, 7 gur loisg[3] Coill Chomair do chonnad,[4] gur féidig bealaigi[5] 7 daingne Laigean.

11. [1]Ro éloid Amlaoib [mac][2] Amlaoib rí Gall Éireann ó

8. [1] DTE om. d. ch. [2] MS. do ba; ro bud TME; é T; ba hé D. [3] DE om. go l. [4] ndearnaid M; ndeachaid b. 7 a gluag go g. m. DE. [5] mamad M; madmad ED. [6-6] DE omit from i n-ar tugad to anuar. [7] Gaill M. [8] gur gnídad an cada ar Gallaib go hAda Cliat DE. [9] óir MD; iomdur oir E. [10] banaoi E. [11] maitheas M; a maithir uile D; 7 tug b. 7 c. madma 7 ár oir Gallaib Danair E. [12] comáinc M; om. D. [13] MS. marbad. [14] *sic* M; Amlaoimh MS. [15] DE end here. [16] Cuileann mc Éigeannáin M. [17] air ccalaind fin Átha Cliath M.

9. [1-1] om. DE. [2] greguib MS.; grágaib M. [3] brian nó Siodbrioc, riog Ulad M; nar geill do brian acht Sitheac mac Rig Ulad amain DE.

10. [1] fan M. [2-2] om. DE. [3] loir M. [4] donnairc M. [5] reigid bealaigthi MS.; bealuigde M.

11. [1] D and E omit what follows down to 7 thug b. [2] A. mac A. M.

Digitized by Google

chath[3] Ġlinne Máma ar gach áiro o'a chéile go hAoḋ Ó Néill, 7 ni bruar a ḋíon aige nó ag Eochaiḋ Aroġair,[4] go otorgnacht i gcionn ráithe i[5] otech Briain, go otug a réir do Brian 7 é féin i mbith-ḋílse tré biotha fíor[6]; 7 thug Brian uiláṁur[7] Átha Cliath ḋó-san re n-a láṁ.

12. [1]Do léig Brian Maolmóraḋa amach tar cheann braġad AU. 1001.
Laiġean, 7 thug ríġ Laiġean ḋó i n-aġaiḋ Donnchaḋa mic Dorṁnaill Chlaoin.[1] Tháinig Brian iar sin o'a theach,[2] 7 ar tteachd ḋó i Muṁain do sinneadar Leath Cuinn caisiol eloch tar Áth Luain, ar[3] eagla go rachaḋair[4] coḃlach Briain tar a n-ais.[5]

13. [1]Sluaġ le Brian 7 le Cian 7 le fearaiḃ Muṁan go AU. 1002.
hÁth Luain, gur ogail siad an caisiol,[1] 7 gur gaḃadar briaiġde Maoilseachlainn Méir 7 Connacht uile i n-aonló i n-Áth Luain.

14. Sluaġ le Brian [1]7 le Cian[2] 7 le fearaiḃ Muṁan 7 Mróe um Maoilseachlainn,[1] 7 go fearaiḃ Laiġean 7 Connacht 7 Goill Átha Cliath [2]7 Phuirt Láirge,[3] do ġaḃáil giall Ulaḋ; go otáinig Aoḋ mac Dorṁnaill í Néill [4]ri Oiliġ[4] 7 Eochaiḋ mac Aroġair[5] ri Ulaḋ, [6]go otugsad cath Craoiḃe Tulcha[6] 'n-a gcoinne, go otug Brian cáirde [7]bliaḋna[7] ḋóiḃ, do ḋéanaṁ comas[i]ġle an cath doḃéarsoiṫ uatha nó an braiġde.[8]

15[1]. Cogaḋ mór soiṫ Aoḋ mac Dorṁnaill í Néill 7 Eochaiḋ mac Aroġair[2] go otugsad cath Craoiḃe Tulcha, i n-ar marḃaḋ Eochaiḋ mac Aroġair[2] go n-ár Ulaḋ uime 7 Chinéil AU. 1004.
gConaill 7 o'ar thuit Domnall ua Néill[4] go n-ár Chinéil Eoġain 7 a bruaradar[5] do fochaiḋe ar gach leith.

---

[3] a ccaith M. [4] áro ḋearg M. [5] go M. [6] ḋioth fíor M. [7] MS. oriaṁur; baile a. c. re na laiṁ féin gan bréag M; do ríġ Gall Eirionn DE.

12. [1-1] om. DE. [2] éir M. [3] air MS. [4] *sic* MS., E. [5] tar ais MDE.

13. [1-1] om. DE.

14. [1-1] om. DE. [2] om. M. [3-3] om. DE. [4-4] om. M. [5] Suairgio Láiṁ briaḃaḋ Ulaḋ agus Siḋruiḋ Mearḋalma mac rioġ Ulaḋ M; Sitsead Mearḋalma ríġ Ulad DE. [6-6] om. DE. [7-7] om. M. [8] a ttaoiḃ ḋaiṫa, nó geille, do ḋaḃairt do féin a ccómairle M. Sluaġ eile le Brian a láġnuiḃ, gur ḃain rioġ Láġean do Donnċaḋ mac Maoilseaċluinn, 7 ċuġ do Maolmóraḋa mac Murċaḋ í adds M. D and E somewhat similar.

15. [1] D and E om. § 15. [2] Airgiod Láiṁ M. [3] Airgiod ġair M. [4] néro M. [5] go bruaradar rad rocaide do air gaċ leiṫ M.

Digitized by Google

16. Sluaġ go nGallaiḃ 7 go nGaoiḋealaiḃ Éireann ó Śliaḃ Fuaiḋ buḋ ḋeaṙ le Bṙian go hÁṙḋmacha,[1] go ḋtuġ Bṙian fáinne óiṙ i n-a naiḃ ṙiche unġe i n-almṙain aṙ altóiṙ
AU. 1005. Áṙḋamacha; 7 ḋo chuaḋaṙ aṙ ṙin go Ráith Móiṙ i Moiġ[2] Line, go ḋtuġṙaḋ ġialla Ḋáil-nAṙaiḋe 7 Ulaḋ[3] leó. Báṙ Eochaiḋ hÍ Fłannaġáin[4] ṙṙiomṙeanchaiḋ[5] Áṙḋamacha 7 Éireann an bliaḋain ṙin.

17. Bṙian go n-a[1] Muimneachaiḃ 7 Laiġneach[aiḃ][2] 7 Connacht[aiḃ] 7 Miḋeach[aiḃ][3] 7 um Maolṙeachlainn go
AU. 1006. nGallaiḃ Átha Cliath 7 Fhuiṙt Láiṙge 7 Éireann uile taṙ[4] Eaṙṙuaiḋ anonn,[5] go ḋtuġ ġéill Chinéil Eoġain 7 Ulaḋ leiṙ i Mumain.[6]

18. Sluaġ le Bṙian[1] go bṙeaṙaiḃ Éireann uime go hÁṙḋmacha, go ḋtuġ ġéill Ulaḋ aṙ éiġin ó Fłaiṫḃeaṙtach hUa Néill.[2]

19. Caṫal Ó Conchuḃaiṙ ṙí Connacht ḋ'éaġ i n-a
AU. 1010. oilitṙe, iaṙ ḋtṙéiġean an ṫṙaoġail ḋó aṙ Ḋia. Báṙ Maoilṙeachlainn[1] í Cheaṙḃaill ṙiġ Eoġanacht[a] Locha Léin 7 ṙṙiomṙáiḋ Éireann i n-Eachaiḋ ḋá eo.[2] [3]Sluaġ le Bṙian go Claonloch Sléiḃe Fuaiḋ go ḋtuġ bṙaiġḋe Chinéil Eoġain 7 Chinéil gConaill 7 Ulaḋ leiṙ.[3]

20.[1] Sluaġ le Muṙchaḋ mac Bṙiain go bṙeaṙaiḃ Muman 7
AU. 1011. Laiġean 7 go hÍḃ Néill an ḋeiṙḋeiṙt, 7 go [ḃ]Fłaiṫḃeaṙtach mac Muiṙcheaṙtaiġ ṙiġ Oiliġ 7 go n-óġaiḃ [an Focla],[2] ḋ'aṙġain Chineoil Luiġ[ḋ]each 7 Chineoil Énḋa,[3] go ḋtuġṙaḋ buaiṙ iomḋa 7 bṙoiḋ leó aṙ.

---

16. [1] Aṙḋamaċa MS. [2] MS. móiġe. [3] cuilleaḋ EDM. [4] hí Lonaġain MS. M. [5] ṙṙiomṙeanċaḋa M.

17. [1] go a MS. [2] Láġneachuiḃ M. [3] miḋaċ MS. [4] caiṙ MS. [5] eaṙṙuaḋ M; anann MS. [6] go naiḃ aġ caḃuiṙt ġeill Cinéil Eoġuin, 7 Ula uile leo, nó ġuṙ lean Siċṙioċ mac ṙioġ Ulaḋ iaḋ ġona ṫuaġ, 7 go ḋtuġ caiṫ ṙiaṙċalma ḋo Bṙian 7 ḋá ṫuaġ, nó go naiḃ ṙé aiġ óiṙleaċ Ḋálċcaiṙ, go ṫṙéan, go bṙacaiḋ Bṙian an ní ṙin, 7 aṙ ṙáḃáil a ṫlóiġ, ḋo ṙin ċunnaoiḋe maṙ a ḋtuġ an ḋeaḋlaoċ buḋ ṙeaṙṙ ṙán nGṙéin, caiṫ ḋo imḋeaċta ḋá ċéile, 7 ḋuġ Bṙian ḋá aiṙe cumuṙ 7 éaccoṙġ an ġaiṙġeaḋ, aġuṙ naṙ bṙéiḋiṙ a ċlóḋ aċt le bṙiaṫṙuiḃ, noċ ḋo ċaiṫ Bṙian aiṙ, a ḋtaoiḃ ċaḃaiṙṫa ḋo caḃuiṙt ḋo, a ccoinne na nGall, 7 cóṁṫlaḃuṙ ḋo ḋeiṫ eaḋtoṙṫa aġuṙ ḋo ṙin aṁlaiḋ ṙin M.

18. [1] 7 le Siċṙioċ adds M. [2] gonaḋ ḋtuġaḋaṙ ġeill U. ṙuaṙ ḋo ṙiġ na ċṙiċe .i. Ulaiḋ M.

19. [1] Maolṙuḋain F M. AU. [2] an eaċḋeo M; aċú ḋá éo D; eachaḋ ḋa eo E; Eachaiḋ ḋá ḃo MS. [3] leiṙ go ṙoiléiṙ adds M. [3-3] om. DE.

20. [1] om. DE. [2] om. MS; an n-olca M; in ṫocla AU. [3] Aonḋa M.

Digitized by Google

21[1]. Sluag le Brian go Maigin an Chorainn,[2] go dtug Maolruanaid[3] Ó Maoilbograid leis i mbraigdeanus go Ceann Corad re n-a thoil féin. AU. 1012.

22[1]. Sluag la Brian go Mag Murcheimne, go dtug braigde ó rig Oiligh[2] 7 ó Ulcaib, 7 gur·fágaib[3] dá rig ar Ulcaib; 7 is ar an sluag sin thug Brian 7 Cian mac Maoil-muaid 7 Maolseachlainn go maithib Leithe[4] Cuinn saoiri do cheallaib Éireann go h-uile.

Callainn Anno Domini mxiii.[1]

23. Sluag la Maolmórda go Laighnib 7 la Gallaib Átha Cliath i Mide, gur airg siad Tearmann Féichin[1] 7 Mag Breag.[2] AU. 1013.

24. Sluag la Maolseachlainn d'a díogail sin i gcrích Gall, gur loisg go héadair;[1] go rug Sitric mac Amlaoib [2]7 Maolmórda mac Murchada ar druing do'n tsluag[3] gur marbad dá chéad díob[3] um Flann mac Maoilseachlainn.[4] Táinig Maolseachlainn go Brian d'a gearán sin Gaill 7 Laighnig do beith i gcogad sin, [5]7 do iarr Brian d'a fuirecht. Do sinne Brian sluag breas Mumhan d'forlongphort ar Gallaib 7 ar Laighnib, 7 d'airgeadar Ogmaige[6]; 7 do chuaid[6] Murchad mac Briain go Cill Maigneann[7] 7 go faithche Átha Cliath, 7 do airg[8] an tir go Tearmonn Caimin,[9] 7 thug-adar braigde mora 7 creacha iomda i gcoinne Briain [10]go Cill Maigneann[11] 7 go faithche Átha Cliath. 7 do san Brian 7 sir Mumhan 7 sir Connacht i bforlongphort ó Lughna[d] go Nodlaig mór, 7 ni bruair cath nó braigde ó Gallaib nó ó Laighnib.[10]

---

21. [1] om. DE. [2] mag Corainn AU. [3] Maolruana MS.

22. [1] om. DE. [2] ulad M. [3] MS. faigaib. [4] leacta M.

[1] Ais ro do cuairiugde na mór laochroide do caimnicc go cath Cluain Tarba do gach leith agus don cath fein, 7c. D; As ro do cath Cluana Tarb et dona prionnlaochaib do cuic ann do gach leith E.

23. [1] feicin MS. DE. [2] gan baoir air read gach airm díob, gan molaboth air duine, 7c. M; ar read gach tulca, 7c. D.

24. [1-1] om. DE. [2-2] om. DE. [3] díob MS. [4] mac M. om. M. [5-5] D and E omit what follows down to Ogmaige. [6] M inserts Sitheach mac Amlaoib rig Ulad 7 M; Sitheach mac rig U. E. [7] D and E omit go Cill M. [8] airgiodar M. [9] feicin DE; Caimnin M. [10-10] om. DE. [11] Manainn M.

Digitized by Google

A.D. 1014. 25. Tháinig Brian[1] iar sin d'a thig. Do chuireadar Gaill 7 Laigin fiar 7 teachta ar gach leith[2] uatha do thionól[3] sluag 7 sochuide.

26. Tháinig anndin Brodar 7 Argadal, dá[1] mac Lochlann, fiche céad laoch lán d'éideadh[2] ó mullach go lár; 7 Sitriuc mac Lodair, iarla innse h-Orc, go sluag innsi h-Orc 7 oileán Lochlannach, 7 innse Cat,[3] 7 Manainne, 7 Gaithi, 7 Leodusa,[4] 7 Chin[n]tire, 7 Oirir Gaidel, 7 Cor[n]breathnaig Chille Muine, 7 Coir[5] na Liagog go n-a fiodaib uile.

27. Tháinig chuca Carolus 7 Aibric,[1] dá fionnrig[2] Lochlannach, 7 Anrad mac Eibric, 7 Plait[3] 7 Conmael, dá thréan-milid Lochlannach, 7 Argal mac Gorra[i]d,[4] ri Thire-an-tSneachta, 7 Liath na Loingse, 7 laochraid Lochlann ó na Gaothlaigib[5] Meodeonacha,[6] 7 ó Sléibtib Rirre go baile Átha Cliath d'a reir féin ar dir 7 ar airgead,[7] do chum catha[8] i n-agaid Brian 7 fleachta[9] Eogain Moir [10]7 gacha[11] méid do freagair iad d'fearaib Éireann.[10]

28. Tháinig i n-agaid Brian anndin Maolmórda mac Murchada 7 riograid Éireann[1] uime, trí catha[2] .i. ar gcur Brian amach do Maolseachlainn Mór an oidche roime sin, 7 ar n-a innsin dóib Dál gCais go [d]trian sluaig fleachta Eogain Moir 7 Muimneach[3] ar c[h]eann chéach[4] Laigean, 7 Ó gCinnsealach, 7 do gall féin go bruigread Brian 7 fiche céad leis do Muimn[eacha]ib,[5] do feachnad i n-agaid Gall 7 Laigean.[6]

29. Ó 'dchualadar Gaill Brian do beith ar faithche Átha Cliath i n-oirthuaisceart, tángadar[1] féin 7 Laigin seacht gcatha 'n-a gcoinne,[2] 7 do roinneadar i dtrí pannaib iad, mar atá Lochlannaig ar leith um chloinn rig Lochlann, 7 Laignig um Maolmórda mac Murchada i gcath eile, [3]7 Goill

---

25. [1] om. M. [2] leat M. [3] tinól M.

26. [1] MS. dá. [2] laoch calmad cumata d'éideadh plata E. [3] Cat MS; Cait DE. [4] Leorad D. [5] Codar D.

27. [1] Ambroc Láidir MD. [2] rionnriog MS. [3] plat M.; Dolait Y. [4] Gorra M. [5] gaothlaidib D; gaéthlatib E. [6] meanmnaca M; meodnaca DE. [7] argiod MS. [8] cum thrua 7 cata E. [9] *sic* MS; trleacta ME. [10-10] om. DE. [11] gad M.

28. [1] Lágean uile uime M. [2] TED omit what follows down to gcoinne, § 29, line 3. [3] Muimneach MS. [4] chreaca M. [5] Múimneachuib M. [6] Lágneat M. *See Notes.*

29. [1] *sic* M; tangadar MS. [2] DET continue here from trí catha, § 28, line 2. [3-3] om. M. [4] ar n-a troicim cúgta M; iad amlaid sin D. [5] ccoguid M;

Digitized by Google

Átha Cliath leó féin i gcath oile.[3] Ar n-a bfaicsin do Brian A.D. 1014.
fa'n dtoichim sin chuige,[4] do foinn féin a fluag i dtí cotchaib[5]: mar atá,[6] Murchadh mac Briain go n-a theaglach, feachd brichtmac ríogh a Lion sin, 7 triuchad céad[7] dúthaigh an fir is[8] luga dúthaigh díobh sin[9]; 7 Toirrdealbach mac Taidg, 7 Domnall mac Conchubair, 7 Flann,[10] ceithre meic oile Briain, 7 clann Duinnchuain, longbhogan,[11] 7 Céiliochair, 7 Ceannéidigh, 7 Fiangalach, 7 Ionnrachtach go maithibh Dáil gCais uime agus Tuathmuman, 7 [12]trí rígh[13] Teadtha 7[13] Ó Laodagáin, 7 Giolla Ultáin, 7 Ó Carthanáin, 7 Conmaicne, 7 í Briain i n-aghaidh chloinne rígh Lochlann, 7 Brodair iarla Chaipe Ebhroc, 7 Sitric mac Lodair iarla Innsi hOrc.[14]

30. Cian mac Maoilmuaidh go maithibh Dearmuman 7 fleachta Eogain Mór; 7 Domnall mac Duibdábóirenn, ri Chinéil Laogaire; 7 [1]Mochla mac Faoláin,[1] ri na n'Déise; 7 [1]Muircheartach mac Anamchadha,[1] ri Ó Liatháin; 7 [1]Sganlan mac Cathail,[1] ri Locha Léin; 7 [1]Loingsech mac Dúnluing,[1] ri Ó gConaill Gabra; 7 [1]Cathal mac Donnabáin ri Ó gCairbre[1]; 7 [1]Mac Beathaigh[2] mic Muirchadhaigh,[1] ri Ciarraighe[3] Luachra; 7 [1]Géibennach[4] mac Dubagáin,[1] ri bFear Muige; 7 [1]Cearbhall,[5] 7 Ó Ruadagáin, 7 Ó Dubgara,[1] trí rígh Oirgiall; 7 Magnidir[6] ri bFear Manach, [7]ar n-a ráidh dóibh: ó'r finn féin cuirfeachta is faide budh thuaidh ann so d'Éirinn, nachamaid i gcath Chéin mic Maoilmuaidh, ó'r é is faide budh dheas d'Éirinn,[7] i n-aghaidh Maoilmórdha mic Murchadha,[8] rígh Laigean, 7 [1]Baodain[9] mic Dúnluing, rígh Ó gConaill iartharthair Laigean, 7 mic Tuathail rígh Liffe, 7 mic Brógáin báinrígh[10] Ó bFailge[1], 7 cath do Lochlannaibh i n-a bfarrad.

---

flaith a bfaithnibh D. [6] DEM insert here Sitric mac rígh Ulad 7 m. [7] fearainn adds E. [8] an cuid fa M. [9] sin om. MDE. [10] M reads T. mic Taidg mc Domhnuill, &c. The true reading appears to be that of K: Toirrdealbach mac m. 7 la dearbhraithrib mic Briain féin .i. Domnall, Conchubar, Taidg, 7 Flann, etc. T and E omit from '7 Flann' to 'Ionnrachtach,' and from '7 Tuath.' line 9 to 'Briain,' line 10. [11] *sic* MS. Duinneachainn .i. Lonnargan M; Lonnargan K. [12-12] om. M. [13] *sic* MS.; .i. M. [14] an garbh laoch, mor calma adds M.

30. [1-1] om. DE, *i.e.* the names of the various kings. E omits reference to the trí rígh Oirgiall. [2] Beathaigh MS. [3] Ciarraidh MS. [4] Geibheach mac MS. [5] Ó C. M. [6] Magnidir M; Dom. mór mac Guidir D. [7-7] omitted in TDE; but here D inserts agus rígh Tulach óg, agus Maolmordha O Ragnallaigh rígh Connacht, 7 archinn Airgiall Floigthe Connacht, 7 Maolruanaidh na bpatrieach, ó hEidhin, rígh muinntir Eidhin, 7 Carrnachan. [8] M. mic M. om. DE. [9] Baoidain M. [10] bánrígh M.

Digitized by Google

A.D. 1014. 31. Cathal mac Conchubair, rí Connacht; 7 [1]Maelruanaid Ó hEidin,[1] rí Aidne; 7 Tadg Ó Ceallaig, rí Ó Maine; 7 [1]Aed Ó Flaithbeartaig,[1] rí Muinntire Murchada; 7 [1]Conchubair Ó Maelruanaid, rí Muige Luirg[2];[1] 7 Muircheartach[3] Ó Ceallaig, rí Chonmaicne Mara; 7 cuid do rioghraid Mumhan annsa chath so .i. [1]Aed Guineach Ó Dúngaile,[4] 7 Fogartach mac Domnaill,[1] dá[5] rígh eile; 7 [1]Muircheartach mac Cuirc,[1] rí Muscraige [1]Breogain; 7 Aed mac Lochlainn, rí Ó gCuanach; 7 [1]Maelruinn, rí Ó nEnda[6];[1] 7 Donnchad mac Cathail, [1]rí Muscraige hAeda; 7 [1]Domnall mac Diarmada,[1] rí Chorcabaiscne[7]; 7 [1]Eachtigearn mac Don[n]agáin,[1] rí Ardaid, i n-aghaid Gall Átha Cliath, 7 dá chath oile Lochlannach[8] 'n-a dhiaidh.[9]

32. Do ionnsoigh Murchad[1] 7 Dál gCais 7 na Lochlannaigh a chéile; 7 do ionnsoigh Cian mac Maelmhuaid, 7 rioghraid deiscirt Mumhan, Maelmórda mac Murchada go rioghraid Laighean uime,[2] 7 go gcath oile do Gallaibh[3] uime; 7 do ionnsoigh Cathal mac[4] Conchubair, [5]rí Connacht, 7 Tadg Ó Ceallaigh Goill Átha Cliath go n-a gcathaibh do Lochlannaibh maille riú; [6]7 ar n-a rádh do Bhrian nach é deireadh do chuirreadh leis an gcorghas[7],[6] dul i gcath do mharbadh daoine, 7 do san i n-a phupaill[8] féin, 7 a praltair i n-a fiadhnaise,[9] 7 a chrorfhigil i n-a láimh chli,[10] 7 é ag cantainn[11] a psalm i n-a fiadhnaise.[12] Do fhéach Murchadh d'a leith d'éis iar n-a feachnadh do Maelfeachlainn 7 d'fearaibh Midhe dul leis annsa chath, 7 iar gcur[13] guirt eotarra 7 an cath, 7 ar gcur Bhriain 7 maithe Mumhan an oidhche roimhe sin amach do Lochlannaibh 7 do Laighnibh,[6] 7 do chonnairc Dunlaing[14] Ó hArtagáin uaidh, 7 do chuir fáilte fair, 7 thuz póg dó. "Is fada ó do chonnairc[15] thu, a Dhunlaing," [14]ar Murchadh. "Is beag an t-iongnadh sin," ar Dunlaing,[14] óir do bhí [16]beatha gan aoir gan urchra,[16] 7 neamh iar mbrath dhamh, muna dtiucfainn

---

31. [1-1] *i.e.* personal names of kings om. DE. [1] MS. héigin. [2] 7 rig Conmhaicne Cúile adds D. [3] Muircheartach MS. [4] Aodha Gointeac M. [5] dha MS. [6] heanna M. [7] Corcaigbaisgne MS. [8] dá céad déag oile do L. S. [9] cum marbadh, 7 éirlis do dheanamh 7c. adds M.

32. [1] Sidhiodh add MDE. [2] rioghraidhe deiscirt Mumhan, rígh Laighean ED. [3] Locklannach DE. [4] mhic M; ó DE. [5] *sic* ME; MS. inserts 7 rígh C: D reads 7 daoiseach cloinne fhiol Maelruanaid Goill Atha Cliath. [6-6] om. DE. [7] gcarghus S; ccarghuir M. [8] phobal MS. [9] MS. fiaghnuisi. [10] *sic* MS. [11] MS. canntainn; gabail S. [12] MS fiaghnuisi; om. K. [13] om. M. [14] MS. dubhluing also DE. [15] nach faca M. [16-16] om. TDE.

Digitized by Google

ḋoṫ' chaḃaiṗ-ṗe aniu 7 ḋo chaḃaiṗ Ḃṗiain; 7 ní ṫaiṗḃe[17] ḋaṁ A.D. 1014.
ṫeachṫ, óiṗ ḋo ġéaḃaiṗ-ṗi, 7 Ḃṗian, 7 Ṫoiṗṗḋealḃach ḋo
ṁac-ṗa,[18] 7 Ṫaḋg ó Ceallaiġ,[19] 7 Conaing mac Ḋunchuain,[19] 7
móṗán oile ḋo ṁaiṫiḃ Éiṗeann aṗ cheana, báṗ aniu; [6]7 ḋo
ḃeiḋiṗ ṗġéala aġam ṗe a n-innṗin ḋá maḋ am ḋaṁ é; 7 ó
nach eaḋ,[6] ḋingeoḃaḋ an ṗeaṗ comlainn céaḋ iṗ ḋoilġe leaṫ
iṫ' aġaiḋ ḋíoṫ."[20] "Ṫṗuaġ ṗin áṁ," aṗ Muṗchaḋ, "óiṗ iṗ
iomḋa ṗin im' aġaiḋ-ṗi aniu." Ṫhaṗla Muṗchaḋ 7 Conṁaol 7
Caṗoluṗ ḋ'a chéile, gur ġoineaḋaṗ a nḋíṗ é ḋo gach leiṫ.
Ġoineaṗ 7 maṗḃuṗ Muṗchaḋ iaḋ-ṗan aṗaon.[21] Ḋo bí an caṫ
aġ a chuṗ maṗ ṗin ṗeaḋ[22] an laoi, nó gur ṁuiḋ[23] ḋo na Ġallaiḃ
ḋ'iaṗṗaiḋ a long, 7 Ṫoiṗṗḋealḃach mac Muṗchaḋa 'n-a
nḋiaiḋ[24]; 7 iṗ aṁlaiḋ ḋo ḃí aṗ n-a ṁáṗach, [25]7 Ġall ṗaoi[25] 7
Ġall gacha láiṁe[26] ḋó, 7 cuaille ḋo choṗaḋ Chluana Ṫaṗḃ
ṫṁíḋ, aṗ n-a báṫaḋ ḋo'n ḃuinne naḃaṗṫa i gcionn a chúig
mbliaḋan nḋéaġ.

33. Ó 'ḋchonnaiṗc Muṗchaḋ Siṫṗic mac Loḋaiṗ, iaṗla
Innṗi hOṗc, aṗ láṗ Ḋáil gCaiṗ aġ a n-oiṗleach gan luaḋ
ṫeiṫe aiġe, ḋo ling aṗ láṗ an chaṫa chuiġe 7 chuġ ḋá
ḃuille i n-éiṁṫeacht ḋó[1] aṗ a ḋá láiṁ, gur ṫeaṗġaḋ[2] a
cheann 7 a choṗa i n-éiṁṫeacht ḋe.[3] Ó'ḋchon[n]aiṗc[4] Anṗaḋ
mac Eiḃṗic[5] aṗ láṗ Ḋáil gCaiṗ aġ a n-oiṗleach, linġioṗ
chuiġe, 7 ó nach ṗaiḃ aṗ a chumuṗ[6] aṗm ḋ'imiṗt, aṗ ṗġoltaḋ
laḋṗa a ġlac ḋo ṁu[ġ]ḋoṗn a chloiḋiṁ ṗoiṁe ṗin, ṗineaṗ

[17] MS. ṫaiṗḃa. [18] 7 Siṫṗeaḋ DEM. [19] D and E om. Ṫ. ó C.; D om. Con. m. O; E reads Ḋunċuana. [20] ḋo ḋóġḃáil ḋíoc ME. [21] ḋo gaċ guin D. [22] aṗ ṗeaḋ M. [23] MS. ṁúiġ. [24] nḋiáiġ MS.; the remainder of this section is omitted in E. D reads an ṗeaṗ cuig mbliaḋain ḋéaġ ḋoḃ' ṗeaṗ láṁ a n-aimṫiṗ a néiṫinn. [25-25] om. M. [26] *sic* M; láiṁ MS.

33. [1] MS. ḋó. [2] MS. ṫaṗġaḋ. [3] MS. ḋe. [4] MS. ro ḋonaiṗc; DEM add Siṫṗioċ mac Ríoġ Ulaḋ. [5] Eiḃiṫ ṫṁéan ṁileaḋ loċlann MED. [6] M reads: aiṗ ccumuṗ ḋo aṗm ḋ'imiṗt aiṗ, le cáṁġṗaċ laoċ 7 ḋaoine, ġlaċuṗ a ċloiḋeaṁ ina ṁoḋoiṗnn, 7 ṗineaṗ a láṁ ċlí ċuiġe, go ṗuġ aiṗ ġloiṫinn a ṫġéiċe, gur ṗo ċṗoiċ a lúiṗeaċ le ḋianḟoṗṫa ḋá ċeann amaċ, 7 gur ḃuail ṫé lán ḃuille calma aiṗ. Ḋo ṗín ḋá ṗóiṁ go ṫalaṁ ḋe, 7 ḋo ṫṁeaṫgur na céaḋṫa maille ṗiṁ maṗ an ccéaḋna. Ḋo bí Muṗċaḋ aiṗ an ḃṗeaḋ ṗo ameaṫg laoċṗa loċlann ḋá n-óiṗleaċ, go ttáṗluiḋ Sṫoṗċaḋ mac Ríoġ Fionn loċlann ḋo. Agur gur ṫuit le Muṗċaḋ, 7 móṗán eile, 7 aiṗ ttuitim ḋo Sṫoṗċaḋ mac Ríoġ Fionn loċlann ḋo ṫug faṫaḋ ḋo ġṡiain a n-íoċtar ċoiṗṗ Muṗċaḋ, gur ṫuit an caiṫṁileaḋ aiṗ a ṁuin. Agur ṁaiṗ Muṗċaḋ go nḋéaṗnuiḋ faoiṗṫin, 7 gur ġlac an coṗṗ naoṁċa. Ḃuḋ móṗ tṁáiṫ an ṫġéala an Muṗċaḋ ṗo, óiṗ níoṗ faġ ṗe ṗiaṗt ná beaṫaḋaḋ a loċ ná a n-uaiṁ gan oíḃiṗt 7 maṗḃaḋ. Iaiṗ ttuitim Muṗċaḋ ḋo ḃióguilc Siṫṗioċ a ḃáṗ aiṗ laoċuiḃ loċlann agur aiṗ a ccaiṫṁileaḋuiḃ aiṗ ḃṗeaḋ na tulċa, ḋá ṫġṡíoṗ 7 ḋá n-oiṗleaċ.

Digitized by Google

A.D. 1014. a láṁ chlí 7 cro[i]cheaṙ a lúiṙeach[7] caṙ a cheann amach; glacuṙ a chloiḋeaṁ 7 é ṙaoi, 7 lingiḋ a uċcaṙ, ó náṙ b'eiḋiṙ leiṙ a búalaḋ guṙ ṙáiṫ chṁíḋ go calaṁ é. Caiṙngiṙ an t-Anṙaḋ ṙin ṙgian Muṙchaḋa amach, 7 ráiṫeaṙ i n-iochtaṙ a chuiṙṙ í, guṙ chuiṫ an caṫṁílíḋ Muṙchaḋ aṙ a ṁuin; 7 éiṙgiṙ Muṙchaḋ 7 ḋicheannuṙ mac ríġ Lochlann ann ṙin, 7 ḋo ṁaiṙ féin go nḋéaṙna a ṙaoiṙḋiṁ aṙ n-a ṁáṙach, 7 guṙ chaiṫ coṙṙ Chríoṙḋ, 7 ḋo ṁeaḃaiḋ a ḋṙuim iṙan ngaiṙgeaḋ ḋo'n aonġoin ṙin a cuġaḋ aṙ Muṙchaḋ, óiṙ níoṙ ṙáġ[8] ṙé ṙiaṙt nó beaṫaḋach i loch nó i n-uaiṁ i n-Éiṙinn gan ḋiochuṙ nó gan maṙḃaḋ.

34. Ó 'ochonnaiṙc Laiḋin[1] giolla Bṙiain na caṫa aṙ nḋul ṫṙí n-a ċéile,[2] aḋuḃaiṙt ṙe Bṙian ḋul aṙ each. "Ní ṙacaḋ,"[3] aṙ Bṙian, "óiṙ ní beó ṙacaḋ aṙ, agus imṫiġ-ṙi 7 beiṙ na h-eiċh[4] leaṫ, 7 innis mo ṫiomna[5]-ṙa ḋo Ḋia, ḋo Phádṙaig, 7 mo ċoṙṙ d'Árḋmaċa,[6] 7 mo ḃeannaċt ḋo Ḋonnchaḋ mac Bṙiain; caṙ cheann dá[7] ṙiċit ḋéag bó ḋo ṫaḃaiṙt[8] d'Árḋmaċa[6] le mo ċoṙṙ,[9] 7 imṫiġ-ṙi ṙoṁaḋ go Soṙḋ[10] Choluim Cille anoċt,[11] [12]7 caġaiḋ aṙ cheann[13] mo chuiṙṙ-ṙi amáṙach,[12] 7 ḋionnlaċaiḋ[14] é go Ḋaṁliaġ Ciaṙáin, 7 ḋionnlaċaiḋ[15] ṙin go Luġṁaiġ[16] é, 7 ḋiġeaḋ Maolmuiṙe mac Eochaiḋ coṁaṙḃa[17] Phádṙaig 7 muinnṫiṙ Árḋmaċa aṙ mo cheann go nuiġe ṙin."

35. "Ḋaoine[1] chuġainn," aṙ an giolla. "Cṙéaḋ an ṙeoṙt ḋaoine iaḋ ṙ" aṙ Bṙian. "Ḋaoine glaṙa lomnochta," aṙ an giolla. "Ġoill na lúiṙeach[2] iaḋ ṙin," aṙ Bṙian; 7 aṙ éiṙġe ḋo'n pheall ḋo ḃí ṙaoi, ḋo ġlac a chloiḋeaṁ 7 ḋo ḃí aġ ṙéaċaiṁ[3] Bṙoḋaiṙ go n-a buiḋin chuiġe, 7 ní ṙaca aon ḃall ḋe gan éiḋeaḋ aċt a ṙúile 7 a choṙa. 'Baiṁiḋ-ṙan[4] a chloiḋeaṁ amach, 7 cóġḃuṙ a láṁ,[4] 7 ṫuġ buille ḋó guṙ ḃain a choṙ chlí ḋo Bṙoḋaṙ aġ a ġlún, 7 a choṙ ḋeaṙ aġ a ṫṙoiġ. Thaṙla tuaġ[6] Bṙoḋaiṙ i gceann Bṙiain guṙ ḋluiġ é.[7] Ṫuġ

---

33. [7] MS. luiċṙeaċ. [8] MS. ṙaiġ.

34. [1] Loḋainn M. [2] M adds: 7 gan aiċne aġ neaċ ḋíoḃ aiṙ ṙóiṙiġiḋin a ċéile. [3] neaċ M. [4] mo ṙéiṫ D. [5] *sic* M; ċiomnaḋ-ṙa MS. [6] MS. ḋ'Árḋmaċa. [7] MS. ḋa. [8] om. ME; aṙ ṙon m'anmaḋ adds E. [9] D and E omit what follows, and continue § 35. [10] om. M. [11] amáiṙiṫoċ M. [12-12] om. M. [13] MS. ceann. [14] ḋíoḃlaiciḋ M. [15] ḋiġeaḋ M. [16] MS. luġmaiḋ. [17] MS. coṁaṙḃaḋ.

35. [1] ṙin ḋaoine, MED. [2] MS. luiċṙeaċ. [3] MS. ṙeċain. [4-4] om. D. [5] ḃaiṁiṙaiṁ M. [6] MS. ṫuaċ; ṫuaḋ MD. [7] iaṙ ṫṫuiṫim ḋo Bṙoḋaiṙ ċaṙlaḋ ṫúaḋ a cceann Bṙiain guṙ ċuiṫioḋaṙ a ṙaon ṙé láṁ a ċéile D. D and E omit

Digitized by Google

Brian buille eile, 7 marbur an dara[8] fear do bí i brochair A.D. 1014.
Bhodair, 7 bainid a cheann do Bhodar fein ar a[o]nuair, 7 fuair fein bár ann sin.[9]

36. Mór an sgéal sin do sinnead ann sin, Brian do mharbad .i. an ceathramad gein rochair Éireann riam, Brian ar Lochlannaib do marbad [1]7 d'ionarbad, 7 ar an noaidhi do bí aca[2] orra[3] do chur diob,[1] 7 Lugad Lámhfada ar Fomórchaib do marbad [1]7 d'ionarbad 7 ar an noaidhi i nadbadar Éireannaig aca do chur diob,[1] 7 Fionn mac Cumaill[4] d'fóiridhin[5] breath nÉireann .i. iar dteacht do bó-ár nó do bó-dith chuca i n-aimsir C[h]ormaic mic Airt, go n-ar fágbad[6] do buaib i n-Éirinn acht aon tramuigh i nGleann Samuighe, nó go dtug Fionn feacht mba 7 tarb ó chriochaib an domain móir do gach aon baile i n-Éirinn, 7 Eogan Mór .i. Mog Nuadat[7] [8]mac Mogha Néid[8] do fádáil[9] breath nÉireann ó'n ngorta.[10]

37. Ar dtuitim Briain iar mbeith dá bliadain déag i n-áirdrigh Éireann, 7 Murchadh mic Briain, an t-aon-mac rioghi ir fearr tháinig i nÉirinn riam,[1] 7 a mic Thoirrdhealbach mic Murchadha, an fear chúig mbliadhna déag bud fearr lam i n-a aimsir, [2]7 Thaidg Ó Cheallaig, rígh Ó Maine,[2] 7 Chonaing[3] mic Duinnchuan,[4] 7 Domnaill mic Eidir,[5] 7 Mochla mic Domnaill mic Faoláin, rígh na nDéise,[6] 7 Géibeannaig mic Dubagáin, rígh breath Muige, 7 mic[7] Beathaid mic Muireadaig, rígh Ciarraighe,[8] 7 Sganláin mic Cathail, rígh Eoganacht[a] Locha Léin, 7 Loingsech mic Dúnlaing[9] mic Duibdábóirenn, 7 Domnaill mic Diarmada, rígh Chorca-baiscinn,[10] 7 Maoilruanaid Ó hEidhinn,[11] [12]rígh Airthe[12], 7 mórán do maithib Éireann nach áirimidhir ann so.[13]

what follows. [8] om. M. [9] M continues: Iomchura Sicthioc, do bí go glúinib a bhuil, an tan do connairc bár Briain tug a fál leis agus é ag cómhrad le Flaithbertach Ua Loinsigh, gur marbad é, 7 tréan caoinsech Loclannach mar aon leis, air dón gur dhiogair an slógh gach gi agus an uair féach air marbad Briain, is Murchadh do chuir an t-anam ar, tré uar cathuighe na nDeisi, tarsna air dorn Briain.

36. [1-1] om. DE. [2] acca MS. [3] om. M. [4] MS. Cubaill. [5] MS. d'fóiridhin; dhuirtacht D; dhoirinn E. [6] MS. fagad; a mod nach raib D. [7] MS. Nuadat. [8-8] om. ED. [9] MS. fathail. [10] ngéir, adds M; mór gér ina nadbadar an triath sin 7c. adds DE.

37. [1] bud fearr lám ann aimsir a nÉirinn acht Sitriach Aimhain. [2-2] om. DE; 7 Sitriuc mic Rioghi Ulad, an tréan laoch dob' fearr a nEirinn, adds M. [3] MS. Conuing. [4] MS. Duinnchain. [5] Eidhric D; Eimheir E. [6] MS. nDeirgi; mochala mic Domnaill rígh na nDéise D; Maoghalach mic O etc. E. [7] om. MDE. [8] MS. Ciarraidh. [9] Dubluing D. [10] MS. Corca Baiscneach. [11] MS. Eighinn. [12-12] om. DE. [13] The logical predicate of this sentence is wanting.

Digitized by Google

A.D. 1014. 38. Torchair[1] do'n leith eile do'n chath Maolmórda mac Murchadha, rí Laigean, 7 Brogarbán[2] mac Conchubair, rí Ó Bfailge, 7 Baodán mac Dúnlaing,[3] rí Iarthair Liffe, 7 aon chéad déag '7 fiche[4] do Laignib maille riu. Do marbad do lochlannaib ann Conmaol 7 Carolus 7 Anrad mac Elbric,[5] trí meic rígh Lochlann, 7 Sitric mac Lodair, iarla Innsi hOrc, 7[6] [Brodar] Cairpe Aibric, Flaid 7 Conmaol, dá[7] chathmílid Lochlannach, 7 Oitir Dub, 7 Gilla Ciaráin mac Glúiniarainn, 7 Grirsin,[8] 7 Lumin,[9] 7 Suagair,[10] 7 Amlaob mac Laigmainn,[11] 7 Dubgall mac Amlaoib, 7[12] Cuarán, 7 seacht 7 trí fichid céad do Gallaib umpa,[13] 7 do leanad an maidm orra go dorus an dúna[i]d.

39. Do[1] iompoigdar fir Muman 7 Connacht gach ar mair díob ameasg an chatha, 7 do bádar ameasg a gcarad, ag iarraid a gcorp; 7 ar é comá[i]rle do rinne Cian mac Maoilmuaid 7 Tadg mac Briain, dul go Cill Maigneann an oidche sin, 7 gach méad dob' inleigir d'a muinntir sugadar leó iad. Tángadar muinntir Suirid ar n-a márach 7 sugadar corp Briain 7 Murchadha[2] go Sord, 7 ar sin go Damliag Ciaráin,[3] 7 do chionnlacadar muinntir Damliag go Lugmag iad, 7 cháinig Maolmuire mac Eochaid, comarba Phádraig, go muinntir Ardamacha ar cionn na gcorp sin go Lugmag, 7 do ionnlacadar Brian, rí Éirenn, 7 Ochtfin Iurtiac na nGaidel, 7 impire Éirenn 7 Alban 7 Breatan [7] Saxon 7 cuad[4] do'n fraingc, iar mbeith dó seacht mbliadna deag ar fichit i ríge Muman, 7 dá bliadain déag i ríge hÉirenn, do'n taoib thiar-thuaid[5] do theampoll Ardamacha, i gcómraid ar leith, 7 Murchad 7 ceann Conaing 7 Mochta i gcómraid eile ar leith.

40. Dá oidche déag do fánad[1] Pádraig ag faire na gcorp sin go n-iomnaib 7 salmaib 7 canticib. Ceithre bliadna déag[2] 7 mile gur an daine sin i n-ar marbad Brian

38. [1] torchuigad D. [2] mac Bródar Báin D; 7 a mac Brogarbán rígh Ó Bf. E. [3] Dubluing DE. [4-4] om. E. [5] MS. DE bric. [6] 7 Brodar DEM. [7] MS. da. [8] Grirsin D. [9] Luimnin GG; Luimne AU; Luimin DE. [10] Suartgair, AU. [11] Lomáin ED. [12] 7 om. ED. [13] D ends here.

39. [1] do ró DE. This and section 40 are considerably curtailed in D and E. [2] EM add 7 Sitreac. [3] *leg.* Cianáin. [4] treabana E. [5] M om. tiar and teampoll.

40. [1] MS. fanaig. [2] déag om. M. [3] MS. meadail. [4] ceadair déag ar mile mór K. [5] nar clod S. [6] om. ED. [7] MS. tuir. [8] gur tuit b. uim na nGall D; gur tuit b. a tclúan tarb E. Here the scribe of D has

Digitized by Google

7 Murchadh, an[n]ála an Tigearna fa mar dearbhus an A.D. 1014.
fann:

Ceithre bliadhna déag, ir deimin,
agus míle gan meabhail[3]
ó do fár liaig d'ár gcabair
go bár Briain i mBreagaibh.

A ceathair déag míle mór[4]
ó gein Críst, nachar[5] chlódh ciall,
ar é fin ir[6] fead[ó]a an fann,
gur thuit[7] ár na nGall um Brian.[8]

41. Do bádar fir Midhe ag fiafraigh[e] tuarusgabála
chatha Chluana Tarb do Maolseachlainn. "Ni h-urusa
fin d'innsin nó d'aithris," ar sé, "acht muna dtiogad
aingeal Dé do nimh d'a innsin; óir [1]do chuamair-ne (ar sé)
7[1] do chuireamar gort treabtha[2] 7 clad eadarainn 7 iad,
'7 an gaoth earraigh[3] thairsidh chugainn[4]: 7 ni[5] faide nó fead
leath-uaire do bámar ann sin, an tan nach dtiubhrad neach
do'n dá chath aithne ar a chéile, gé go mad é [a][6] athair nó
a dearbhráthair ba chomhfogus dó, muna dtugad ar a guth [7]nó
a fios do beith[8] aige roimhe sin an t-ionad i n-a mbiad,[7] ar
n-a lionad roir agaid 7 cheann 7 folt 7 éadach[9] do bhaongoil
na fola for-deirge tháinig chugainn; [10]7 go mad eangnamh
dob' áil duinn do déanamh, ni féadfamaoir; óir do ceanglad
ar n-a[i]rm ór ar gceannaibh do na foltaib[11] fada fionnbuidhe
do fáinig chugainn, ar n-a dteargad d'armaibh an chatha, gur
bo leath monair[12] duinn beith ag féidhiugad ar n-arm 7 ar
gcrannghoile ó chéile; 7 [13]ir beag a[i]r ar mó d'eangnamh

---

inserted the following note as part of the text: Do torchuidh ann Maolmordh ó Raghallaigh rígh Connacht, agus Breifne Raghallaigh athuil ar bert mac liag, 7 Maolruanaidh na bPatorneac ó heirdin rígh Cuach Ceirdin, 7 Tadg o Ceallaigh rígh Muineach. Mac liag .cc. ann fann fa. Maolmórdh meirg an multaigh: céad rígh Clanna Raghultaigh: ar árd carnn cloch or a ceann: a ccatha Cluan Tarbha: torchradh úi Suileabháin. Cuimhne orthamra anuas Aodha Ó Dalaigh, 1744.

41. [1-1] om. MD. [2] fearann D. [3] MS. earraidh. [4-4] om. MD. [5] niafa D. [6] om. MS.; *sic* M. [7-7] om. E. [7-9] om. D. [8] do bi MS. [10] D continues thus: 7 bá lán feirdim duinn air ccranghoil do féidhteach ó n-a ceile aig umadh na bfolt bfada bfionnbuidhe do tainic a na crann orrtach, ionnus gur cuireadh an claedadh agus an gort gan tuairisge na céo ré neart corlaoc, 7 gairgioc, aig an mor eigin comhruic do bi orrtach 7c. [11] *sic* M; folta MS. [12] MS. mora. [13] M omits what follows to foluamair.

Digitized by Google

A.D. 1014. do'n muinntir do bí i fan gcath fulang[14] a faicfiona gan dul ar fainneall[15] nó ar foluamain; 7 do bádar ag cur an chatha ó thráth éirge do'n ló go h-iarnóin, 7 go rug an muir a longa uatha ar dteacht do'n lán mara fútha.[16]

42. Tháinig Donnchad mac Briain go gcreachaib Laigean leis ar gach áiridi [1]i fadadar dia Sathairn .i. oidche chárga, go Cill Maigneann,[1] mar a raib Cian mac Maoilmuaid, [1]7 Tadg Ó Briain go n-ar theirno ar an gcath, roir flán 7 othrus d'fearaib Muman 7 Éireann ar cheana ar fin.[1] Do im[th]ig riad ar na márach go Mullach Mairtean,[2] 7 do ioc Donnchad[3] an dá fichit déag bó, mar adubairt Brian fir, re muinntir Árdamacha. [4]Longphort ar leith do bí ag Donnchad mac Briain [5]7 ag Tadg mac Briain[5] i Ráith Mairtean[4] go n-ar ma[i]r do Dál gCais, 7 longphort oile ag Cian mac Maoilmuaid go maithib [5]fleachta Eogain Mór 7 Ó n-Eachach[5] an oidche fin.

43. Ar n-éirge do'n ló ar na márach do chuir Cian mac Maoilmuaid teachta uad dochum chloinne Briain d'iarraid braigde orra, [1]7 adubairt go raib fein ag Brian, ag a n-athair-sean,[2] 7 gurb' áil leis iad-san do beith aige fein,[1] óir fa fine é nó gach fear díob, [1]7 go bad fine Eogan Mór nó Cormac Cas a finnfear-san.[1] Adubairt Donnchad mac Briain [1]nach d'a naeóin do bí fin ag Brian, acht an rige do buain ar éigin d'a athair 7 de fein;[1] 7 nach dtiubrad rige[2] nó braigde do Chian, [1]dá mbiad comlion fluaig fir,[1] óir ni raib[3] Donnchad acht deich gcéad, 7 do bí Cian deich gcéad fichead.[4]

44[1]. Ó'chonnairc[2] Domnall mac Duibdábóirenn, Donnchad mac Briain ag raomachtain[3] braigde do Chian, do fiarfaig fein de, cá rochar do biad dó fein braigde d'fágail dó-san ó Dál gCais. Adubairt Cian nach roinnfead braigde nó rige rirson, acht a chuid fineachu[i]r fein do beith aige d'íb Eachach. Adubairt Domnall nach fuigead olc ag

41. [14] cat fualang MS. [15] MS. faigneall. [16] M continues: 7 gur cuir neart cata an cláda 7 an gort na cceo gan tuairisg, act fgneallc cloc air a láthr 'ga raib.

42. [1-1] om. DE. [2] MS. mairdean. [3] om. DE. [4] DE omits what follows. [5-5] om. M.

43. [1-1] om. DE. [2] MS. rion; géillead D. [3] 7 nac raib aig D. D. [4] 7 ar a fon fin fein ni deacaig Cian cum imrir lé D. 7c. D.

44. [1] D and E omit this paragraph. [2] MS. Ó' dconairc. [3] MS. f—. [4] M adds muna bruigead fein tairbe dá cionn.

Digitized by Google

tabach briaighe nó righe dó-san.[4] Aoubairt Cian go mad héigean dó teacht ó n-a thigh do ghabáil righe leis. "Ar i an éigean fuileongmaoid," ar Domnall, ag dealughadh re Cian go n-a muinntir. A.D. 1014.

45. Ó'ochonnairc Donnchad mac Briain sin, do éirigh[1] ar a longphort 7 do thógaibh[2] a lucht othrais lais, 7 do ghluais leó [3]do thairgsin d'a leighis[3]; 7 ag gabáil tré Osraighe dó, do iarr Mac Giolla Phádraig cath nó briaighe a[i]s. [3]"Ní thiubar briaighe, óir ní chuala go dtug aon duine d'á dtáinig romham riam [4]briaighe nó righe d'aon duine d'á dtáinig romadra,[4] 7 ní mó dobéar féin."[3]

46. Do ullmhuigh[1] Donnchad mac Briain é féin do fhearadh catha do thabairt do Mac Giolla Phádraig, 7 do fuirlaodar[2] an lucht othrais iad féin do cheangal i n-a fearaibh[3] chum an chatha, 7 do loc Mac Giolla Phádraig cath do thabairt dóibh.[4] Iar sin fuaradar mórán do'n lucht othrais bár an fead do bádar ag fuireach sis an gcath. "Níor b' iongnadh le méad a sluaigh ar ngéill do Chian mac Maoilmuaidh" ar Donnchad mac Briain, "7 ro iongnadh ar ngéill d'Osraighe." Ro im[th]igh Donnchad iar sin d'a thigh, ó nach fuair cath ó Osraighibh,[5] 7 fuaradar ocht brichit d'a muinntir bár sis an bfead sin uile.

47. Iomchúi[s] Chéin mic Maoilmuaidh, ó 'ochon[n]airc Domnall mac Duibdáboirenn ag dealughadh sis, 7 deisge i n-a ghluaid, 7 fioch feisge fair, do léig clann Briain 7 Dál gCais feacha, 7 tháinig roime d'á thoigh, 7 do fogair cath ar Domnall mac Duibdáboirenn. Do ullmhuigeadar[1] teacht do chum an chatha do gach leith go Mag Gulidhe. An lá roime an gcath do ghabadar cuid do ghiollaidh Chéin tsí Cheann eich, 7 do ibeadar bainne do bí ag teacht go faor Mocholmóg naoim; 7 ní dearna Cian comairle[2] le Mocholmóg nó muinterdúr;[3] 7 ní mar sin do sinne Domnall mac Duibdáboirenn, acht tháinig go Mocholmóg 7 do sinne

45. [1] MS. eirgid. [2] MS. thaigaibh. [3-3] om. DE. [4-4] om. M.

46. §§ 46 and 47 greatly condensed in D and E. § 46 om. in Y. [1] MS. ollmhuigh. [2] MS. fulardadar. [3] le cuaillighibh, adds M; cuaillib E. [4] MS. bóib. [5] MS. Ósraidib.

47. [1] MS. ollmhuighdar. [2] MS. comurle. [3] MS. muinntir dur.

Digitized by Google

A.D. 1014. uṁla ṫó, 7 do ġluair uaiḋ chum an chatha; d'a ndubṙaḋ an ṙann:[4]

Mocholmóg,[5] ó théige choiṙ[6]
an ġorṁṫóṫ atá ṙod' thṙoiġ,
go dtí leat ar noith a ṁluaiġ[7]
ceann Chéin mic Maoilṁuaiḋ mic Broin.

48. Do chuadar i gcoinne a chéile go maġ Gailiḋe, 7 tugaḋ cath eatorṙa[1] i n-ar marḃaḋ Cian mac Maoilṁuaiḋ [2]7 Cathal 7 Raġallach,[2] a ḋiar deaṙḃṙáthar, triúr mac[3] [3]Maoilṁuaiḋ mic Broin, go n-ár deirceirt Muṁan eatorṙa;[3] 7 do baḋ móṙ an ṙgéal ṙin, Cian mac Maoilṁuaiḋ do ṁarḃaḋ ṙe Domnall mac Duiḃḋáboiṙeann, óir ní ṙaiḃ i néiriunn i n-a aimṙir ṙéin neach buḋ ṙeaṙṙ eineach 7 uairle nó an Cian ṙin. 'Ir mar[5] adubairt Mac Coiri, ag tabairt tuarasgbála ṙleachta Éiḃir Ṙinn[6] ór áiṫe do Maoilṙeachlainn, ríġ Éireann, ar nduiltead an traoġail dó ṙéin, 7 é i gCluain mic Nóiṙ 'n-a chomnaiḋe,[7] gan dul tar[8] crogaiḃ Chluana amach[9]:

Inneóṙad mo cheirt[10] ar Chian
mac Maoilṁuaiḋ na n-eachṙaḋ ndian:
Ni ṙaca mé chiar nó choiṙ
a ṙaṁail[11] do ṙiol Éiḃir.[12]

49. Agus mar adubairt Mac Liag, ag rochta[i]n dó go Ceann Coraḋ, iar gcuairt ó Sionainn buḋ ḋeaṙ: "Cia d'ar buiḋe thú a ollaiṁ?" ar Brian. "Do Domnall mac Duiḃḋáboiṙeann," ar Mac Liag. "An bracair Cian nó Sa[i]ḃḃ a bean?" ar Brian. "Do chonnarc,"[1] ar Mac Liag. "An bruarair aon raod uatha?" ar Brian. "Inneóṙad duit,"[2] ar Mac Liag. "Ar rochtain dam-ra ar raithche Ráṫa Ráiṫleann, do hinnseaḋ do Chian 7 do Saiḋḃ mo theacht-ra du'n baile; do éirġeadar araon im' choinne i n-éinṙeacht, 7 do hiomchraḋ mé ar muin daoine, 7 an deichneaṁar 7 dá ṙichiḋ do buiḋin do bí im' ṙochair, do rugaḋ anonn 'ran dún

47. [4] dá nduburt Mocolmóg an rann M. [5] a Dómnaill G. [6] ó tige croir E. MS. roir. [7] go leat iartti a gluag E.

48. [1] MS. eotorrad. [2-2] om. E. [3] 7 a driar mac E. [4] E omits this sentence, reading simply der an file. [5] MS. mór. [6] MS. eimir fin. [7] MS. domnaig. [8] MS. reads tar le, a faint stroke through l. [9] om. M. [10] MS. deird. [11] *sic* O; a fiachaḋ MS. [12] MS. eimir.

49. [1] MS. do conairc. [2] MS. duic.

Digitized by Google

iad, 7 tugad bearc[3] nua do gach aon díob, ioir flaithiud 7 léine 7 bratt; 7 thug Cian a deire féin, ioir each 7 éadach 7 brataig go n-a dealg óir, 7 go n-a naoi gcornaib do loraib óir, go n-a loing 7 go n-a brannuib déad, 7 naoi brichiu bó dam féin, 7 deich n-eich, 7 dá fichiu dom' chléir; 7 deich gcéad unga d'ór, 7 caoga fail dom' chléir mar an gcéadna.

50. "Créad fuarair ó mac Duibdáboireann f" ar Brian. "Fuaruc criog 7 teine creara." "Is iongnad," ar Brian, "gur buide thu-ra do Domnall nó do Chian mar sin." "Ni hiongnad," ar Mac Liag; "óir do bud deacra[1] le Domnall an criog 7 an teine chreara do thabairt uaid nó le Cian a noubart-ra ó chianaib." Amail adeir Mac Liag féin, 7 é 'n-a seanóir i n-Innsi an Goill Duib iar mbár Briain 7 Murchada 7 Chéin, 7 é ag cuimniugad orra. Ag so mar adeir:—

Fada beith gan aoibneas ann[2]
mar nár faoiltear go brách beith,
mar do bádur i gCeann Corad caoim,
nior b' uaman liom aon dom'[3] chneich.

Dá marbad Brian binne[4] builg,
is Murchad a[5] luirg na long,
ni béinn-si i ninnse an Goill Duib,
mar a dtíoraig tuil is conn.[6]

Dá marbad Conaing na gcuan,[7]
ormuill fluag, laoch[8] nár lag!
fear mar é Eachtar na fluag,
ni léigfead mé uad i brad.

['S é] dobeir mé[9] duilbir, doirb,
nocha[10] gcluinim tairm na dtriath;
nior b'ionann is[11] fiubal fuairc[12]
d'á fáinig[13] ar cuairt go Cian.

---

49. [3] eadach D.

50. [1] *sic* M; MS. deacra. [2] omitted in MS.; *sic* OTE; án G. [3] liom mo DE. [4] MS. binne. [5] ó P. [6] tíoraig MS. M; tuigead fiad tuile 7 conn D. [7] na long tconn E. [8] EDMT om. laoch. [9] go doilbir E; go doilib D. [10] nach MTDE. [11] MS. is an; an tramuil DE. [12] fuair TM; fuarc D; MS. fuair. [13] nachfuinn D; an tan tainic E.

Digitized by Google

Do chuaidh go Cian an Chairn,
nior thriath gan tairm an tir theann,
ni fuair acht Brian na mbrat fróil,
triath buidh chóir[14] do chur 'n-a cheann.

51. [1]Agus fa mar adubairt Mac Giolla Chaoimh ar dteacht ó Aodh Ó Néill, iar mbeith tríráithe i gcóigeadh Ulaidh i brochair Aodha[2] Í Néill, go dtáinig go toigh Chéin mic Maoilmhuaidh; 7 do bí Brian mac Cinnéidigh ifan baile ar a cheann; 7 do chuir Brian fáilte re Mac Giolla Chaoimh, 7 adubairt gur fada do bí i n-éagmais; 7 do fiarfaigh de, créad fuair ó Aodh Ó Néill. "Fu[a]thur deich brichid bó 7 deich n-eich, 7 naoi n-uinge d'ór, 7 deir Aodha[2] Í Néill." "Dobéar-fa 7 Saidh, ingean Briain, ni fa mhó nó fir duit," ar Cian, "fuil chodlam, i n-éagmais a dtiubhraidh Brian 7 Murchaidh 7 maithe Ó nEachach[3] ó fin amach." Amhail do chuimhnigh mac Giolla Chaoimh féin, 7 é ar an thaoibh thuaidh do'n ghréig,[4] ag dul dó go fruth Órchannáin, 7 ar fin d'iarraidh Fearfchair, i n-a nuadhairt, ag cuimhniughadh ar Brian 7 ar Murchadh 7 ar Chian:

52. Uathmar[1] an oidche anocht,
a chuideacht[a] bocht, gan ghréig!
croidh ni[2] faoilti dib ar duain
ar an dtaoibh-fi thuaidh do'n ghréig.

Ar é Dia fa deara[3] dúinn
gan ár fuil re dúair na fann;
nó-mór fuaramar d'a chionn,[4]
baoghal liom a aithbear[5] thall[6]!

Adhaigh[7] dam-fa do fior Bria[i]n,
ir é ag[8] fleadhachur ag Cian
mac Maoilmhuaidh, fa fada lair
ar mbeith adhaigh[7] 'n-a éagmais.

---

50. [14] MS. cóir.

51. [1] D reads: an tan tainnic mac liag go teach Briain ó Aodha ó Néill, diarfuighe Brian de creid a fuar ó Aodha ó Néill. "Do fuaruir, etc." E somewhat similar. [2] MS. Aodh. [3] D om. 7 m. 7 maithe ó ne; M om. Brian, and reads a dtiubhra na m., etc.; dtiubhraidh maithe Dal gCais duit E; M adds 7 Dálcais. [4] ghréin M.

52. [1] adua[t]har D. [2] nach fuilear D; nach fuileadh E. [3] MS. deara. [4] MS. ċeann. [5] MS. aiṫrir. [6] orain D. [7] MS. Aghaidh. [8] ar DEM.

Digitized by Google

"Dia dar mbeatha i dur," ar Cian,
"a chliar thig ó thig' í Néill;
a éigir,[10] adeir an[11] dean,
fuaill nár thréigir do theach[12] féin."

"Ataoi trí fáithe amuig,[13]
acht a bruil ó noiu go Máirt,[14]
ar é fin," ar Murchad mac Briain,
"teachtaireacht an fiaich ó'n airc."

"Innir dúinn t'éadáil a thuaid,"[15]
ar aroni fluaig[16] Chairn í Néid.
"Innir do maithib brear bráil,
luig[17] fam' láim[18] nach déanair[19] bréig."

Dar an rig fil ór mo chionn,[20]
ar é thugur liom a thuaid
fiche each, deich n-uinge d'ór,
ir deich brichid bó do buaid.

"Dobéaram-ne an diar fo dó,
ní fa[21] mó d' eachaib 'r do buaib,
i n-éagmais a dtiubrad Brian,"
adubairt Cian mac Maoilmuaid.

Dar an rig dorad mé i fochd,[22]
'r do dorchaig anocht[23] mo[24] niam,
fuarur a deich n-oiread[25] f[a]in
ar an brleid ful do luid Brian.

Seacht mbaile um chomair[26] d'a chraoib,
Ri na Rig do[m] rad[27] aniar,
agus leath-baile go fior
in gach port aga[28] mbiod Brian.

Do ráid Murchad deag-mac Briain,
ar n-a márach 'r nior chiall uad,[29]
"oiread[30] a bruarair aréir,
do géabad[31] uaim féin 'r ní ar t' fuath."[32]

---

[9] a tír TD; a tig ar tir E. [10] éigre M. [11] do MS. M. [12] tig TM. [13] amoig MS. a muich DE. [14] niog go né MS.; níug go tri mairt T; ó niug gonad máirt M. [15] MS. duaid. [16] ó airoríg uaral E; an airo rig D. [17] luid MS. [18] láimaib M. [19] dá noionar D; déantar E. [20] *sic* MT; cheann MS. [21] ní dar M. [22] nocd DET. [23] go rocd TDE. [24] MS. ma. [25] MS. uiriod. [26] ume córr D; mo comair E. [27] MS. dorad mé. [28] MS. a; agá M. [29] MS. uaid. [30] MS. uiriod. [31] geabair D; geabad TE. [32] cruaid, M.

Digitized by Google

53. Agus ní raib Ráith Ráithleann aon lá[1] riamh gan ocht bpichit déag miach mine do theacht innte, mar adubairt an Giolla Caoimh[2] céadna, 7 é ag triall oilithri do'n domhan mór. Ag ro mar adubairt:

Ráith Ráithleann [ráith] Chuirc ir Chéin,
truag a Dé mar atá anocht,
gér b' iomda giolla glan gaoth
do bíod taob re taob 'ra phort.

Créad rá floinntear i ó'n triar,
Ráithleann agus Cian ir Corc,
a lomaid má 'r feir[r]oe lib,
dogéantar[3] liom rin gan locht.

Do ríogad i gCairéal chorr,[4]
Corc mac Luigdeach na gcorn bríal[5];
ciar-cháin Mumhan dó d'a thig[6]
dobeirthí rin ó'n tír thiar.

Do chinnrat Muimnig na fluag
ar chomha[i]rle, fa mór rath,
a ráid uaib re Corc na ngiall,
"druid riar i gcoinne na gcath."

Ráithleann buime Chuirc na ngiall,
bean Torna, dár giall gach dámh[7],
do chuaid lair na fuiglib roir
do chan f[o]in a noubairt cách.

"Dogéan[8] do chomha[i]rle, a bean,"
ar Mac Luigdeach na bflead bruar,[9]
"dá brágthar longphort fam' mhian
damh[10] thiar i ngoire na fluag."

Do toclad cairéal ir ráith
le Muimneachaib, níor báig[11] mion,
i gcomair Chuirc Chairil chaoimh
do bain[12] a maoid[13] do gach fior.

---

53. [1] craid M. [2] DETM om. Caoimh. [3] do deantar MS. [4] cóir MDE. gcrann briar MDE. [5] i n-a dig TDE. [7] MS. dáimh. [8] MS. dean; do deanad DE. [9] brior D; bflead mor E. [10] MS. dam. [11] MS. nior búd; baid MDE. [12] bean TMD. [13] MS. mhaoid; do mían

Digitized by Google

Sul ṡáinig go Ráith[14] na gCuach
naigiot Ráithleann luach ar Chorc,
an ṡáith d' ainmniugad di féin,
cia tá ar ainm eile anocht.[15]

Faomur Mac Luigdeach ann s[o]in
do'n mnaoi do oil é 'n-a dún,
Ráith Ráithleann do deith d'a gairm[16]
go brách mar ainm ar an múir.[17]

Riogaid[18] Muimnig d'a éis sin
Cian mac meic Broin, dar ba ṡéim,
is uime sin tar éis cháich
tugad ar an ráith, Ráith Chéin.[19]

Trí h-anmanna[20] rátha Chuirc
do lomur duib,[21] ge bé ráth,
d'a éis [ar ead][22] thug mo ṡnua[i]d,
gan mac Maoilmuaid iran ráith.

Ráith Saidbe ingine Briain,
diaid i ndiaid,[23] agus Ráith Chéin,
ó do thuit siad leith ar leith,
truag an beatha beith d'a n-éis.

Ráith na bfilead, ráith na mban,
dá[24] ráith do char[25] mac Maoilmuaid,
gan acht a dtairi d'a n-éis,
ar é dobeir mé gan ṡnua[i]d.

Ráith Chuain, an ráith úd thoir,
ollam [meic] meic[26] Broin, go mbáig,[27]
Ó Lo[ch]cháin, fa maith an traoi
do thigead gach laoi do'n ráith.

Ráith Chuilchin, crutaire an chnuic,
truag mar do thuit tar éis cháich;
do b' aibreach linn binne a méar
nó go ndeachaid d'éag 'ran ráith.

---

a maige gad sin E. [14] MS. ráḋ. [15] *sic* T; MS. gid ar ainm eile atá anoċt. [16] mar ainm M. [17] MS. don dún; ar an múir TEDM. [18] do síogċe E. [19] MS. ráḋ, ráḋ Céin. [20] MS. h-anmonna; h-ainmniocad E. [21] dib M. [22] TDE add ar eag. [23] MS. diaig. [24] MS. an dá. [25] do ċuir TDM; do ċorg E. [26] mc. mic M. [27] MS. mbáird; mbiad MT; mbiod E; mbuaid D.

Digitized by Google

Dún Droignéin, an dún-ra chuaid,[28]
Ó Féichín nár chruaid re dáim;
forgaid a rcuic múrnig míor
do chluindír[29] na slóig 'ran ráith.

Maolán ir Mearagán Mór,
dá óinmid na slóg romchráid,[30]
fa meinic iad fare[31] Cian,
fa hanam Cian 'n-a dá ráith.

Ráith an doirreora do[32] chim;
cruag mar dím ir mar [a]táim,
nior[33] thig Dubthach[34] ar thig mór,
ir ní thigim-ri[35] do'n ráith.

Marthainn[36] do chlainn Eachach Chaoim,
do'n druing fa mór aoib ir á[i]g,
fa hiomda giolla, creach, ir giall
do beirdír go Cian do'n ráith.

[37]Cinéal Laogaire meic Floinn,
marthainn do'n chlainn fa mór á[i]g,[38]
do bídír rin ag díol chliar
anuair nach bíod Cian 'ran ráith.

[39]Ir mirr Mac[40] Liag na n-each,[41]
maith an breith mo beith mar táim;
nior rum[42] taithleach na n-each riam,
an fad[43] do bí Cian 'ran ráith.

[44]Ráith Ráithleann an ráith úd thoir,
i mbíod mac meic Broin go mbuaid,
ir iomda rioghrad dom' réir
i n-airrir Chéin[45] mic Maoilmuaid.

Bóthar na gCarbad ro chuaid,
go dtigdír sluaig Chlainne Cair,
um Chian mac Maoilmuaid mic Broin,[46]
nár fill [a]riam troig tar air.

---

[28] MS. cúaig. [29] MS. cluidír. [30] um chráid TM. This forms the 4th verse in D, the 2nd reading agus ní h-uaigneas do'n rath. [31] re Cian M. [32] mar M. [33] mór M. [34] dubacur ED; dúbad M. [35] MS. digim-ri; cuaignir TDE; ir digeamaoir M. [36] mar atáim EDP. [37] M omits this stanza and the following. [38] áid ED.

Digitized by Google

Dún Baiɫe, an dún fo thiar,
ingen finn do Bhrian ua Táil;
trí chéad bean do díolaḋ baigi
do thigeaḋ le Baiɫ do'n fáith.

[47]Áth na gCreach, an t-áth fo thíos,
áth 'n-a ndéantaoi gníom neach áig,[48]
trí chéad each le gcuirthaoi fhian,
do thigeaḋ le Cian do'n fáith.

Bóthar na Muilte fo thíos,
thug fir[49] ar mórán do mnáiḃ,
ceathrachad miach[50] go mac[51] naoi,
do thigeaḋ gach laoi do'n fáith.

Is mé mac Gilla Caoimh cóir:
fachad do'n Róimh d'a dtig cá[i]ch,
do cho[i]mḃrig mo chroiḋe im' chliaḃ,
gan Cian do beith iran fáith.[52]

54. Bár C[h]éin 7 Bhrian 7 Murchaḋa[1] i n-aon bliaḋain AU. 1014.
amáin i gcath Chluana Tarb 7 i gcath Muige Gailiḋe.[2] Ar gclos do Donnchaḋ mac Brian, Cian do marbaḋ do Domnall mac Duiḃdáboirenn, táinig[3] fein fluag do neartuġaḋ le Machġamain mac Céin, gur marbaḋ leis Cathal[4] mac Céin[4] mic Duiḃdáboirenn.

55. Teagmáil roir dá mac Brian .i. Donnchaḋ 7 Taiġ, i AU. 1014.
n-ar marbaḋ Ó Donnagáin, ri Arad. Cairbre mac Cléirchín, ri ua gCairbre do marbaḋ[1] i breill ó Maolcholuim Caoinriḋ[e]ach.

56.[1] Sluaġ le Donnchaḋ mac Brian 7 le Taiġ mac Brian AU. 1015.
do neartuġaḋ le Machġamain[2] mac Céin dar marbaḋ Domnall mac Duiḃdáboirenn le Machġamain i nioġail a athar.

---

[39] om. M. [40] TED om. mac. [41] na ccreaḋ G. [42] nior form D; nior fáth P; ni rabur G. [43] ré D. [44] This stanza precedes the former in D and E. [45] MS. céin E. [46] MS. bróin. [47] MYT omit this stanza. [48] MS. n'áiġ. [49] rgnior DE. [50] mac D. [51] maḋ ME. [52] Y omits stanzas 3 and 10; and first two verses of 11.

54. [1] rin, adds M. [2] D and E commence here. [3] MS. ṫáinig. [4] om. E; Dómnuill D. M.

55. [1] do marb M.

56. [1] om. DE, follows § 57 in M.

Digitized by Google

57. Sluaġ le hua Ruairc ġur ionraḋ Maġ nAoi, 7 ġur
AU. 1014. marḃaḋ Donnchaḋ mac Cathail, 7 ġo ruġadar ġialla[1] Con[n]acht leó.

58.[1] Bár Anmchaḋa[2] ríoġ Ó Liatháin ó Machġamna mac Céin mic Maoilmuaiḋ. Dunġal Ó Donnchaḋa rí Eoġanacht[a]
AU. 1015. Locha Léin for chreich ġo Ġréin Cliach, ġo ro marḃaḋ lair Fionn mac Ruaḋraiġe í Donnaġáin, rí Araḋ. Flaithbeartach Ó Néill le Maolseachlainn mac Domnaill i Laiġniḃ, ġur ro airġ riaḋ an tír ġo Leithlinn, 7 ġur ro marḃaḋ rí na mBuiḋe.

FM. 1014, 1015. 59.[1] Sluaġ la Maolseachlainn 7 le hUa Néill 7 le hUa Maoluḋraiḋ ġo hÁth Cliath,[2] ġur loiscḋeaḋ a raiḃ do chiġchiḃ ó ḋún amach ann, 7 ġo ro ndeachaḋar i n-íḃ gCinnsealaiġ, 7 ġur ro airġ riaḋ iaḋ, ġur ro thairrur creach d'a chreachaḋ, 7 ġur ro marḃaḋ Conġalach mac Conchuḃair í Failġe, rí Connacht, 7 Giolla Coluim Ó hAoḋa, rí Teaḃtha.

AU. 1020. 60. Sluaġ eile le Maolseachlainn 7 le hUa Néill 7 le hUa Maoluḋraiḋ ġo hÁth Cliath, ġur ġaḃrat gialla Laiġean, 7 ġo ndugrad a riġe do Ḋonchuan mac Ḋuḃluinġ.[1] Cilloara[2] 7 Gleann da Loch[a] 7 Cluain Iraird 7 Sord Coluim Cille 7 Árdmacha[3] [do loiscḋeaḋ].[4] Fras chruiṫneachta do fea[r]thain i Maġ Airġead-roir.

AU. 1022. 61. Callann anno Domini mile 7 20 bliaḋna, Maolseachlainn mac Domnaill áirdri Éireann ocht mbliaḋna[1] i riġe Teamra iar mBrian ġo ḃruair bár i gCro-Innis Locha hAinninne.[2]

62.[1] Domnall mac Duiḃḋáḃoireann do marḃaḋ do Machġamain mac Céin mic Maoilmuaiḋ 7 do Ḋonnchaḋ mac
AU. 1016. Briain. Mac Liaġ árd-ollam Éireann d'fáġail báis. Bár
AU. 1017. Aonġusa mac Carrtha[2] Chalma anno Domini 1021.

63. Domnall mac Catharnaiġ[1] d'íḃ Chairin do ḃualaḋ
AU. 1019. do Ḋonnchaḋ mac Briain do chloiḋeam i mbun ordóiġe 7 a láime deiss, ġur ḃain de í, 7 ġur marḃaḋ é féin 'n-a éiric.

---

57. [1] MS. giolla.

58. [1] om. E. [2] MS. Anmċuḃa; Anamċúḃa M.

59. [1] om. E. [2] M om. go hÁ. C.

60. [1] *leg.* Dunlainġ. [2] Ceannḋara M. [3] MS. Ardamaċa. [4] *sic* M.

61. [1] ſichet adds E. [2] MS. Mainainne, which a later hand corrects to hAinninn.

62. [1] om. E. [2] Carraiġ AU.

63. [1] MS. Carṫanaiġ.

Digitized by Google

64. Taḋg mac Briain do marbaḋ d'Eilib ar n-a fuṡáliom AU. 1023. d'a brátharr féin orra fealladh air,[1] d'a nduḃraḋ an rann:

Dá ṡcluindir cluara meic Briain
an úall-ro doṡniad[2] na sluaiṡ,
do bad[3] iomnár leir buḋ déin
ionraḋ ṡach tréin ir ṡach trúaiṡ.[4]

65.[1] Mac Domnaill mic Duibdáboirenn do ḋallaḋ AU. 1023. le[n-]a muinntir féin, eirach an duibneóil irchra.

66.[1] Anno Domini M 22 Ugaire mac Dúnlainṡ ri Laiṡean AU. 1024. 7 Maolmórḋa mac Lorcáin ri Ó gCin[n]sealaiṡ 7 a mac do marbaḋ do Donnsléibe mac Maoilmórḋa,[2] 7 é féin do marbaḋ do Laiṡniḃ i n-éiric sin.

67.[1] Dunṡal Ó Donnchaḋa ri Chairil d'iontoṡa ó'n traoṡal ṡo Corcaiṡ i n-oilithre. Cuan .i. Ó Lo[ch]cháin AU. 1024. árd-ṡile 7 seanchaiḋ Céin mic Maoilmuaid do marbaḋ i n-a éiric, ar n-a braith do balad[2] an trionnaiṡ.

68.[1] Anno Domini mile 7 26, Dunṡal[2] Ó Donnchaḋa,[3] ri Chairil, d'éaṡ i gCorcaiṡ[4] ar noiultaḋ an traoṡail dó an ḃliaḋain roime i n-oilithreach.

69. Anno Domini mile 7 27 sluaṡ le Donnchaḋ mac Briain ṡur ṡab ṡéill bfear[1] Miḋe 7 Breaṡ, 7 ṡo nderchaid iar sin ṡo hÁth Cliath, 7 ṡo nderna coinmeaḋ i nÁth Cliath[2] ó AU. 1026. Domnach imde[3] ṡo céadaoin an bra[i]ch,[4] ionnus nach raiḃ aon teach i n-Áth Cliath ṡan coinmeaḋ, 7 Donnchaḋ féin annsa roilear[5] mór mic Amlaoiḃ.[6] Naoi ṡcéad táinig ó Áth Cliath ṡo Laiṡniḃ ar ngabáil ṡiall bfear[7] Miḋe ar sin i nOssraiṡiḃ, ṡo otuṡ a ngialla le chéile ṡo Ceann Corad.[8]

70. Sluaṡ le Donnchaḋ mac Briain i gCeann Corad ṡo AU. 1025. nderchaid leó i gConnachtaiḃ ṡo Cruachán, ṡur cuṡaḋ ṡéill Connachta ḋó ann.[1] Mathṡamain mac Céin mic Maoil-

---

64. [1] *sic* M, MS. ar. [2] MS. do mad; an uaillre do nid E; do mag D. [3] ḃó MS; bad DE. [4] MS. cúaid; tuag DE; tuaid M.

65. [1] om. MDE.

66. [1] om. DE. [2] MS. maoilmorda.

67. [1] om. DE. [2] bolaid M; do balad MS.

68. [1] om. DE. [2] MS. Donṡal. [3] Donnacáḃaḋ M. [4] MS. Corcaid.

69. [1] MS. fear; la fearaiḃ ME. [2] ó cliad adds M. [3] MS. oimde; oimde M; na nuide E; slat D. [4] a braid M. [5] MS. soilear. [6] ionnus ṡo rabadar fiarad dó E. [7] MS. bfearaiḃ. [8] MS. C. C.

70. [1] D and E omit what follows.

Digitized by Google

mhuaidh, ri na naoi bronn, 7 Maolseachlainn Soo ri Miodhe d'fagail dair anno Domini mile 28.

AU. 1026. 71. Maolruanaidh[1] o Maoildoraidh, ri tuaisgeirt Chinéil Chonaill, do diultadh do'n traoghal 7 a dol go Clúain Fearta Breanuinn, 7 ar sin go hí Choluim Cille. Taidg mac Giolla Phádraig do dul i n-íb Mu[i]readhaigh gur gabadh mac Muireadhaigh, go dtug gabála móra lair.

72. Sluagh la Donnchadh mac Briain d'a dioghailt sin go
AU. 1027. Mac Giolla Phádraig d'a dtug sheacha móra 7 braighde iomda lair; rugadar cuid d'a muinntir 7 do h-imreadh dochar luirg orra le Mac Craith[1] Ó Donnchadha,[2] do bi sa sgaoil sa rígh hUa nGiolla Phádraig 7 le Mac Giolla Phádraig fein, gur marbadh Mac Gadra mic Dúnaghaidh, ri Maine, agus Maolseachlainn mac Conchubair, ri Corcamruadh, 7 Cian mac Cuiléin, ri Ua gConaill Gabra, 7 Domnall mac Seanchuin, 7 Eogan mac Cuirc, [7] Conall mac Éigeartaigh[3] go n-a dir bráthair.[4]

FINIT.

---

71. [1] Maolseachlainn M.

72. [1] Maicraith M. [2] MS. ó nDonchadh. [3] C. mac Eachtigearnaide Eigiortaighe D; Eithear E. [4] 7 mórán eile leó gurab é sin buaidhe Gaodhal adds D.

Digitized by Google

Notes.

§ 28. As it stands in the text, the passage beginning ar gcur Briain amach, etc., is somewhat obscure. It refers to the alleged desertion of Brian by Maolseachlainn on the eve of the battle. It has here all the appearance of an interpolation; and it is noteworthy that the three MSS. TED omit it, continuing naturally at line 3, § 29: 7 do roimneadar, etc. The romantic tale of the battle in the *Psalter of Tara* (H. 1. 15, Trin. Coll. Dublin) gives the passage more intelligibly thus: "Iar ccur do Brian an oidce roime sin Maolseachlainn mor ar a ciallcogais do froilligg do Gallaib Brian do chur a mic Donchad go nglasglaim, 7 go tri[an] fleachta Eogain moir do creacha Laigean et ib Cionnfoillach, do rionnach comairle do Gallaib Brian d'ionnsaige gan fuireach et do geall doib go tri[ar]gread fein gonad sliag Briain acht go ccomcriuniugad in cacha." See also *Cog. Gaed. re Gall.*, p. 155, § lxxviii, and p. 169, § xcvi. In § 32 the charge against Maolseachlainn is repeated, "Iar n-a feachnad do Maolseachlainn,' etc.; and here it is clearly an interpolation. The *Cog. Gaed. re Gall.* reads: "If ano sin da decaitair Murchad feca ocus ic connaic da leic deis cuigi ina comairciu in coen oclach . . . .i. Dunlang O hArtugan," etc.

§ 32. "7 a chrosfigil i n-a lám chli, 7 é ag cantainn a psalm i n-a fiadnaise." *Crosfhighil* is here evidently taken to mean a 'crucifix,' which Brian held in his left hand. Its real meaning, however, is the extending of the arms in the form of a cross while praying. See Milan Glosses, 138 *a* 2 (Thesaurus i, p. 468): "*.i. cumgabal inna lam hicrosfigill is sí briathar ldm insin. 7 issí briathar súle dano a cumgabal suas dochum ndé 7 issí briathar glunæ 7 chos a filliud fri slechtan 7 issí briathar choirp dano intan roichther do dia ocslechtan 7 chrosigill*," 'i.e. the raising of the hands in cross-vigil, that is, the word of the hands, and the word of the eyes, moreover, is the raising of them up to God, and the word of the knees and of the legs is the bending of them in prostration, and the word of the body, moreover, is when it is extended to God in prostration and cross-vigil.' Cf. also a gloss to *Broccán's* Hymn (Thesaurus, ii. 331): "uii *bli*adna *roboi Coemgen inna sessam i* [*n*]*Glind da Locha* acht *clar foi namd, 7 se cen chotlud frisin re sin* ut ferunt *inna crosfigill* co n*dernsat na héoin* a *nnitu inna glacaib* ut ferunt." 'Seven years was Coemgen standing in Glendalough, with only a board under him, and he without sleep during that time, as they say, in his cross-vigil, so that the birds made their nests in his hands.'

§ 37. Something is omitted here; P inserts after aimsir, line 5, do cuic ann mar an cceadna Tadg, etc., keeping the proper names in the nom.

§ 59. Conghalach, son of Conchobhar son of Finn, lord of Ui-Failghe, dies in 1017, according to the Four Masters. This plundering of the Ui Cinnseallaigh by Maolseachlainn is twice recorded by them, in 1014 and 1015.

Digitized by Google

§ 65. eipach an duibneóil ifrichta refers to an eclipse of the sun which took place this year. See AU. A.D. 1023.

§ 67. ar n-a braith do balad an tromnaig. The meaning of this is not quite clear to me; it would seem to be 'on his [Cuan] being taken by the scent of the fox.' This detail is not recorded in any of the other annals. In the *Leabhar na gCeart*, p. xliii, O'Donovan quotes an old translation of the Annals of Ulster on the death of Cuan O Lothcháin; but the printed version of the Annals does not admit of this rendering: "A.D. 1024, Cuan O'Lochan, arch-poet of Ireland, [was] killed treacherously by the men of Tehva, ancestor of [the] Foxes; they stunk after, whereby they got the name of Foxes, a miracle showed of the poet." The Bodleian Annals of Innisfallen record the name of Cuan's murderer (O'Conor, *Rerum Hib. Scriptores*, ii, 57), "*ocus in fer ro marb do marbad fo chetoir .i. m. Gillai-Ultain m. Roduib.*"

Digitized by Google

Index of Persons.

Aibroc or Ambroc, 27.
Amhlaobh mac Amhlaoibh, rí Gall Éireann, 11.
Amhlaobh mac Laighmainn, 38.
Anmchadha ríogh O'Liatháin, gen., 58.
Anradh mac Eibhric, better Elbhric, 27, 33, 38.
Aodh mac Domhnaill Í Néill, rí Oiligh, 14, 51.
Aodh Guineach Ó Dúnghaile, rí Mumhan, 31.
Aodh mac Lochlainn, rí Ó gCuanach, 31.
Aodh Ó Flaithbheartaigh, rí Muinntíre Murchadha, 31.
[Aodh] ua Ruairc, 7.
Aongus mac Carrtha [better Carraigh] Chalma, 62.
Aralt mac Amhlaoibh, 8.
Ardgair, gen., 11, 14, 15.
Asgal or Asgadhal mac Gofraidh, rí Thírean tSneachta, 27.

Baodan mac Dúnlaing, rí Ó gConaill iarthair Laighean, 30; rí iarthair Liffe, 38.
Bran, gen. Broin, 47, 53.
Brian Bóroimhe mac Cinnédigh, *passim*.
Bríghde, féil Bríghde, 10.
Brodar, gen. Brodair, 26, 29, 35.
Brogharban mac Conchubhair, rí Ó bFailghe, 38.

Cairbre mac Cléircin, rí ua gCairbre, 54.
Carolus, gen. Carolusa, mac rígh Lochlann, 8, 27, 32, 38.
Cathal mac Céin mic Duibhdábhoireann, 54.
Cathal mac Conchobhair, rí Connacht, 31, 32.
Cathal mac Donnabháin, rí Ó gCairbre, 30.
Cathal mac Maoilmhuaidh, 48.
Cearbhall rí Oirghiall, 30.
Céiliochair, 29.
Cian mac Cuiléin, rí ua gConaill Gabhra, 72.
Cian mac Maoilmhuaidh, 5, 6, 7, etc.
Ceannéidigh, 29.
Coir na Líagog, 26.
Conaing mac Duinnchuan, 32, 37, 39, 50.
Conall mac Eigeartaigh, 72.
Conchubhar mac Briain, 29.
Conchubhair Ó Maoilruanaidh, rí Muighe Luirg, 31.
Conghalach mac Conchubhair í Failghe, 59.
Corc mac Luighdheach, 53.
Cormac mac Airt, 36, 38.
Cormac Cas, 43.
Cuan Ó Lothcháin, 53, 67.
Cuarán, 38.
Cuilchín, a harper, gen., 53.
Cuiléin Eiginnáin árdmhaoir Lochlannach, gen., 8.

Danair, 2*n*.
Domhnall Claon, rí Laighean, 5, 8.
Domhnall mac Briain, 29.
Domhnall mac Carthannaigh d'Íbh Caisin, 63.
Domhnall mac Diarmoda, rí Chorcabhaiscne, 31.
Domhnall mac Duibhdábhoireann, rí Chinéil Laoghaire, 30, 44, 47, 48, 49, 50, 54, 56, 62.
Domhnall mac Eibhir, 37.
Domhnall mac Faoláin, rí na nDéise, 2; Ó F. 3.
Domhnall mac Seanchuin, 72.
Donnchadh mac Briain, 34, 42–46, 54–56, 62, 63, 69, 72.
Donnchadh mac Cathail, rí Muscraighe hAodha, 31.
Donnchadh mac Domhnaill Claoin, 12.
Donnchuan mac Dúnlaing, 60.

Digitized by Google

Donnshléibhe mac Maoilmhórdha, d., 66.
Dubhghall mac Amhlaoibh, 38.
Dubhthach, 53.
Dúnghal Ó Donnchadha, rí Eoghanachta Locha Léin, 58.
Dúnghal Ó Donnchadha, rí Chaisil, 68.
Dúnlaing Ó hArtagáin, 32.

Eachtar, Hector, 50.
Eachtighearn mac Donnagáin, rí Aradh, 31.
Eibhric or Elbhric, 27, 33, 38.
Eochaidh Ardghair or mac Ardghair, rí Uladh, 11, 14, 15.
Eoghan mac Cuirc, 72.
Eoghan Mór, 27, 28, 30, 36, 42, 43.

Fianghalach, 29.
Fionn mac Cumhaill, 36.
Fionn mac Ruadhraighe Í Donnagáin, rí Aradh, 58.
Flann mac Briain, 29.
Flann mac Maoilsheachlainn, 24.
Flaithbheartach Ó Neill, 58.
Fóghartach mac Domhnaill, rí Mumhan, 31.

Geibheannach mac Dubhagáin, rí bFear Muighe, 30, 37.
Giolla Ciaráin mac Gluniaráin, 38.
Giolla Coluim Ó hAodha, rí Teabhtha.
Giolla Pádraig mac Donnchadha, rí Osraighe, 5.
Giolla Ultáin, 29.
Gluniaráin, gen., 38.
Gofraidh, gen., 27.
Grisin, 38.

Imhar Phuirt Láirge, 2.
Ionnrachtach, 29.

Láidin giolla Briain, 34.
Liath na loingse, 27.
Loingseach mac Dúnlaing, rí O gConaill Ghabhra, 30.
Longbhrogan, 29.
Lugh Lámhfhada, 36.
Luimín, 38.

Mac Beathaigh mic Muireadhaigh, rí Ciarraighe Luachra, 30, 37.
Mac Brógáin, gen., bainrígh Ó bFáilghe, 30.
Mac Coisi, 48.
Mac Cosgair, rí iarthair Connacht, 6.
Mac Craith Ó Donnchadha, 72.
Mac Domhnaill mic Duibhdábhoireann, 64.
Mac Giolla Chaoimh, 51, 53.
Mac Giolla Phádraig, 45, 46, 72.
Mac Gadhra mic Dúnaghaidh, rí Ó Maine, 72.
Mac Liag, árd-ollamh Éireann, 49, 50, 53, 62.
Mac Muireadhaigh, 71.
Mac Tuathail, rí Liffe, gen., 30.
Maguidhir, rí bFear Manach, 30.
Maolán, 53.
Maolcholuim Caoinridheach, 55.
Maolmórdha mac Lorcáin, rí Ó gCinnsealaigh, 66.
Maolmórdha mac Murchadha, rí Laighean, 5, 8, 12, 23, 24, 28, 29, 30, 38.
Maolmuadh, *see* Cian mac Maoilmhuaidh.
Maolmuire mac Eochaidh comharba Phádraig, 34, 39.
Maolruanaidh Ó hEidhin, rí Aidhne, 31, 38.
Maolruanaidh Ó Maoildoraidh, rí tuaisceirt Chinéil Chonaill, 21, 71.
Maolrinn, rí Ó hÉnda, 31.
Maolseachlainn God, rí Midhe, 70.
Maolseachlainn mac Conchubhair, rí Corcamruadh, 72.
Maolseachlainn mac Domhnaill, rí Éireann, 1, 7, 13, 14, 48, 58–61.
Maolsuthain, 19*n*.
Mathghamhain mac Céin, 54, 56, 58, 62, 69.
Mocholmóg, 47.
Mogha Nuadhat mac Mogha Néid, 36.
Mothla mac Faoláin, rí na nDéise, 30; m. Domhnaill mic Faoláin, 37.
Muircheartach mac Anamchadha, rí Ó Liatháin, 30.
Muircheartach mac Cuirc, rí Muscraighe Bhreoghain, 31.
Muircheartach Ó Ceallaigh, rí Conmhaicne Mara, 31.
Muirghis mac Conchubhair, rí Connacht, 6.
Murchadh mac Briain, 8, 24, 29, 32, 33, 37, 39, 40, 50, 51, 54.

Digitized by Google

Ó Carthanáin, 29.
Ochtifin Iustiat *for* Ochtifin Auguist, 39.
Ó Donnagáin, rí Aradh, 55.
Ó Dubhghara, rí Oirghiall, 30.
Ó Laodhagáin, 29.
Ó Ruadhagáin, rí Oirghiall, 30.
Oitir Dubh, 38.

Pádraig, 34, 39, 40.
Plait, 27, 38.

Raghallach mac Maoilmhuaidh, 48.

Sadhbh, gen. Saidhbh, inghean Briain, 49, 56.
Sganlan mac Cathail, rí Locha Léin, 30.
Sitric or Sitrioc mac Amhlaoibh, 24, 69.
Sitric mac Lodair, iarla Inse hOrc, 26, 29, 33, 38.
Storchadh mac ríogh Fionn Lochann, 33*n*.
Suagair or Suartgair, 38.

Táil, ancestor of Brian, 53.
Tadhg mac Briain, 29, 39, 55, 56, 64; Ó Briain, 42.
Tadhg mac Giolla Phádraig, 71.
Tadhg Ó Ceallaigh, rí Ó Maine, 31, 32, 37.
Toirrdhealbach mac Murchadha, 29, 32, 37.

Ua Ruairc, *i.e.* Aodh, 57.
Ugaire mac Dúnlaing, rí Laighean, 66.

Digitized by Google

INDEX OF PLACES AND TRIBES.

Aidhne, gen. *Kiltartan*, bar. Co. Galway, 32.
Alban, gen., Highlands of Scotland, 39.
Aradh, gen., now bar. of Arra, N.W. Tipperary, 31.
Árdmacha, gen. here Árdamacha, 34, 39, 42, 60.
Áth Cliath, *Dublin*, 8, 11, 24, 27, 29, 59, 60, 69.
Áth na gCreach, 53.
Áth na nEach, 53.
Áth Liag, *Ath League*, a ford on the Shannon, 6.
Áth Luain, *Athlone*, 12, 13.

Bóthar na gCarbad, 53.
Bóthar na Muilte, 53.
Breagh, dat. pl. Breaghaibh, in Co. Meath, 40, 69.
Breifne, Counties Leitrim and Cavan, 6.
Buidhe, rí na Buidhe, *Ballyadams*, Queen's Co., 58.

Chaire Ebroc or Aibhroc, gen. *York*, 29, 38.
Chairn Í Néid, gen., *Mizen Head*, S. Cork, 52.
Caiseal, gen. Chaisil, *Cashel*, 53, 68.
Ceann Coradh, near *Killaloe*, 21, 41, 50, 69, 70.
Ceann-eich, now *Kinneigh*, Co. Kildare, 47.
Ciarraighe Lúachra, *North Kerry*, 30.
Cilldara, *Kildare*, 60.
Cill Maighneann, *Kilmainham*, 24, 39, 42.
Chille Muine, g., *Kileevin*, St. David's, Pembrokeshire, 26.
Cinéil gConaill, g., *Tirconnell*, Co. Donegal, 15.
Cinéil Eoghain, g., *Tyrone*, 15.
Cinéil Laoghaire meic Floinn, gen., *Iveleary*, Co. Cork, 30, 53.
Chinntíre, g. *Cantire*, 26.

Claonloch Sléibhe Fuaid, near *Newtown-Hamilton*, 19.
Clann Briain, 43, 47.
Clann Duinnchuain, 29.
Cloinne Cais, g. 53.
Cluain Fearta Breanuinn, *Clonfert*, 71.
Cluain Finnabhair, 2.
Cluain Ioraird, *Clonard*, 60.
Cluain mic Nóis, *Clonmacnoise*, 48.
Cluana Tarbh, g., *Clontarf*, 32, 41, 54.
Coill Chomair, Comar, now *Castlecomer* in Ossory, O'D., 10.
Coir na Liagóg, 26.
Conmhaicne, in Counties Longford and Leitrim, 29.
Conmhaicne Mara, *Connemara*, 31.
Connacht, 6, 13, 14, 24, 31, 39, 69.
Corcabhaiscinn, in Co. Clare, 31.
Corcaluighde, S. W. of Co. Cork, 6.
Corcach, g. Corcaighe, d. Corcaigh, *Cork*, 2, 4, 6, 67, 68.
Corcamruadh, *Corcomroe*, Co. Clare.
Corr-Bhreathnaigh Chille Muine, Corr-Britons of *St. David's*, Pembrokeshire, 26.
Craoibhe Tulcha, g. *Crewe Mount*, Co. Antrim, 14, 15.
Cro Inis Locha hAinninne, *Crowinish* in Lough Ennell, Westmeath, 61.
Cruacháin, *Rathcroghan*, in Connaught, 69.

Dáil n-Araidhe, gen., *Co. Antrim*, 16.
Dál Cais, 6, 28, 29, 32, 33, 42, 44, 47.
Damhliag Cianáin, *Duleek*, Co. Louth, 34, 39.
Deisi, *Decies*, Co. Waterford, 30.
Deasmhumhan, *South Munster*, 30.
Dún Droighnéin, *Dundrinane*, near Bandon, Co. Cork, 53.
Dún Saidhbhe, 53, *see* Ráith Saidbhe.

Eachaidh dá eo, *better* Achadh-dá-eo, d., *Aghadoe* near Killarney, 19.
Éadair, Ben Edair, *Howth*, 24.

Digitized by Google

Easruaidh, *Assaroe*, near Ballyshannon, 17.
Eilibh, d. pl. of Eile or Eli, *Ely-O'Carroll*, in King's Co. and Co. Tipperary, 64.
Éireann, gen., *passim*.
Éireannaigh, 36.
Eoghanacht Locha Léin, E. of Lake Killarney, 58.

Fáil, gen., bfear bFáil, 52.
Fan mic Caoinreach, or Fan-Connrach in Co. Waterford (?), 3. *See Cog. Gaed.*, cxxxix, n. 2, and p. 102, n. 2.
Fomórchaibh, d. pl., *Fomorians*, 36.
Fear Manach, *Fermanagh*, 30.
Fear Muighe, gen. pl., *Fermoy*, 30.
Fraingc, dat., *France*, 39.

Gaill or Goill, *Danes*, 3, 9, 24, 25, 28, 29, 32, 35, 38.
Gaill Átha Cliath, 8, 14, 23, 29, 31, 32.
Gaill Éireann, 8, 11, 16.
Gaothlaighibh Meodheonacha, 27, *i.e.* the *Palus Maeotis*, Gáethlach Meotecda, LL., p. 11 *b*. *See* Meyer: *Cath Finntraga*, p. 76.
Gleann da Locha, Glendalough, 60.
Gleann Máma, near *Dunlavin*, Co. Wicklow, 8, 11.
Gleann Samhuisge, 36.
Gréig, dat., *Greece*, 51, 52.
Gréin Cliach, 58.

Iarthair Laighean, 30.
Iarthair Liffe, 38.
Imligh Iubhair, gen., *Emly*, 4.
Innsi an Ghoill Duibh, in the *Shannon*, 50.
Innse Cat, gen., 26.

Laighen, Laighnigh, *Leinster*, *Leinstermen*, 8, 9, 10, 12, 14, 17, 23–25, 28, 29, 32, 38, 42, 58, 66.
Leasa Móir, gen., *Lismore*, 4.
Leath Cuinn, northern half of Ireland, 7, 12, 22.
Leithe Mogha, gen., southern half of Ireland, 7.
Leithlinn, *Leighlin*, in Co. Carlow, 58.
Leodhusa, *Isle of Lewis*, 26.
Liffe, 30.
Loch Derg Dheirc, *Lough Derg*, 6.
Lochlann, Lochlannaigh, *Norway*, *Norsemen*, 8, 9, 26, 27, 29, 31–33, 36, 38, 53; Fionn Lochlann, 33 *n*.
Locha Léin, gen., *Killarney*, 30.
Loch Raí, *Loch Ree*, 6.
Lughmaigh, dat., *Louth*, 34, 39.
Luimhneach, *Limerick*.

Magh nAoi, between Roscommon and Elphin, 57.
Magh Airgead-rois, on the *Nore*, Co. Kilkenny, 60.
Magh Breagh, *Plain of Bregia*, Co. Meath, 23.
Magh Guilidhe, 47, 48, 54.
Maighinn an Choruinn, dat., in Connaught, 21.
Maigh Líne, dat. *Moylena*, King's Co., 16.
Maigh Luirg (Muighe Luirg), gen., Moylurg, Co. Roscommon, 31.
Magh Muirthemhne, in Co. Louth, 22.
Magh Nuadat, *Maynooth*, 7.
Manainne, gen., *Isle of Man*, 26.
Midhe, *Meath*, 6, 9, 14, 23, 32, 69, 70.
Muinntire Murchadha, 31.
Mullach Maistean, *Mullaghmast*, near Athy, 42.
Mumhan, gen., Munster; Muimnigh; Munstermen, 2, 3, etc.
Muscraighe hAodha, gen., 31.
Muscraighe Bhreoghain, *bar. of Clanwilliam*, S. W. Co. Tipperary, 31.

Oileán Lochlannach, 26.
Oiligh, gen. of Oileach or Aileach, *Elagh*, Innishowen.
Oirir Gaoidheal, gen., *Argyle*, 26.
Oirghiall, *Oriel*, 30.
Órthannáin, the *Jordan*, 51.
Osraighe, *Ossory*, 5, 24, 45, 46, 69.

Parrthais, *Paradise*, 51.
Port dá Chaomhóg, 7.
Port Láirge, *Waterford*, 2, 6, 14.

Ráith Ráithleann, in parish of Templemartin, near Bandon, Co. Cork; *see* a most interesting note by Father Lyons on site of Raithleann in *Gael. Jour.*, vii, p. 94; 49, 53.

Digitized by Google

Ráith Chuain, near R. Ráithleann, 53.
Ráith Chuirc, *i.e.* R. R., 53.
Ráith Chuilcín, *Rathculleen*, near R. R. 53.
Ráith Chéin, *i.e.* R. Ráithleann, 53.
Ráith buime Chuirc, near R. R., 53.
Ráith na gCuach, near R. R., 53.
Ráith bean Torna, near R. R., 53.
Ráith Móir i Moigh Líne, *Moylena*, King's Co., 16.
Ráith Saidhbhe, near R. R., 53.
Róimh, dat., *Rome*, 53.

Saxon, gen., *Saxons*, 39.
Sgithi, *Skye*, 26.
Síol *or* Sleacht Éibhir Fhinn, 48.
Sionainn, the *Shannon*, 6, 49.
Sleachta Eoghain Mhóir, gen., 28, 30.
Sliabh Fuaid, *Fews Mountain*, Co. Armagh, 16, 19.
Sléibhtibh Riffe, dat. pl., Riffean or Ural Mountains, 27.
Sord Coluim Cille, *Swords*, Co. Dublin, 34, 39, 60.

Teabhtha, part of Counties Longford and Westmeath, 29, 59.
Teamhra, gen., *Tara*, 61.
Tearmann Caimín, 24.
Tearmann Feichin, *Termonfeckin*, Co. Louth, 33.
Tíre an tSneachta, Norway, 27.
Tuathmhumhan, *Thomond*, 29.

Ui Briain, 29.
Ui Cairbre, in Co. Cork, 30.
Ui Caisín, in Co. Clare, 63.
Ui Cinnsealaigh, *Hy Kinsela*, Co. Wexford, 59, 66.
Ui Conaill Gabhra, *Connello*, Co. Limerick, 30, 72.
Ui Conaill, iarthar Laighean, 30.
Ui Cuanach, *Coonagh*, E. Limerick, 31.
Ui Eachach, *Iveagh*, Co. Cork, 6, 42, 44, 53.
Ui Énda, S. of Innishowen, Co. Donegal, 31.
Ui Failghe, *Offaly*, Co. Kildare, 30.
Ui Féichin, 53.
Ui Giolla Phádraig, 72.
Ui Liatháin, near Barrymore, Co. Cork, 30.
Ui Maine, *Hy-many*, Counties Galway and Roscommon, 31.
Ui Maoildoraidh, 59, 60.
Ui Muireadhaig, in S. Co. Kildare, 71.
Ui Neill, 11, 51, 59, 60.
Uisneach, in Co. Westmeath, 6.
Uladh, gen., Ultaibh, dat., *Ulster*, 14, 15, 22, 51.

Digitized by Google

THE DEATH OF CONLA.

THE following version of this well-known tale is here edited and translated for the first time from the only copy in the Yellow Book of Lecan, pp. 214*a*–215*a*.

So far as I know, this is the oldest setting of the story that has come down to us. It may be safely ascribed to the ninth century, so that we can follow the development of the legend for a thousand years down to the versions still current among the people both in Ireland and Scotland. To the manuscript sources enumerated in Jubainville's *Catalogue*, p. 16, may be added one contained in an eighteenth-century manuscript of the Advocates' Library, marked LXII. In the March number of the *Fortnightly Review* of this year, Mr. Stephen Gwynn has published a fragment of a poetical version taken down in Kerry. Mr. J. G. O'Keeffe has undertaken the edition and translation of a very curious version from a legal manuscript, which will be found *infra*, p. 123.

I am indebted to Professor Strachan for a much-needed collation of my transcript from the facsimile with the original manuscript, and for several improvements of my rendering.

KUNO MEYER.

Digitized by Google

AIDED[1] ĒNḞIR ĀIFI ANDSO.

1. Cīa fochan*n* ara[2] romarb Cūcula*ind* a mac?

Nī *hansa.* Luid Cūcula*ind* do forceatal gaiscid la Scāthaig nŪanai*n*d ingin[3] Airdgeme il-Le*th*a *co n*dergene sūithi cleas lea.[4] 7 luid Āifi *ingen* Airdgeme chuici 7 ba torrach forfācaib[5] 7 asbe*r*t fri*a* nobē*r*ad ma*c*. "Bīd ind or[d]nasc n-ōrda sa acud," or sē, "corop coimsi don mac. Intan bas coimse dō, tætad*h* dom chuindchid-sea[6] inn-Ēre 7 nachambe*r*ead āenfer dia conair 7 nachasloindedh do ænfer 7 nā fēmded[7] comland ōenfir."

2. Doluid in mac dīa ṡecht mbl*iadan* do chuindchid a athar. Is and bādar Ulaid i n-ændāil oc Trācht Ēisi ar a chind, *co* n-acadar[1] in mac cucu īarsind farce 7 luingīne chrēduma fo suidhe 7 rāmada dīōrda ina lāim. Carn[2] cloch aici isin luing. Dobered[3] cloich ina crandtabaill 7 doslēged tathbē[i]m forsna hēonu,[4] congebead na airb*er*the dīb, it ē bēoa,[4] condalēigid ūad isinn aēr doridisi. Imfuirmed a carpad clis it*ir* a dā lāim *con*-ātairthed sūil. Noglēsed a guth dōib, *con*dafoilged indara fecht. Dondiusced[5] in fecht aile.

3. "Maith t*ra*," or Concobar, "mairg thīr i[1] tāed in gilla ucut," or sē. "Maddis fir mōra na hindsi asa taed donīstais, *con*meltais ar grīan,[2] intan is mac bec dognī in airbert ucut. Ēirged neach ar a cheand. Nachatelged[3] i[1] tīr it*ir*."

"Cīa rag*as* ar a chind?"

"Cīa pad cīa," ar Concobar, "acht Conderė mac Echach?"

"Cid 'ma rag*ad* Condere?" or cāch.

"Nī *hansa*," or Conchobar. "Cid cīall 7 erlabra imabe*r*a, is Conderi as chōir and."

"Ragad-sa ar a chend,"[4] ol Condere.

---

1. [1] aiged [2] aar [3] ingi*n*e [4] leaa [5] *The second* f *inserted by a later hand.* [6] chuindchigsea [7] femdeg

2. [1] f *inserted after* con [2] crand [3] dobe*r*id [4] o *under line.* [5] don*d*uisced, *the second* d *under the line.*

3. [1] a [2] ngrian [3] t *inserted before* t [4] cend

[a] *I.e.* 'the Strand of the Track,' as explained in § 11.

[b] My rendering of *tathbéimm* is a mere guess. If the *a* is long, the word might be a compound of *táth*, 'a qualm, numbness, surfeit,' P. O'C., and denote 'a benumbing or stupefying blow or cast.' If the *a* is short, the word might be resolved into *to-ath-béimm*, and denote a throw with a weapon which returns to

Digitized by Google

The Tragical Death of Aife's only Son.

1. What was the cause for which Cuchulinn slew his son?

Not hard to tell. Cuchulinn went to be taught craft of arms by Scathach Uanaind, daughter of Ardgeimm, in Letha, until he attained mastership of feats with her. And Aife, daughter of Ardgeimm, went to him, and he left her pregnant. And he said to her that she would bear a son. "Keep this golden thumb-ring," said he, "until it fits the boy. When it fits him, let him come to seek me in Ireland. Let no man put him off his road, let him not make himself known to any one man, nor let him refuse combat to any."

2. That day seven years the boy went forth to seek his father. The men of Ulster were at a gathering by Tracht Eisi[a] before him, when they saw the boy coming towards them across the sea, a skiff of bronze under him, and gilt oars in his hand. In the skiff he had a heap of stones. He would put a stone in his staff-sling, and launch a stunning shot[b] at the birds, so that he brought down . . . . .[c] and they alive. Then would he let them up into the air again. He would perform his palate-feat,[d] between both hands, so that the eye would not reach it (?) He would tune his voice for them, and bring them down for the second time. Then he revived them once more.

3. "Well, now," said Conchobar, "woe to the land into which yonder lad comes!" said he. "If grown-up men of the island from which he comes were to come, they would grind us to dust, when a small boy makes that practice. Let some one go to meet him! Let him not allow him to come on land at all!"

"Who shall go to meet him?"

"Who should it be," said Conchobar, "but Condere, son of Echu?"

"Why should Condere go?" said the others.

"Not hard to tell," said Conchobar. "If it is reason and eloquence he practises, then Condere is the proper person."

"I shall go to meet him," said Condere.

---

the hurler like the boomerang. Either meaning would suit our passage as well as all others where the word occurs: compare § 7. See Windisch, s.v. *tdithbéim*.

[c] *na airberthe dib* is obscure to me.

[d] *a carpad clis*, literally 'his palate of feat.' *Cf.* uball cliss, Bodl. Dinds. 38.

Digitized by Google

4. Luid Condere īarum 7 is and rogab in mac trāig in tan sin.

"Is loor dothēig, a macāin," or Condere, "co fesamar cid nothēig 7 can do chenēl."

"Nīmsloindem do ænfiur," or in gilla, "7 nī imgabaim ēnfer."

"Nī targa i[1] tīr," or Conderi, "co rudsloindi."

"Rég*at* a l*eth* dīa tuitched,"[2] or in gilla.

5. Imsāi as in mac. Is and asbert Conderi: "Tinta frim,[1] a mo ma*i*c, ad mōrgnīma, at fola ferdomna ardan errad Ul*ad* cucad. Ardodcobra Conchobar. Cairptine cleitīniu clār clē conid san erredo Ul*ad* uargab*us*. Ardo[t]cobra Concobar. Contaidis clūas duid dian do thri*m*. Tinta co Concobar, co mac nīthach Nesa, co Sencha mac Coscra, co ilcloin, co Cethirnd mac fæbard*er*g Fintain, co tenid leonas ergala, co hAimirgin n-ēices,[2] co Cumscraid[3] mōrm*ur*nech. Mochen ardad Conall Cernach cobrat*h*ar t*h*urt*h*ea[4] ceola gairi lat*h*lond Cathb*ad* bad būada bron la Blai brigiu bem[5] sechai. Cia so læch daig ni*m*ardraic ilar ruice lasoait*h* berar at*r*atsa[6] fodén *Con*eri co tulad co*m* mac argair curaid *acht* bāges dam-sa ar intī *Con*niri tuidecht ar ceand in gill*ai* cen ulcha cen caither *acht* ma*n*ip irlat*us* di Ultaib."

6. "Is maid ron [p. 214 *b*] taedais,"[1] or in gilla. "Rodbīa-so di*diu* th' acallaim. Glēs*us* gotha lec sin ūaim irchora cen imrolla cairpthineb comlamuis cainsreth saigthin*us*[2] ar cletīnib cīanaib cen ich n-errad naili*us*. baigsi*n*a ar mōrgnīmaib gaiscid nadragbad nech forbuis form fasaig seo let co hUlto in *fer*aim sea for galaib ænfir nō ar līnaib fer forndul. Sāi as aridisi!" ar in gilla. "Air gīa nob*eth* ne*r*t *cēit* let, nida tūalaing mo ergairi."

"Maith," ar Conderi, "tæd nech aile īarum dot acallaim."

Luid īarum Conderi co hUltu 7 adfēd in sin.

7. "Nī ba fīr," ol Conall Cernach, "enech Ulad do breith céin[1] am[2] bēo-sa."

Luid sem dī*diu* do saighidh in maic.

"Is ālaind do cluichi,[3] a macāin!" ar Conall.

"Nī ba frit bus ētchiu," or in gilla.

Dolāi in gilla cloich ina tabaill. Duslēigi isann aér .i. tathbēim, co rīacht a bressim 7 a torand ac techt sūas co Conall.

4. [1] a [2] tuit*h*ced

5. [1] *altered into* tintai rim [2] eigis [3] cums *added above the line.* [4] e *inserted under the line.* [5] *perhaps* bein [6] *the second* t *inserted under the line.*

Digitized by Google

4. So Condere went just as the boy took the beach.

"Thou hast come far enough, my good boy," said Condere, "for us to know whither thou goest and whence is thy race."

"I do not make myself known to any single man," said the lad, "nor do I avoid any man."

"Thou shalt not land," said Condere, "until thou hast made thyself known."

"I shall go whither I have set out," said the lad.

5. The boy turned away. Then said Condere: "Turn to me, my boy,[a] . . . . . Conchobar protects thee. . . . . Turn to Conchobar, the valiant son of Ness; to Sencha, the son of Coscra; to Cethern, the red-bladed son of Fintan, the fire that wounds battalions; to Amergin the poet; to Cumscraid of the great hosts. Welcome he whom Conall Cernach protects . . . . . to go to meet the unripe,[b] beardless youth, unless the men of Ulster permit it."

6. "Thou hast . . . us well," said the lad. "Therefore shalt thou have thy answer. . . . Turn back again!" said the lad. "For though thou hadst the strength of a hundred, thou art not able to check me."

"Well," said Condere, "let someone else go to speak to thee!"

So Condere went to the men of Ulster and told them.

7. "It shall not be," said Conall the Victorious, "that the honour of Ulster be carried off while I am alive."

Then he went towards the boy.

"Thy play is pretty, my good boy," said Conall.

"It will not be less pretty[c] against thee," said the lad.

The lad put a stone in his sling. He sent it into the air, so that its noise and thunder as it went up reached Conall, and

[a] Here follows a so-called 'rhetoric,' which, like the others scattered throughout the text, I can only partially translate.

[b] *cen caither*, literally, 'without the hair of pubescence.' See my Contributions, s.v. *cather*, and add: co corrán chaithrech, Acall. 3642 *n.* sgreball caethrech edir mnái 7 fir, O'Don., Hy Many, p. 60. Hence also the female name *Aitten-chaithrech*, 'fuzzy-haired,' sometimes corrupted into *Etan-chaithrech*.

[c] *étchiu*, comparative of *étig*, 'ugly,' spelt *étach* in § 10.

6. [1] *Altered from* tidais [2] g *added under the line.*

7. [1] gin [2] um [3] cluithi

Digitized by Google

Focher[d] Conall dar a cheand. Rīasiu addre*cht*, dobert in gilla scīathraig a scēith for a lāma.

"Nech aile fris!" or Conall.

Darad tra gen forsin slūag fōn ind*us* sin.

8. Bāi Cūculaind *immorro* oc a cluichiu oc dul adochum[1] in gill*ai* 7 lām Emeire ingine Forgaill dar a brāgaid. "Nā tēig sīs!" ar sī. "Mac duit fil tīs. Nā fer finga[i]l 'mot ēnmac. Co sechnom a m*aic* saigthig soailte.[2] Nī soāig nā soairle coimērgi frit mac mōrgnīm*ach* mōr n-esad artai o riad cnis focloc ōt biliu bai cotaith fri Scāithci[3] scēl. Mād *Con*lai cesad clār clē comad fortem*en* taidbe*cht*. Tinta frim! Cluinti mo chlois! Fō mo cosc. Bad Cūculaind cloodar! Adgēn-sa cid ain*m* asi*n*d ō*n* masa[4] Conlai ēnm*ac* Āifi in m*ac* fil tīs," or in bean.

9. Is andsin asbert Cūculaind: "Coisc, a bean! nī coisc mnā admainiur mōrgnīmaib asa coscaib glē. Nī gnīthear do bancobro bam[1] gnīm būadach nō buideach na ruisc na ruireach de fola form chnis crū cuirp Conlai. Cain sug set gai in cleitīne cain. Cid hē nobeith and, a b*en*," ar sē, "nangonaind-se[2] ar inchaib Ulad.

10. Is and sin luid sís[1] fesin. "Is ālaind, a macāin, in cluichi dognī," or sē.

"Is ētach for cluichiu-se cētamus," or in mac bec, "nach tæd dīas ūaib coromsloindi-sea dōib."

"In curub ēigin mac lecci[2] im farrad-sa ōn," or Cuculaind. "Adbēla-so *immorro* m*en*i sloindi."

"Bid fīr," or in gilla.

Adnaig in mac cuici. Immustūaircid. Nosb*err* in gilla māil fair cosin claideb .i. bēm co fomus.

"Is co cend in cuidbiud!" or Cūculaind. "Tīagam do imthrascrad di*diu*!"

11. "Nī rosi do chris," ol in mac. Rogob in mac for dā cloich, co tarad Coinculaind eitir na dā coirthi fo thrī 7 nī roglūais in mac nechtar a dā chois dona corthaib co ndechudar a traigthi isna clochaib conici a dā n-adbrond. Atā slicht a dā chos and bēos. Is de atā Trāig Ési la hUltu. Lodar di*diu* isin muir do imbādud[1] co rambāid in mac fa dō. Luid risin mac īarum ata uisci co robrēgai cosinn gāi mbulga, ar nī

---

8. [1] addocum (*the first* d *added under the line*). [2] *added under the line.* [3] *The second* c *inserted under the line.* [4] *After* masa *a later hand has inserted* mac.

9. [1] *Perhaps* bain [2] nomgonaindse

Digitized by Google

threw him on his back. Before he could rise, the lad put the strap of his shield upon his arms.

"Someone else against him!" said Conall.

In that way he made mockery of the host.

8. Cuchulinn, however, was present at his game, going towards the boy, and the arm of Emer, Forgall's daughter, over his neck. "Do not go down!" said she. "It is a son of thine that is down there. Do not murder thy only son! . . . It is not fair fight nor wise to rise up against thy son. . . . Turn to me! Hear my voice! My advice is good. Let Cuchulinn hear it! I know what name he will tell, if the boy down there is Conla, the only son of Aife," said the woman.

9. Then said Cuchulinn: "Forbear, woman! . . . . . Even though it were he who is there, woman," said he, "I would kill him for the honour of Ulster."

10. Then he went down himself. "Delightful, my boy, is the play which thou makest," said he.

"*Your* play, though, is not so," said the little boy, "that two of you did not come, so that I may make myself known to them."

"It would have been necessary to bring a small boy along with me," said Cuchulinn. "However, thou wilt die unless thou tellest thy name."

"Let it be so!" said the lad.

The boy makes for him. They exchange blows. The lad, by a properly measured stroke with the sword, crops off Cuchulinn's hair.

"The mockery has come to a head!" says Cuchulinn. "Now let us go to wrestle!"

11. "I cannot reach thy belt," said the boy. He got upon two stones, and thrust Cuchulinn thrice between two pillar-stones, while the boy did not move either of his feet from the stones until his feet went into the stones up to his ankles. The track of his feet is there still. Hence is the Strand of the Track in Ulster.

Then they went into the sea to drown each other, and twice the boy ducked him. Thereupon Cuchulinn went at the boy from the water (?), and played him false with the *gai bulga*; for

10. [1] sisi [2] *Looks as if altered from* becci
11. [1] imbadad

Digitized by Google

romūin[2] Scāthach do duine rīam in gaisced sin acht do Coinculaind ænur. Docòrustar don mac triasinn uisci co mbāi a inathar fo chosa.

12. "Is ed ōn tra," or sē, "nā romūin Scāthach dam-sa! Mairg [p. 215 *a*] domcrechtnaigis!" or in mac.

"Is fīr," or Cūculaind. Geibid in mac īarum itir a dā lāim 7 nusfuga[1] co tall as 7 nombeir[2] co tarlaic de ar bēlaib Ulad.

"Aso mo mac-sa dūib, a Ultu," ar sē.

"Fē amai!" ar Ulaid 7 "Is fīr," ar in mac. "Dīa mbeinn-sea etraib co cend cōic mbl*iadan*, no silfind-se firu in betha reimib for cach *leth* 7 congabthai rīghi co Rōim. Inid ed so fili and, inchoisc dam-sa na firu amrai fil isin baile, co romcelebra dōib."

13. Dobeir īarum a dī lāim im brāigid cach fir arūair dīb 7 celebraid dia athair 7 adbail fo chētōir.

Rolād tra a gāir guba 7 a ḟert 7 a lia ocus co cend trī trāth nicon reilgthe lāig dīa mbūaib la hUltu ina dīaid.

FINIT. AMEN.

---

11. [2] ana *added above* romuin

12. [1] f *inserted above the line.* [2] ninb*eir*

Digitized by Google

to no man had Scathach ever taught the use of that weapon save to Cuchulinn alone. He sends it at the boy through the water, so that his bowels were about his feet.

12. "Now, this is what Scathach never taught me!" cried the boy. "Woe that thou hast wounded me!"

"It is true," said Cuchulinn. He takes the boy between his arms, and . . . took it out and carries him till he lets him down before the men of Ulster.

"Here is my son for you, men of Ulster," said he.

"Alas!" said the men; and "It is true," said the boy. "If I were among you to the end of five years, I should vanquish the men of the world before you on every side, and you would hold kingship as far as Rome. Since it is as it is, point out to me the famous men that are on the spot, that I may take leave of them!"

13. Thereupon he puts his arms round the neck of one after another, bids farewell to his father, and forthwith dies. Then his cry of lament was raised, his grave made, and his stone set up, and to the end of three days no calf was let to their cows by the men of Ulster, to commemorate him.

FINIT. AMEN.

Digitized by Google

ANECDOTON.

THE following hymn to the Blessed Virgin is printed from the MS. 23 N 10, R.I.A., p. 18. In the MS. it bears the superscription "Columcille *cecinit*":—

A Muire min maithingen tapair furta*cht* dún.
A *c*riol chuirp c*h*omdeta! a comrair na run!
A rig*h*an na rig*h*raide, a nao*m*ingen ogh,
Ail dún co rodilgait*h*e triut ar tar*m*thect trogh.
A t*r*ocuire, a dilgedach, co rath spirat[1] ngloin,
Guid lind i*n* ri firbre*th*ac*h* don cloind cumhra cain.[2]
A croeb do cloind Iesse isin c*h*ollcaill coimh,
Ail dam*h* *con*iombisse[3] dilgud mo cuil chloin.
A Muire, a mind mormaisech, rotsaorais ar sil.
A lesmaire lormaisech! a lubgort na riog*h*!
A ligach! a loinderrda co ngni*m* gensa ngil!
A argoir cain coindealta! A noeimgein do neimh!
A mathuir na firin*n*e, rocindis ar cach,
Guid*h* lemsa do p*r*imgeine do*m* saorad a mbrath.
A buadach, a bunata, a buidn*ech*, a balc,
Guid*h* lend *Crist* cu*m*ac*ht*ach, t'athuir is do mac.
A retla ran roguide! A bile fo blath!
A sudrall t*r*en toguide! A grian guides cach ṫ goires cach!
A arr*ad*[4] na holloirbe tresacing cach caid*h*,
Gurab tu ar comairge docum rigtig[5] rain.
A chathair caom cumraid*h*e dodraog*h*a in ri
Ollaig*h*e boi at urbruinde tre*m*si co ba t*r*i.
A rigdorais rogaid*h*e t*r*iasarchin i crí
Grien taithnem*h*ach togaide Isu m*a*c De bii
Ar egnairc na caomgeine rocompred it bru,
Ar ecnairc in aongene is airdrig in cac*h* dú,
Ar egnarc a croichesium is uasle gach croich,
Ar ecnairc a adnacail atrana*cht* i cloich,
Ar ecnairc a esergi asraracht ria cach,
Ar ecnairc i*n* naobt*h*eg*h*laig*h* as gach dú do brath,
Gorop tu ar comairci a flaith comde cain,
*Con*dechsam la *h*Isagan alme cenbe (?) mair.

J. STRACHAN.

[1] Under *a* is written *e*. [2] After the verse which ends in the middle of a line comes a scribal note: spaig*h* asgol nocotigi luan aoi*n*e dotsu*nnradh*.
[3] *leg.* conombé-se? [4] *leg.* árad [5] *leg.* rígi

Digitized by Google

CUCHULINN AND CONLAECH.

THE following tale, dealing with the death of Conlaech (called here Ainfer Aife) at the hand of his father Cuchulinn, is taken from a miscellaneous vellum codex in Trinity College, Dublin (H. 3, 17, p. 842), consisting mostly of Irish law tracts. Compared with the many extant versions (most of which are in verse) of the death of Conlaech, the present text gives but the merest skeleton of the tale. It seems evident that it was designed to serve as a peg on which to hang the characteristic legal discussion with which the text concludes.

J. G. O'KEEFFE.

Digitized by Google

CUCHULINN AND CONLAECH.

Dia ndechaid Cúchul*aind* do fogl*aim* gaiscid ind-Albain co Scáthaig 7 tuc Scáthach a h*ingin* dó .i. Aife, 7 rotoirrchestar hí 7 táinic féin i nEr*inn*, adubairt fria-si: "Accseo dornasc óir duit," ar sé, "7 mád mac bēras tú, intan bus lán a rig don dornaisc, léig úait chuccam-sa hé ind-Eirinn 7 tabair Aenfer Aife d'ainm fair 7 abbair ris cen a sloinded d'ōenduine i n-Eir*inn*."

Ocus rucc sí mac. Dorigni ris amlaid sin 7 rofoglaim na huili cleas cinmothā cleas gái bulgai namá. Uair rucc a ath*air* roime i nEir*inn* in gái bulccai, 7 táinic roime d'indsaighid hEir*enn*, ocus is and bad*ar* Ul*aid* a n-air*echt*us hi Maig hEine ind, 7 itconcad*ar* chucca in curach, 7 doc*uir*ed Munramur dia fis, 7 dobōi occ fiarfaigid scél de 7 adubairt-som, nā dingnead a sloindid d'ōenduine, 7 dorala et*ur*ru 7 Munramar 7 tuc cris a chlaidim tar[1] a dornaib Mu*nramair*, 7 docuired[2] Dubthach sís annseicc. Dorigni in cētna fris. Dochūaid Cúchul*aind* sís andsin 7 ní derna scéla dó-séicc fós, 7 atorchair eturra 7 C*oinculaind* 7 nír chumaing Cúchul*aind* ní dō ar tír.

"Matá th' engnum mara mar atá t'engnum tíre," ar sē Cúchul*aind*, "is maith do chomlann."

"Darleam-sa ní messa m' engnam mara," ar sē; 7 dochūad*ar* f*or* muir, 7 nīr'chumaing Cúc*hulaind* ní dó fōs, nocor léicc in gái bulgai chuice 7 gor'marbh é.

"Dēna do slondud bod*est*a," bar Cúc*hulaind*, "uair tairnic do ré."

"Ainf*er* Aiffe missi," ar sé, "7 mac do Choincul*aind* mac Su*altaim*," 7 rucusd*ar* leis ar a muin é connic in mbaile irrabd*ar* Ul*aid*, ocus deismirecht air:—

"Trom n-aire
tucus lim tar Mag nEne!
airm móra mo m*aic* im'lāim
iss a faidb 'sa[n] lāim eile."

[1] tara MS. [2] docuirid MS.

Digitized by Google

Translation.

When Cuchulinn went to study arms in Alba with Scathach and she gave her daughter Aife to him, and he left her pregnant and went himself to Ireland, he said to her: "Here is a gold arm-ring for you; and if it be a son which you will bring forth, send him to me in Ireland as soon as his wrist fills the ring Call him Ainfer Aife, and tell him not to reveal his name to any single person in Ireland."

She gave birth to a son, and did with him as she had been told. She taught him all feats of arms except the Gai Bulga feat, for his father had taken the Gai Bulga with him to Ireland. When Ainfer Aife came to Ireland, the men of Ulster were assembled in Mag Ene. They saw the curach coming towards them, and Munremar was sent to ask tidings of him; but Ainfer Aife said that he would not tell his name to any single person. Then ensued a combat between him and Munremar, and he put the belt of his sword across the wrists of Munremar. Then Dubthach was sent down. He did the same to him. Cuchulinn then went down, and still he did not tell him any tidings. Both fought, but Cuchulinn was not able to do anything to him on land.

"If your skill at sea is as it is on land," said Cuchulinn, "your fight is good."

"Methinks no worse is my skill at sea," said he; and they went out to sea. Still Cuchulinn was unable to do aught to him, until he hurled the Gai Bulga at him and killed him.

"Tell your name now," said Cuchulinn, "for your time has come."

"Ainfer Aife I am," said he, "son of Cuchulinn, son of Sualtam." Then he takes him on his back to the place in which the men of Ulster were, and there is a token of it [viz. this verse]:[1]

"Heavy the burden
I have borne across Mag Ene!
The great weapons of my son in one hand,
And in the other his spoils."

[1] Lit. "There is an example on it"—a phrase of common occurrence in the Laws and Glossaries.

Digitized by Google

[P. 843.] Rohag*rad* Cúc*hulaind* annsin ō Ul*taib* 7 urraid achtaigthi hē a n-Ull*taib* 7 l*eth* corpdíre úad ina m*ac*. Uair a n-imraichni romarbustar é 7 indílsech[1] ar-ri*cht* dīlsigh é, ciarbo chomracc.

Cid fod*er*a l*eth* corp*dír*e ūad ind 7 a marbad a n-imraichne 7 *con*id comracc dorignest*ar*?

Is *ed* fāth *fodera* ger' comracc é. Uair nī haititin[2] tuaithe nā cineoil dorindé.

Cid fod*er*a l*eth* corp*dīr*e d'íc do Choincul*aind* ina mac?

Uair ropo deoraid[3] a n-Ull*taib* é mad roba hi sídaib dosein. Fead trichad[4] cét Muirthemne dobói d'feronn dílis aicce ind-Ulltaib 7 urr*aid* essem 7 deor*aid* a mac 7 a breith do *Con*cobhur in l*eth* corp*dīr*e.

Cid fod*er*a a breith do *Con*cob*ur* in l*eth*?

Nī *hansa*. Iss *ed fodera*. Fingalach *Cūchulainn*, 7 nocha b*eir* i*n*d fingalach díbad nā corpdíri. Iss ē coibdelach is nessa dō *Con*cobar oc*us* in l*eth* corp*dir*e do breith dó.

Mád rob Ull*tach*, is dílsech hirricht dīlsigh é. Muna roba díb et*er* é, is dīlsech i*n*a richt féin a breith do *Chon*cob*ur* a dūalgus dígai*n*dechta.

---

[1] inddilsęc MS. [2] haititin *corrected from* haititi MS. [3] deoraig MS. [4] trichaid MS.

Digitized by Google

Cuchulinn was then sued by the men of Ulster; and he was adjudged a native of Ulster, and half the wergeld was [exacted] from him for his son. For he had slain him in mistake, and he was an innocent person in the guise of a guilty person, although it was a combat.

What caused half the wergeld [to be exacted] from him for it, and his killing him in mistake, and that it was combat which he made?

This is the reason which caused it, though it was combat: that it was not with consent of tribe or race that he did it.

What was the cause that Cuchulinn should pay half-wergeld for his son?

Because he was a stranger in Ulster, even though he belonged to them (?). The extent of a cantred of Murthemne was his own land in Ulster, and thus he was [adjudged] a native, and his son a stranger, and to Conchobar was given the half-wergeld.

What caused the half to be given to Conchobar?

Not difficult. This is the cause. Cuchulinn was a parricide, and the parricide takes not inheritance or wergeld. Conchobar was the nearest kinsman to him, and the half-wergeld was [accordingly] given to him.

If he had been an Ulsterman, he would have been a guiltless person in the guise of a guilty one. If he had not been of them at all, he was a guilty person in his own guise . . .[1] to be given to Conchobar as the price of indemnification.

[1] Something seems omitted before *a breith*.

Digitized by Google

THE QUARREL ABOUT THE LOAF.

BOOK OF LEINSTER, P. 46*a*.

In Gilla.

A bairgen, atái i ngábud,
nucun-faigbe c'imthnáudud,
nocot-ain[1] ri Lagen de,
raga i ndegaid da féitte.

In Challeć.

Rat-ain Murichán[2] molbthaċ,
rat-ain Cerball[3] ir Cobthaċ[4];
rat-ain Lorcán lúaber gail,
rat-ain Domnall mac Murċaid.[5]

In Gilla.

Nit-ain Fingin[6] ná Ailill,[7]
ocus Taoc Ratlind robind;
nit-ain Domnall[8] a Dún Láir,
nit-ain Subne mac Colmáin.[9]

In Challeć.

Rat-ain Maelcailne[10] na cath,
rat-ain Oengus[11] na n-aidrad;
rat-ain Eca[12] Ugrán[13] ard
rot-ain Threstaċ ocus Taoc.

In Gilla.

Nocot-ain[14] Donnċad mac Rind,
ná Chellaċán áith imgrind;
nocot-ain[15] Conall na cath,
ná Catharnaċ[16] ná Cobthaċ.[17]

[1] nitain Facs. Another possible emendation would be nít-aincse; so below, rot-aincse (21) (J. S.). [2] .i. ri hua Muridaig. [3] ri Lagen. [4] ri Fochairt Náir.a quo Ruba Cobthaig nominacur. [5] ri hua nGabla. [6] ri Muman. [7] ri hua Conaill Gabra. [8] ri Dercirt hÉrenn. [9] ri Ciarraige. [10] ri na Fortuath. [11] ri hua Failge. [12] Over the *a* an illegible letter. Professor Strachan thinks it may be *p*, abbreviated for *proprium*, 'a proper name.'

Digitized by Google

TRANSLATION.

The Gillie.

O loaf, thou art in danger!
Thou shalt not get thy protection;
The King of Leinster will not save thee from it,[a]
Thou shalt go after thy fellow.[b]

The Old Woman.

Glorious Morgan will save thee;
So will Cearbhall and Cobhthach;
So will Lorcan who sets fight in motion,
And Domhnall, son of Murchadh.

The Gillie.

Finghin will not save thee, nor Ailioll;
Nor[c] Tadhg of sweet Rathlinn.
Domhnall from Dún Láir will not save thee,
Nor Suibhne, son of Colman.

The Old Woman.

Maolcailne of the battles will save thee,
And Aonghus of the high bounties.
Noble Ugran will save thee;
So will Tresach and Tadhg.

The Gillie.

Donnchadh, son of Rinn, will not save thee,
Nor keen, very pleasant Ceallachan;
Conall of the battles will not save thee,
Nor Catharnach, nor Cobhthach.

He suggests ꝑaꞇaıneꞇa, a peculiar é future from aꞇꝺ. [13] ꝑí Laıꝺꝛı. [14] noċonoꞇaın Facs. [15] nıꞇaın Facs. [16] ꝑí hua Ꞇaꝛꝛaıꝺ. [17] ꝑí hua mḂaꝺamna.

---

[a] Viz. from the danger. [b] Viz. the other loaf. [c] Literally 'and.'

Digitized by Google

In Ċalleċ.

Rot-aincse Loṙcán Liamna,[1]
ocuṙ Tavc a táeb Iaṙba;[2]
ṙat-ain Ciaṙmac[3] Slán̓e ṙeiṅg
ocuṙ Cellaċ mac Ceṙbaill.[4]

In Gilla.

Nit-béṙat Lagin loga
ó Ċaiṙdelbaċ bóṙama;
noċot-gébat a gleó gáid,
nit-béṙat leó a himmaṙbáig.[5]

In Ċalleċ.

Ailill móṙ mac Dunlaing duind,
ṙobṙiṙ ṙeċt caṫa ṙoṙ leṫ Ċuind,
ṙobṙiṙṙ ṙeċt caṫa aile
ṙoṙ Mumain na ṙígṙaide.

Gṙend Muman ó Ċaṙn co Cliu
immot[6] bṙeiṫ aṙṙa leiṫ adiu;
gṙend Connaċt a hEċtge úaiṙ,
gṙend ṙeṙ nhÉṙenn ṙa hóen-úaiṙ.

Dá clóṙa ṙí Liamna lán,
ṙiṙṙaidedṙ in t-immṙoṙṙán,[7]
betiṙ colla de can ċend,
dá mbad é Bṙandub boṙbṫend.

Mo ċobaiṙ do ṙíg nime,
d' óen-mac Maiṙe ingine,
ni ċúala ṙíg bad ṙeṙṙ cṙuṫ
nó ṙiṙ-mad ṙeṙṙ aiṙṙtiud.

Ni ċuala ṙíg bud ṙeṙṙ ciall
[i]ná Bṙandub na mboṙb-gíall,
'ná bad ṙeṙṙ do ċuṙ ċaṫa
ná do Ċaiṙnium anṙlaṫa.

[1] mac ṙeṙgusa a ṙoċaṙtaib. [2] .i. idem 7 Coṙba i nhuib Dúnċada.
[3] ṙí ṙeṙ na Cenél. [4] ṙi . . . . [5] animmaṙbaig Facs. [6] *Leg.* 'mot.
[7] intimmoṙṙán Facs.

Digitized by Google

The Old Woman.

Lorcan of Liamhain will save thee,
And Tadhg from beside Iarb (?),
Ciarmac of slender Slane will save thee,
And Ceallach, the son of Cearbhall.

The Gillie.

Fiery Leinstermen will not carry thee off
From Toirdhealbhach of the tribute;
They will not seize thee by perilous fight:
They will not take thee with them from contention.

The Old Woman.

Great Ailioll, son of Dunlaing the Dun,
Won seven battles over Conn's Half;
He won seven other battles
Over Munster of the kings.

The challenge (?) of Munster from Carn to Cliu
About carrying thee hence,
The challenge of Connaught from cold Slieve Aughty,
The challenge of the men of Ireland at the same time.

If the perfect king of Liamain should hear,
The battle will be fought;
There would be bodies without a head in consequence of it,[a]
If it were fierce, strong Brandubh.[b]

My confession to the King of Heaven,
To the only son of Mary the Maiden!
I have not heard of a king that was better of shape,
Or who liked music better.

I have not heard of a king of better understanding
Than Brandubh of the proud hostages,
Nor better to wage battle,
Nor for the putting down of tyranny.

---

[a] *I.e.* of eating the loaf. [b] Viz. that were alive now.

Digitized by Google

Is fir atrubairt in fi
Maelduin, [fo] ba fáth co fi:
"téigeo fi Lagen dar muir,
nó tabrad giall co Temraig!"

In cend arratrubairt fein,
Maelduin, [fo] ba fáth co neim,
is é Brandub fo bend[1] de
dia Mairt ar maig Almaine.

Romarb Ailill Connacht cúaid
isin leirg fi Temraig atúaid;
fomarb Donnchad mac Néill glain
isin[1] céthair ór Charman-maig.

Slúag Muman, is mór in dál,
táetrat trefin n-immforrán,[2]
Mumnig ocus na Lagnig
comraicfit im óen-bairgin.

Midig, Connachtaig ar cind
ocus Ultaig na n-aidmind;
flóig Muman curna h-abnib,
condricfat im óen-bairgin.

Fir hÉrenn ó thuind co tuind,
ní himmarbáig im mór-ruill,
nocho bérat ó Lagnib,
diambtir buaig d' óen-bairgin.

A.

Gilla ríg Muman 7 calleċ do Lagnib dorinġni in n-immarbáig reo ac Lis na Calligi i cind Maige Dála. Uair i mbiataigeċt fo bái fi andsin do fíg Lagen .i. do Cherball mac Murcáin. Co tánic gilla fíg Muman ar búannaċt do tig-fi, ar na ċur do fíg Muman d'fiss a ceta, ar bá bágaċ andiúit in challeċ. Is and fo búi funi na n-aideman ar cind in gillai i tig na calligi. Tucad in chét-bairgen fo fuined deride i fiadnaisi in gillai condúaid. Uair ní fitir in challeċ naċ do foigdi ċena tánic in gilla. Robar immorro ac funi

[1] *Recte* fo ben. [2] *Leg.* 'rin. [3] nimarram Facs.

Digitized by Google

It is to him spake the king,
Maolduin—'twas a cause with venom—
"Let the king of Leinster go over the sea,
Or let him bring a hostage to Tara."

The head that said that—
Maolduin—'twas a cause with venom—
'Tis Brandubh that cut it off,
On a Tuesday, on the plain of Allen.

He slew brave Ailioll of Connaught,
In the plain to the north of Tara;
He slew Donnchadh, the son of pure Niall,
On the Wednesday, above the plain of Carman.

The hosts of Munster—great is the deed—
Will fall through the contest.
Munstermen and the Leinstermen
Will encounter each other about one loaf.

Meathmen, Connaughtmen in front (?),
And Ulstermen of the high diadems,
The hosts of Munster to the rivers
Will come together about one loaf.

The men of Ireland from sea to sea—
It is not a contention about great pride (?)—
Will not carry off from Leinster,
If they should be thankful for one loaf.

A servant of the King of Munster and an old woman of Leinster made this dispute at the abode of the woman at the end of Magh Dala; for she was there in hospitallership to the King of Leinster, *i.e.* to Cearbhall, the son of Murican. A servant of the King of Munster came on billet to her house, having been sent by the King of Munster to ascertain her permission (?); for the old woman was contentious and stubborn. There was baking for the ploughmen, when the servant arrived in the woman's house. The first loaf thereof that was baked was put before the servant, so that he ate it, for the woman did not know that it was not simply to beg that the servant had

Digitized by Google

baiṫgene aile dona aiṫemnaib. Conid ann adbert in gilla: "A ben," ar sé, "déna in mbaṫgin sin ní ar ferr andár dorningnir in mbaṫgin a ċianaib." "Cia decitiu i fail-siu don baṫgin úd?" ar in chailleċ, "uair ní ċ'ari-siu téit sia." "Téit immorro," ar in gilla, "uair m'aitigid in baṫgen a ċianaib 7 mo [ṫ]sim-chuit in baṫgen út, uair is for búanndct do decaid ó ríg Muman." "Ia ón ómm!" ar in ċailleċ, "ro gab a commaiṫgi fort in baṫgen so; uair atá sí for commaiṫge ríg Lagen."

Conid ann adbert in gilla: "A baiṫgen atái 7 sil." Racomraicfet Lagin 7 sir Muman imme sin, co ro cuirit trí cata etarru.

Digitized by Google

come. Another loaf, however, was being baked for the ploughmen. And then the servant said: "Woman," says he, "make that loaf better than you made the loaf a while ago." "Why do you trouble yourself about that loaf," said the woman, "since it is no business of yours?" "It is, then," said the servant, "for the cake just now was my first snack, and that cake is my chief portion, for it is on billet from the King of Munster I have come." "Oh! indeed!" said the woman. "This loaf has got its protection against thee, as it is under the protection of the King of Leinster."

'Twas then the servant said: "O loaf, thou art in danger, &c." On that account the Leinstermen and the men of Munster met together, and three battles were fought between them.

Dáṫ ṫuaḋ Gaeḋil ṫom aṁáḋ naċ ḃruiġinn-ṡe an ṫán ṡo ṫo ċuṗ i n-eagaṗ gan áṗo-ċongnaṫ ṫ'ṡaġáil ó na h-ollaṁnaiḃ oiṗḋeaṗca 7 na ṗíġ-ṡgoláiṗiḃ Gaeḋilge úṫ maṗ aṫá Seaġán Sṫnaċan 7 Cúnó Meiḋiṗ. Ṡaṫ ṡaoġail 7 ṡonaṗ oṗṫa aṗaon.

Digitized by Google

NOTES.

L. 3. *The King of Leinster*, i.e. Cerball mac Muirecáin. For an account of this king, see Dr. Kuno Meyer's edition of Dallan's poem on Cerball's sword, *Rev. Celt.* xx., p. 7.

L. 5. Muṙican .i. ṙí hua Muṙiodaig. See note to Félire Aengusa, 21st June, "in Diṙuṙc Diarmata i n-úib Muiredaig." Castledermot, Co. Kildare, is in hui Muṙiodaig. Ua Muireadhaigh was the tribe-name of the O'Tooles (Index Ann. Uls.).

L. 6. Cobtaċ .i. ṙí Fothairt Náir a quo Ruba Cobtaig nominatur. King of Fotharta Naas, from whom Rathcoffey (?) is called. Rathcoffey is near Clongowes College, nine miles north of Naas. *Cf.* Ruba Conaill, AU. 802. Modern, Rathconnell.

L. 7. Lorcan: see note on l. 21.

L. 8. Domhnall, son of Murchadh (Muṙċaid metri gratiâ *for* Muṙċada), ṙí hua nGabla, which is in the south of Co. Kildare. The Félire of Aengus, in a note to May 16, speaks of the rule of Domnall, son of Murchad, hi flaith Domnaill mic Muṙchada.

L. 9. Fingin ṙí Muman. "Fionnguine, ṙí Muṁan, do marbaḋ la a ċenél féin" (FM., A.D. 897), AU., A.D. 902. In the previous year: "Coemcloḋ riġ i Cairiul .i. Cormac mac Cuilennain tar éiri Cinngegain .i. Finnguine. For the double spelling Fingin and Finnguine, cf. B. of Lein., p. 274, b 23; "Marb Fingin tairrdiu condeċaid-ri co Caṫall macc Finguine." According to the Index to Ann. of Ulster, he was the son of Dublachtna.

Ib. Ailill, ṙí hua Conaill Gabra, a territory corresponding to the present baronies of Upper and Lower Connello, in Co. Limerick.

L. 10. Raṫlinn. According to O'Donovan's note to the Four Masters, A.D. 903, a place in Co. Cork. Róṫ Laoi near Macroom (?)

L. 12. Subne mac Colmáin, the father of Fogartach .i. ecnaide mac Suibne, tigerna Ciarraige Cuirċe (now the Barony of Kerrycurrihy in Co. Cork), who fell in the Battle of Ballaghmoone. See the Four Masters, A.D. 903.

L. 13. Maelcailne, ṙí na Fortuaṫ (viz. Laigen). He was the son of Fergal. See Three Fragments, p. 212.

L. 15. Eca, as a proper name, occurs in AU. 780, 795, 800.

Ib. Ugrán = Augran mac Cennétig ṙí Laiġre, AU. 917. He perished in the Battle of Cinnṫuait (Confey, in the Barony of Salt, Co. Kildare), against the Norse.

L. 16. Threṙaċ, identical with Threṙaċ mac Beccáin ṙí hua mBairċi, mentioned in a poem by Dallán mac Móre, LL. p. 47 a 46.

L. 17. Donnċaḋ mac Rinn. The surname Ring is still not uncommon.

L. 18. Cellachan, King of Cashel, died 954 (AU.).

L. 19. Flann mac Conaill, abb Imleċa Ibair (i.e. of Emly, Tipperary), died A.D. 904 (AU.).

L. 20. Catharnaċ, ṙí hua Tarraig, King of Ui Tassaigh. According to O'Donovan (Three Fragments, p. 218, note p), Carn Tasaigh was the residence of the chief of Ui-Liathain, now the Barony of Barrymore, Co. Cork.

L. 21. Lorcán Liamna, i.e. of Liamain, otherwise called Dún Liamhna, now Dunlavan, Co. Dublin. Cf. i caeb Liamna a muig Laigen, Fél. Oeng., May 3.

L. 22. Corba i nhuib Dúnċada. Cf. O'Don., FM., A.D. 956: "The Ui Dunchadha were a tribe seated in that district of the county of Dublin through

Digitized by Google

which the Dodder flows." Cf. Fél. Oeng., March 3: ó Chill Céli Críst i n-úib Dúnċada i Laignib; *ib.*, hi tig Thacna a n-úib Dúnċada; *ib.*, Dec. 31, Loċán 7 Énda ó Cill manaċ i nhúaib Dúnċada aṫáṫ.

L. 24. Cellaċ mac Cerbaill Temraċ, AU. 908.

L. 29. "Ailill mac Dúnlainge regis Laginensium a Nordmannis interfectus est," AU. 871.

L. 33. Carn. Carn Ui Neid, near Mizen Head. Carn Fochanta, Carnsore Point. Cliu, near Knockany, in Limerick.

L. 35. Eċtge, now Slieve Aughty, or Baughta, Co. Clare.

L. 46. Brandubh, son of Eacha, was King of Leinster from A.D. 574 to 604 (AU.). In 589 he defeated the Ui Neill at Magh Octair in Kildare (*cf. Il.* 59, 60). In 596 he slew Cumuscach mac Aeda at Dún Buċaṫ, Dunboyke, Hollywood, Co. Wicklow. In 597 he slew the high-king himself, Aedh, son of Ainmire, at Dunbolg, near Donard, a little to the south of Dunboyke. This Aedh must be the Maeldun of *Il.* 50, 54. It is strange that each of these lines is too short by a syllable in MS. In 604 he was defeated by the Ui Neill at Slaebhre, and treacherously slain.

L. 57. I cannot trace the reference.

L. 60. W. M. Hennessy, *sub an.* 840, AU., places Carman in the south of Co. Kildare.

Fingin, or Fionnguine, nicknamed Cenngegan, gave place to or was deposed by Cormac mac Cuilennain in 901, and was slain in the next year. Dubhlactna, King of Cashel, that is, of Munster, died in 895 (AU.). So the dispute about the loaf must have taken place between 895 and 901.

The Leinstermen and the Munstermen fought three battles against one another in consequence of the dispute.

Sloiġeaḋ la Flann mac Maoilsechlainn 7 la Cerball mac Muiredaiġ co fiorṫa Muṁan go ro hionnsaiḋ leó ó Shoḃran go Luimneaċ (FM. 901, *recte* 905).

Battle of Moylena (906), between Munster and Leath Cuinn.

The great battle of Ballaghmoone, in 908.

No great expedition against Fingin is mentioned by the Four Masters, or by the Annals of Ulster.

Tomás p. ua Nuallain, m.e.

Digitized by Google

ANECDOTON.

MS. 23 N 10, R.I.A., p. 20.

M' oenaran i*m* aireglan gan duinen im gnais :|
Robu inm*ain* ailethran re ndul a ndail bais.
Bothan derrit diamarda do dilgud gach claoi*n*,
Cubus direch dia*n*im doc[h]u*m* ni*m*e noei*mh*.
Noemad cuirp la sobesuib salt*r*a ferrda fair (l. for),
Suili tlaithi do de*r*aib do dilgud mo tol.
Tola fandu feogaide, freitech do*m*ai*n* ce,
Coigle bana beodaige,[1] ba si digde De.
Donala *co n*dilo*cht*a do*chum* nime nel,
Coibsen fiala firelta,[2] f*r*osa diana d*ér*.
Dergud aduar aitigi[3] amuil talgud t*r*och,
Codlad gairit gaibtigi,[4] diuc*r*a minic moch.
Mo tuaru mo tuinide robu inmuin cacht:
Ni dingena cuilide mo longad gan *acht*.
Aran toimsi tirm*aid*e tailc donair tend gnuis
Uisc*i*[5] lerga ligmaisi, basi deoch nodluis.
Longad serba semide, men, mil, lebar leir,
Lam*h* f*r*i cac*h* f*r*i ceilide, coubus rotend reid*h*.
Robad inm*ain* airaide (.i. eccosc) ainim ne*cht*a naom,
Leicne tirma tanaige,[6] gnuis coignide caol.
Reim f*r*i seta soiscela, sailmcetal cach t*r*ath,
Cluas f*r*i rath f*r*i rosc*ē*la fill*iud* glune ngnat*h*.
Crist m*a*c De do*m* ait[h]iged, mo duilem mo rí,
Mo menma mo atac*h*hi gusin flaith ambid*h*.
Ba si baes fo*m*temadar et*er* lesuib land,
Locan aluind iladlan 7 me am aonar and.
M'aonaran dam a*m* aireclā*n* am ænar firfi luat*h*,
M'oenar tanac forsan mbith am æ*n*ar dolluidh[7] uadh.

M.

J. STRACHAN.

---

[1] = be6daide [2] *leg.* firetla Meyer [3] *leg.* áichthide Meyer. [4] *leg.* gáibthide Meyer. [5] This is probably what is meant, but the word would more naturally be read uisi*n*. [6] = tanaide. [7] *leg.* dollod Meyer.

[Like the poem on p. 122, the present poem had to be transcribed and printed at the last moment to fill a vacant page. When it was already in type, an edition and translation arrived from Professor Meyer. Some textual emendations of his have been added. His translation and notes will appear in the next Part.—J. S.]

Digitized by Google

NOW READY

SELECTIONS

FROM

THE OLD IRISH GLOSSES

WITH

NOTES AND VOCABULARY

BY

JOHN STRACHAN

Price 3/6 net

TO BE HAD AT

THE SCHOOL OF IRISH LEARNING, 28 CLARE ST., DUBLIN

AND

HODGES, FIGGIS, & CO., LTD., 104 GRAFTON ST., DUBLIN

Digitized by Google

ÉRIU

The Journal of the School of Irish Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. I—PART II

DUBLIN
SCHOOL OF IRISH LEARNING, 28 CLARE STREET
AND
HODGES, FIGGIS, & CO. LTD., 104 GRAFTON STREET
1904

Annual Subscription, 10s. (2 parts) 6s. net

Digitized by Google

CONTENTS

	Page
Analogy in the Verbal System of Modern Irish. O. J. Bergin,	139
The Infixed Pronoun in Middle Irish. John Strachan, ...	153
The Boyish Exploits of Finn. Kuno Meyer, ...	180
An Old-Irish Metrical Rule. John Strachan, ...	191
A Collation of *Crith Gablach*, and a Treatise on *Cró* and *Díbad*. Kuno Meyer, ...	209
The Rule of Patrick. J. G. O'Keeffe, ...	216
Féilire Adamnáin. M. E. Byrne, ...	225

SUPPLEMENT.

Tāin Bō Cūailnge. John Strachan & J. G. O'Keeffe,	1–32

Digitized by Google

ANALOGY IN THE VERBAL SYSTEM OF MODERN IRISH

IN Irish, as in other languages, two processes are found at work in the transition from its earlier to its later forms, one of decay, the other of growth. Where inflexions have been so worn away by the action of phonetic laws as to be confused with one another, the old system is bound to break down; and if the linguistic consciousness of any particular period feels the inflexions to be superfluous, they are merged together or entirely dropped.

On the other hand, there are certain distinctions, such as those of number, person, and tense, which no inflected language can do without; and when the old forms fail to express these clearly, more obvious and distinctive forms must take their place. Thus, though Modern Irish is still well inflected, a large proportion of its inflexions are not directly connected with the corresponding ones in O. Ir. They are fresh analogical formations, breaking the historic continuity of the accidence; and therefore from one point of view they are corruptions; but they serve the purposes of language as well as the so-called original inflexions, or even better, and the fact that we can trace the beginnings of the new system gives a special interest to our investigation of it. I purpose to examine, on these grounds, one tense of the modern verb, the preterite active, and to account for its most striking developments.

My examples of the modern language will be taken almost entirely from the dialect best known to me, that of Mid-Cork. All the dialects of West Munster are rich in inflexions. For instance, the preterite always has distinct forms for person and number, the "analytic" forms of the modern grammarian being almost unknown in this tense. A difficulty arises as to the spelling of the examples. Obviously the conventional Gaelic orthography will not do. On the other hand, an accurate representation of spoken sounds, apart from difficulties of alphabet and

Digitized by Google

type, demands in the writer a special training in phonetics which I do not possess, and to a certain extent presupposes a similar training in the reader. I think it best therefore to use the ordinary system as far as it will go, dropping silent letters, using *ui* rather than *ai* for *i* after a broad consonant; adopting Father O'Leary's *úlo* for *í* preceded and followed by a broad consonant; using *au* for the sound of English *ou* in *house* as pronounced in Ireland, *aui* for the same followed by a palatal. (The nasal *au* of Dēsi-Irish is not found in Cork.) The examples given are arranged under what may be called the stem of the third person singular in the standard form.

Already in the language of the Glosses the wearing down process has gone very far. Even if we had no proof of the fact, we might postulate that such weak endings as sg. 1 *-cúala*, 2 *-cúala*, 3 *-cúale* had not long to live. The last became regularly *-cuala*. How were the persons to be distinguished? It is often assumed that the reduplicated past simply took the endings of the S-preterite in the first and second persons. But at the present day the first person is *chuala* in West Munster. It is to the third person we must look for the origin of a new suffix which has done much to alter the verbal system of Middle and Modern Irish.

In O. Ir. 3 sg. *-dechuid* beside 3 pl. *-dechutar* gave the impression of a stem *dech-* with endings *-uid* and *-atar*. The same stem also appears in 1 pl. *dechummar* for *-*dechdammar*. By the Mid. Ir. period it is evident that the words were so analysed. Other dental stems would strengthen the impression—*cechlaid* beside *cechlatar*, *aduaid* beside *aduatar*, and so on. When we find such a form as *mebais* fluctuating with *ro mebaid*, we are justified in concluding that in the mind of a twelfth-century speaker the old reduplicated past *me-maid* had become *mem-aid*, that is to say, had evolved a new root *mem-* and a new termination *-aid*. What more natural than to employ this suffix, already associated with the reduplicated past, to strengthen the weakest point in the O. Ir. verbal system, the reduplicated forms ending in a vowel? A speaker who used sg. 3 *do-chuaid* beside pl. 1 *do-chuamar*, 2 *do-chuabair*, 3 *do-chuatar*, would unconsciously say sg. 3 *-chualaid* to match pl. 1 *-chualamar*, 2 *chualabair*, 3 *chualatar*. In Mid. Ir. both *atchuala* and *atchualaid* are found. (Atkinson, 'Passions and Homilies,' p. 552, erroneously classes the latter as

Digitized by Google

a present base formed from a perfect stem.) In early Modern Irish *do-chualaidh* is common. Cf. *ni faccuid* Wi. Ir. Tex. I. 139, 18. To judge by *ni tharlaid* SR. 3668, *do-t-ralaid* ib. 1307, the suffix had begun to spread in the tenth century.

When the perfect sg. 2 *do-chuad*, *-dechad* was strengthened by the addition of the S-preterite ending, *-ais*, *-cuala* naturally followed suit; and we find a sg. 2 *-cualadais* LL. 296 b 32, 34, 35. Here the suffix is attached, not to *-cuala-*, but to the new base *-cualad-*. By this time we have got three quite distinct forms, sg. 1 *-cuala*, 2 *-cualadais*, 3 *-cualaid*, in a verb which threatened to become unipersonal in the sg.; and from these the modern colloquial forms sg. 1 *chuala*, 2 *chualuis*, 3 *chualuig* can be derived according to the usual laws of Munster phonetics. Of course the sg. 3 *-cuala* lived on side by side with *-cualaid*; and possibly the existence of such pairs may have contributed to the formation of the syntactical doublets to which I shall presently refer. For as *dh* = *gh*, the suffix *-aid* must have been even in Mid. Ir. indistinguishable from the *-aig* and *-ig* of denominative verbs.

The normal form of the preterite in Modern Irish has the endings of the S-pret. in the singular, and of the reduplicated past in the plural. Thus from *mol-*:

	sg.	pl.
1	do mholas	do mholamuir
2	„ mholuis	„ mholúir
3	„ mhol	„ mholadar

From *buail-*:

	sg.	pl.
1	do bhuaileas	do bhuaileamuir
2	„ bhuailis	„ bhuailiúir
3	„ bhuail	„ bhuaileadar

It is to be noticed that the final *r* in the pl. 1 and 2 is always slender in Munster.

But departures from this standard are very numerous. Apart from archaic survivals these variations may be classified as due (I.) to phonetic laws, or (II.) to analogical formations, though at times it is not easy to draw the line between the two classes.

Digitized by Google

I. A full treatment of the purely phonetic variations would be out of place here. I may simply mention some typical cases, with special reference to those which throw light on Class II.

(*a*) Monosyllabic stems which lengthen or diphthongise the vowel in the 3 sg.—e.g. *fill* gives sg. 1 *d'ĭleas*, but 3 *d'íl*; from *gearr* sg. 1 *do ghearas*, 3 *do ghedr*; from *cam* sg. 1 *do chamas*, 3 *do chaum*. In *cum* the long vowel of the 3 sg. *do chúm*, also regular in fut. and past part., has spread to all parts of the verb.

(*b*) Syncopated verbs may become apparently irregular from assimilation, &c.

Codail:

	sg.	pl.
1	do cholas	do cholamuir
2	„ choluis	„ cholúir
3	„ choduil	„ choladar

Taking the 3 sg. as a base, many speakers form sg. 1 *chodaluíos*, 2 *chodaluís*. For such forms see Class II.

innis:

	sg.	pl.
1	d'ínseas	d'ínseamuir
2	d'ínsis	d'ínsiúir
3	d'ĭngis	d'ínseadar

(*c*) Very important is the treatment of stems ending in *gh*, *dh*, *bh*. The greater number are denominative verbs in *-igh*.

airigh:

	sg.	pl.
1	d'airíos	d'airíomuir
2	d'airís	d'airiúir
3	d'airig	d'airíodar
	d'aire sé	

árduigh:

1	d'árduíos	d'árduíomuir
2	d'árduís	d'árdúir
3	d'árduig	d'árduíodar
	d'árda sé	

Here we notice three things: the intervocalic *gh* with its following vowels is absorbed in the preceding vowel, which it

Digitized by Google

lengthens; *igh* disappears in 2 pl.; the 3 sg. has two forms. *D'airig* and *d'aire* are syntactical doublets, the latter being used when the subject is a following personal pronoun, the former in all other cases. Whether such doublets originated in cases like *do-chuala sé* beside *do-chualaidh*, in which the person being marked by the pronoun made it unnecessary to add the characteristic suffix *-aidh*, I cannot say. But similar doublets are also found in the fut. ind. of all verbs, *buailhig*, *buailhe sé*, *beig*, *be mé*, and so on. As it is unlikely that these had anything to do with the old absolute and conjunct terminations, it seems best to regard them as late phonetic growths, the enclitic pronoun allowing no pause after the verb, and causing the dropping of the final *gh* or *dh*, which elsewhere hardened into *g*. In that case the speech-unit *d'árdui(gh)-sé* would be a parallel to the past part. *árdui(gh)the*, where the *gh* disappears without compensatory lengthening. But the whole subject needs a full investigation. The *g*- forms are very rarely used with personal pronouns except in the case of monosyllabic verbs. Naturally in such verbs the vowel being stressed cannot become irrational.

nigh:

	sg.	pl.
1	do níos	do níomuir
2	„ nís	„ níúir
3	„ nig nĭ sé	„ níodar

luigh:

1	do luíos	do luíomuir
2	„ luís	„ luíúir
3	„ luig luĭ sé	„ luíodar

suidh has 3 sg. *do shuig* (i.e. *hig*) even with pronouns. *Guidh* has both *do ghuig se* and *do ghuĭ sé*.

Monosyllables with long vowels are—

bdidh:

	sg.	pl.
1	do bhás	do bhámuir
2	„ bháis	„ bháúir
3	„ bháig bhá sé	„ bhádar

Digitized by Google

brúigh:

	sg.	pl.
1	do bhrús	do bhrúmuir
2	„ bhrúis	„ bhrúúir
3	„ bhrúig bhrú sé	„ bhrúdar

cuaidh:

1	do chuas	do chuamuir
2	„ chuais	„ chuaúir
3	„ chuaig chua sé	„ chuadar

dóigh:

1	do dhós	do dhómuir
2	„ dhóis	„ dhóúir
3	„ dhóig dhó sé	„ dhódar

léigh:

1	do léas	do léamuir
2	„ léis	„ léúir
3	„ léig lé sé	„ léadar

In *beirbh* a svarabhakti *ĭ* arises between *r* and *bh*, and the latter when intervocalic is treated like *gh*.

	sg.	pl.
1	do bheiríos	do bheiríomuir
2	„ bheirís	„ bheiriúir
3	„ bheiribh	„ bheiríodar

gabh is thus conjugated:

	sg.	pl.
1	do ghaus	do ghaumuir
2	„ ghauis	„ ghauúir
3	„ ghoibh	„ ghaudar

In sg. 3 the *bh* is slender. So *raïbh* has sg. 1 *raus*, 3 *roibh*; the last might be also written *reïbh*; but *raïbh* does not represent the pronunciation of any district.

Digitized by Google

II. Among analogical formations one of the most interesting is *tháinig*.

	sg.	pl.
1	do thánag	do thánamuir
	„ thána-sa	
2	„ tháinís	„ thánúir
3	„ tháinig	„ thánadar
	tháine sé	

1 sg. *thána-sa* for *thánag-sa* is supported by other examples of 1 sg. in *a, chuala, thárla, feaca.* The plural forms then come from the stem *thán-, thánamuir* like *chualamuir*, &c. The 3 sg. *tháinig*: *tháine* = *airig*: *aire*; that is to say, the 3 sg. is treated as if it were *thánigh*, and by analogy the 2 sg. = *thánighis*, like *airighis.*

cuala:

	sg.	pl.
1	do chuala	do chalamuir
2	„ chualuís	„ chualúir
3	„ chualuig	„ chualadar
	chuala sé	

I have already analysed these forms.

connaic:

	sg.	pl.
1	do chnoc	do chnocamuir
2	„ chnuicís	„ chnuiciúir
3	„ chnuic	„ chnocadar

With *chnoc* for *chonnac* cf. *cnubalach* for *conablach.* The modern forms point to a contamination of *adcondarc* and *conacca.* Mid. Ir. has both *-chonnairc* and *-chonnaic.* The 2 sg. has the termination *-ís* characteristic of so many irregular verbs. The dependent form *faca* is thus conjugated:—

	sg.	pl.
1	feaca	feacamuir
2	feacuís	feacúir
3	feacuig	feacadar
	feaca sé	

The prothetic *f*, best heard in *ná feaca*, is slender in Munster. It has thus fallen into line with the present stem, Keating's *faicim* being now *feicim* or *ficim*, verbal noun *fisgint.* For the

Digitized by Google

assimilation cf. O. Ir. *maicc*, later *meic* now *mic*; *cumail*, *cumil* now *cimil*; *coiscéim* now *ciscéim*; *coimhead* now *cimedd*; *athair* now pronounced *aithir* (but gen. *athar*), &c.

adubhairt (= *ad-do-bert* for Mid. Ir. *at-ru-bairt*, O. Ir. *as-ru-bart*) the only surviving T-preterite, also takes *-ís* in 2 sg.:

	sg.	pl.
1	duart	dúramuir
2	dúirís	dúrúir
3	duairt	dúradar

The full forms *aduart*, &c., are now confined to relative clauses; as in the case of *adeir*, *atá*, the *a* is treated as a separate relative particle. However, the *d*, as not originally initial, is not subject to aspiration, though it is to eclipsis, hence *ní duairt*, *go nuairt*. But in Connacht the verb is analysed as *d'uairt* and becomes *níor uairt* (commonly written *níor dhubhairt*), *gur uairt*, &c., on the analogy of regular verbs.

feadair:

	sg.	pl.
1	feadar	feadaramuir
2	feadaruís	feadarúir
3	feaduir feidir	feadaradar

With sg. 1 *feadar*, 2 *feadaruís*, cf. *chuala* and *chualuís*. The *d* in 3 sg. *feaduir* has been broadened by analogy. But 3 sg. *ní eidir sé*, in the sense of "he did not know" (vid. Fr. O'Leary, "Aesop," Voc. xi.), points to O. Ir. *fitir*. The deponent *-ar* of the sg. is taken as a base for pl. endings.

do-rinne:

	sg.	pl.
1	do dhineas	do dhineamuir
2	„ dhinis	dhiniúir
3	„ dhin	dhineadar

In the present tense, the orthotonic form of this verb being disused, we find *déinim*. But on the analogy of *deirim*, fut. *déarhad*, and *beirim*, fut. *béarhad*, a commoner form is *deinim*, fut. *déanhad*. Now, as *teine* is pronounced *tine*, so *deinim* is generally pronounced *dinim*; and from *din-* the preterite is regularly formed. The latter would be supported by the vocalism

Digitized by Google

of *do-rinne*, which seems to have died out in West Munster. I may remark that the spelling *do dhéin*, general in Munster writers, is quite misleading, for the vowel of the preterite is always pronounced short. *Ní dhearna*, sometimes found in poetry as dependent 1 sg., is modelled on forms like *chuala*, &c.

congaibh. Here *ng* becomes slender, giving *cuingiḃ*, or more commonly *cuinibh*, conjugated like *beirbh* above:

	sg.	pl.
1	do chuiníos	do chuiníomuir
2	„ chuinís	„ chuiniúir
3	„ chuinibh	„ chuiníodar

marbh:

1	do mharuíos	do mharuíomuir
2	„ mharuís	„ mharúir
3	„ mhairḃh	„ mharuíodar

The 3 sg. keeps the old stem with the attenuation of reduplicated past. *Mairibh* is also the impv. 2 sg.; but the rest of this verb comes from a different stem *maruigh-*, which arises thus. The verbal noun *marbhadh* is regularly pronounced marū, just as *arbhar* = arūr. This is equated in the speaker's mind with the large class of verbal nouns in *-ughadh* (pr. ū) corresponding to denominative verbs in *-uighim*. So on the analogy of—

vn. *árdú*	we say	*marú*
„ gen. *árduithe*	„	*maruithe*
pres. ind. *árduím*	„	*maruím*
fut. *árdód*	„	*maród*
pret. *d'árduíos*	„	*do mharuíos*

Why *do mhairbh* should be kept in the 3 sg. pret. in Cork, I cannot explain. Even this seems to have died out in many districts, for *mharbhuigh* is often written. No doubt the *bh* is as purely ornamental here as in *marbhuighim*. The attempt to exhibit at the same time both classical and colloquial forms gives rise to many monstrosities.

sgríobh:

	sg.	pl.
1	do sgríos	do sgríomuir
2	„ sgrís	„ sgríúir
3	„ sgríg	„ sgríodar
	sgrí sé	

Digitized by Google

Here the *bh* being flanked by vowels is lost, and the verb treated as if the stem ended in *gh*, for *sgrîos* might represent *sgrígheas*. Hence the doublets in 3 sg. The impv. 2 sg. is *sgrîg*, and vn. *sgrî*.

fuair:

sg.	pl.
1 do fuaras	do fuaramuir
2 „ fuaruis	„ fuarúir
3 „ fuair	„ fuaradar

The slender *r* of the 3 sg. has spread to the other persons in Kerry and elsewhere, but not in Cork. A form *fuaruís*, like *feadaruís*, seems to be coming into use for 2 sg. I have not heard it from good speakers. Why the negative should be *ní bhuaras* is not clear. *Ní* has the same effect on the present stem *fagh-*.

foghlaim:

sg.	pl.
1 d'aulamuíos	d'aulamuíomuir
2 d'aulamuís	d'aulamúir
3 d'auluim	d'aulamuíodar

The stem is strengthened by *-uigh-* except in 3 sg. As mentioned above, this has no effect on 2 pl. The result is often a firmer base for the inflexions to rest upon, as will be evident to anyone who compares 1 pl. from old stem *d'aulamamuir* (accent on first syll.) with the longer form accented on the penult. It must also be remembered that the suffix *-uigh-* is constantly implied in the fut. of syncopated verbs.

In the same way *codail*, as already mentioned, sometimes makes sg. 1 *do chodaluíos*, 2 *do chodaluís*.

In the same way:

imir:

sg.	pl.
1 d'imiríos	d'imiríomuir
2 d'imirís	d'imiriúir
3 d'imir	d'imiríodar

iomchair:

1 d'iúmparuíos	d'iúmparuíomuir
2 d'iúmparuís	d'iúmparúir
3 d'iúmpuir	d'iúmparuíodar

Digitized by Google

fulaing is less regular:

sg.	pl.
1 d'oluingíos	d'oluingeamuir
2 d'oluingís	d'oluingiúir
3 d'oluing	d'oluingeadar

The 3 sg. is sometimes *d'uilig*, from *d'fhuiling*.

aithin:

sg.	pl.
1 d'ainthíos	d'ainthíomuir
2 d'ainthís	d'ainthúir
3 d'athin	d'athiníodar

Here are strengthening, metathesis, and a curious broadening of the first syllable in 3 sg. and pl.

tarraing:

sg.	pl.
1 do thairigeas	do thairigeamuir
2 „ thairigis	„ thairigiúir
3 „ thairig	„ thairigeadar
thaire sé	

This verb shows denasalisation of *ng*, a not uncommon phenomenon in Munster Irish. The 3 sg. is further weakened in what I may call the pronominal form. With *thaire* cf. *thdine*. *Tarraing*, 'draw,' and *tairg*, 'offer,' have now fallen together.

urshluig:

sg.	pl.
1 d'úirlicíos	d'úirlicíomuir
2 d'úirlicís	d'úirliciúir
3 d'úirlic	d'úirlicíodar
d'úirle sé	

Here we have weakening of the 3 sg., *d'úirle* as if from *d'úirligh*, and strengthening of the base in the other persons.

sgeith, sgéith:

sg.	pl.
1 do sgéas	do sgéamuir
2 „ sgéis	„ sgéúir
3 „ sgéig	„ sgéadar

The stem is *sgéigh*; and 3 sg. *do sgéig* is used even with pronouns.

Digitized by Google

iompuigh shows the influence of *-uigh* stems. *Imb-sói* became *impoidh*, shortening the unaccented vowel of the root, and taking the usual dental suffix (cf. *clói*, later *claoi*, pret. 3 sg. now *do chluíg*, *do chluí sé*), and *-oidh* sounding like *-uigh*, it fell into line with the denominative verbs.

sg.	pl.
1 d'iúmpuíos	d'iúmpuíomuir
2 d'iúmpuís	d'iúmpúir
3 d'iúmpuig	d'iúmpuíodar
d'iúmpa sé	

In all its parts this verb follows the same conjugation, as also another compound *ionntuigh* (= ind-sói), pret. *d'iúntuíos*, &c. But the verbal nouns are *iúmpáil* and *iúntáil*.

áitreabh, a contamination of *aitreabh* and *áitigh*, is conjugated like the latter, *d'áitríos*, &c.

dírimh is treated as *dírigh*, losing the *mh* even in 3 sg., cf. *beirbh*.

Some verbs strengthen the 3 sg. only.

glaodh:

sg.	pl.
1 do ghlaos	do ghlaomuir
2 „ ghlaeis	„ ghlaeúir
3 „ ghlaeig	„ ghlaodar
ghlae sé	

do ghlaeig sé is also used. *ghlaeig* is sometimes written *ghlaodhuigh*, but more often *ghlaoidh*, a very misleading spelling if we compare *chlaoidh* = *chluíg*. With *ghlaeig*, *ghlae*, cf. *léig*, *lé*.

togh:

sg.	pl.
1 do thaus	do thaumuir
2 „ thauis	„ thauúir
3 „ thauig	„ thaudar
thau sé	

lámh:

sg.	pl.
1 do lás	do lámuir
2 „ láis	„ láúir
3 „ láig	„ ládar
lá sé	

Digitized by Google

Here *ldig* and *ld* like *bhdig* and *bhá*. The 3 sg. is written *lámhuigh*, intervocalic *mh* being silent; and when *gh* goes also, *lámhuigh* is actually shorter than *lámh*, just as the pl. *lámha* (pr. lā) is shorter than the sg. *lámh*.

snámh:

	sg.	pl.
1	do shnás	do shnámuir
2	„ shnáis	„ shnáúir
3	„ shnáig shná sé	„ shnádar

In this verb, unlike the preceding, the vowel is nasal, for the aspirate *sh* (= *h*), being followed by a nasal, is of necessity entirely nasal itself, and gives the tone to the whole syllable.

deachaidh, the dependent form of *do chuaidh*, may conveniently be classed here; though from the historic point of view it is not the strengthening of the 3 sg., but the weakening of the other parts, that produces the irregularity:

	sg.	pl.
1	deaghas	deaghamuir
2	deaghais	deaghúir
3	deaghaig deagha sé	deaghadar

eagha(i) is a diphthong like *i* in English 'mice.' The older *deach-* has here become *deagh-*, perhaps under the influence of the fut. *ragh-*. On the other hand, outside Munster, the levelling process has produced *rach-*, like *deach-*.

The above list is not exhaustive; but it probably contains types of all varieties likely to occur in the spoken language. Of course the poetic style has traditions of its own. In identifying the exact forms used by the older generation of native speakers in Mid-Cork, I have relied chiefly upon the generous and never-failing help of Tadhg Ó Murchadha, well known to lovers of pure and idiomatic Gaelic by the name of 'Seandún.' To Prof. Strachan also, who has read a proof of this article, my thanks are due for some useful hints and criticisms.

A word as to the use of the particle *do*. It is generally prefixed, in slow and deliberate speech, to all preterites except dependent forms. In *(a)dubhairt* (= *ad-do-bert*) it is infixed.

Digitized by Google

Fr. O'Leary, "Mion-chaint," III. 18, says: "This particle is frequently omitted, as the aspiration of the first letter of the verb supplies its place. Before vowels and unaspirable consonants it is not omitted." In relative clauses it generally becomes *a*; and this *a* disappears before vowels. Its equivalent *ro* (in *níor*, &c.) has spread to most of the irregular verbs. Thus *níor thdinig* rather than *ní thdinig*, but *nd tdinig* and *go dtdinig* are still common. However, a discussion of the verbal prefixes belongs rather to syntax, and is outside the present inquiry.

O. J. BERGIN.

Digitized by Google

THE INFIXED PRONOUN IN MIDDLE IRISH

THE use of the infixed pronoun in Old Irish has been made clear by the labours of Sommer[1] and Pedersen.[2] The following is an attempt to illustrate its development in Middle Irish. In this, as in other investigations into Middle Irish, it must be ever borne in mind that Middle Irish is in a greater or less degree an artificial literary language in which forms linger on after they have disappeared from ordinary use, and may even be revived according to the reading and the taste of the writer.[3] In such an artificial language it is idle to look for the regularity of development which is found in popular speech. In this literary Irish are found many linguistic monstrosities which never formed part of the living language of Ireland; further, when a genuine old form is revived, it may be used as it never was when it was a living form. As we shall see below, the evidence of the Lebor na hUidre indicates that already in the eleventh century the infixed pronoun was a moribund form; how long it survived in the living tongue I have no evidence to show.

To illustrate the use of the infixed pronoun in literary Middle Irish I have selected a number of what seemed to me to be representative texts. They are the following:—

SR. = Saltair na Rann.[4] This poem was written towards the end of the tenth century, and forms the natural starting-point of any investigations into Middle Irish. But it is preserved in a manuscript of the twelfth century, so that some caution must be exercised in the use of it; in particular much stress must not be laid on isolated forms not supported by the metre.

---

[1] CZ. I. 177 sq.

[2] KZ. XXXV. 400 sq.

[3] A late and exaggerated example of the archaistic style is the Life of Hugh Roe O'Donnell, written in the beginning of the seventeenth century. The work has been edited by the Rev. Denis Murphy, S.J., Dublin, 1895.

[4] Ed. Stokes, Oxford, 1883.

Digitized by Google

TT. = Togail Trói[1] (LL. 217[a]–244[b]).

LG. = Lebor Gabála (LL. 1[a]–26[b], omitting the verse).

Bor. = Boroma (LL. 294[b]–308[a]).

Nenn. = the Irish version of Nennius (BB. 203–211). The original text belongs to the eleventh century. There is a fragment of the work in LU. 3, 4. The Book of Ballymote version is not free from corruptions.[2]

Aen. = the Story of the Aeneid (BB. 449–485).

LS. = Lives of Saints from the Book of Lismore.[3] Here I have made use of the collections prefixed to Dr. Stokes' edition.

MC. = The Vision of Mac Conglinne.[4]

PH. = Passions and Homilies from the Leabhar Breac.[5] For this Dr. Atkinson's glossary has been used.

MG. = The Martyrology of Gorman,[6] a poetical composition of the twelfth century.[7]

In addition I have before me a collection of the pronominal forms in the Lebor na hUidre, from which I have quoted so far as has seemed expedient. It might have been expected *a priori* that this, the earliest of Mid. Ir. MSS., would play an important part in such an investigation. But when we come to examine the MS., we find that the long texts are texts that have come down from an earlier period with more or less corruption and interpolation, while the late texts are too short to give a fair idea of the usage.

The paper is divided as follows:—

I. The infixed pronoun in Old Irish.
II. Changes in the form of the infixed pronoun in Middle Irish.
III. New Middle-Irish forms.
IV. The infixed pronoun in Middle Irish.
V. The independent pronoun.

---

[1] Ed. Stokes, Calcutta, 1881. The references are to the lines of this edition.

[2] An edition of Nennius was published by Todd, Dublin, 1848. From this text some variants have been added. But the *apparatus criticus* is very inadequate, and a new critical edition of the text is much to be desired.

[3] Ed. Stokes, Oxford, 1890.

[4] Ed. Meyer, London, 1892.

[5] Ed. Atkinson, Dublin, 1887.

[6] Ed. Stokes, London, 1895.

[7] Stokes, Introduction, pp. xviii sq.

Digitized by Google

I. The Infixed Pronoun in Old Irish.

	[1] Non-relative.	Relative.	
1.	*-m(m)'-*	*-dom(m)'-, -dam(m)'-*	Singular.
2.	*-t'-*	*-dot'-, -dat'-*	
3 m.	*-an°-*; after *ní*, *-n°-*	*-dan°-, -dn°-*	
3 f.	*-sn°-*	*-da-*	
	after *ndch*: *-a-*	*-a-*	
3 n.	*-a'-*; after *ní*, *'*	*-d'-*	
1.	*-n(n)-*	*-don(n)-, -dan(n)-*	Plural.
2.	*-b-*	*-dob-, -dab-, -dib-*	
3.	*-sn°-*	*-da-*	
	after *nach-*: *-a-*	*-a-*[2]	

In non-relative construction, dental forms are used after *ad-, aith-, con-, etar- for-, frith-*; *ad-, aith-, con-, frith-* become, with the dental of the pronoun, *at-, cot-, frit(t)-*.[3]

Notes.—(1) But in the first and second persons the shorter forms prevail even when the verb is relative:—Wb. *ní maith domrignis* 4°27, *nachimrindarpaise* 5ª18, *nomthá* 13°10, *nommoídim* (?)[4] 14°18, *domroisechtatar* 17°1, *nombeoigedar* 19ª20, *domimmuirc* 23ᵇ36, *romfera* 24ᵇ15, *romíccsa* 28ª12, *immumforling* 13ᵇ6; *amal nonáicndichtherni* 2ª11, *hóre ronsóerni* 2ᵈ14, *hóre nonbendachani* 11ᵇ7, *amal nonnertarni* 14ᵇ13, *intain ronmoitsem* 17ª13, *amal doncoisin* 17ᵇ10, *ronnícni* 21ᵇ8, *hóre ronsóir* 24°18, *hóre dunndnic* 25ª21, *hóre aruntáa* 25ᵈ25; *notail* 5ᵇ28, *notboctha* 5ᵇ32, *notbeir* 6°9, *amal rotgddsa* 27ᵈ19, *rotchechladar* 28ᵈ16; *dobimchomartt* 3ᵇ21, *nobtá* 14°16, *robnóibsi* 19ᵇ12: Ml. *a ndumsennat* 39°28, *annumfindbadaigtisse* 39ᵈ14, *amal d[on]emarni* 53ᵇ18, *do[n]roidni* 53ᵈ9, *nomgoistigtisse* 54ᵇ26, *numsoiradsa* 74ᵇ13, *dumdísedsa* 78ᵇ18, *ol nachamdidnasa* 86ᵈ3, *lasse nomseimigthese* 88ª11, *nachamthísedsa* 107ᵇ8, *a naramroet* 131ᵇ8; *immintimcheltisni* 32ª19, *tarsindi donnucsat* 92ᵈ1, *huare nachansoirainni* 93ᵈ10, *dunnemtharni* 127°7, *a nimmuntimchellani*

[1] ' denotes that the pronoun aspirates, ° that it eclipses.

[2] A clear example of the relative use is *nacharochlat* Wb. 19°15.

[3] Cf. Thurneysen, Idg. Anz. IX. 190; CZ. IV. 65.

[4] The sentence is *hore nondobmolorsa 7 nommóidim indib*. In such a sentence it is more usual for the second verb also to be relative,—e.g. Ml. 30ª3, 37ª10, 42ᵇ18, 57ª10, 63ᵇ12, 94°8; but on the other hand Ml. 21ᵈ4, 48°19, 85ᵇ11, 123ª8, Wb. 19ᵇ12, 24ª7.

Digitized by Google

108ᵃ9; *sechidú notsoesiu* 112ᵇ6, *annachattoscelfat* 107ᶜ11; *iarsindí dobroígasa* 103ᶜ15. The dental forms are regular after *ad-*, *aith-*, etc., after the interrogative *in-*, after the conjunctions *con-*, *aran-*, *dian-*, and after prep. + rel., *in-*, *trissan-*, etc.; they are never found after *ndch-*.[1] The remaining instances of the dental forms are:—Wb. *nodomberasa* 1ᵃ8; *amal asndonberat* 2ᵃ12, *nodonnertani* 6ᵈ11, *nodonfirianaigedar* 19ᵃ14; *nudubgoithesi* (gloss imperfect) 5ᶜ1, *hore nondobmolorsa* 14ᶜ18, *lasse nondobsommigetar* 17ᵃ1, *amal dondubcairemse* 28ᶜ12, *amal rondobcarsamni* 25ᵃ35: Ml. *ciofut dundamroimnifese* 32ᵈ5, *nudamcrocha* 32ᵈ28, *fodamsegatsa* 33ᵃ19, *nodamfindbadaigetarsa* 39ᵈ10, *rodamsoersa* 48ᵃ21, *allaithe nundamsoira* 62ᶜ6ᵇ, *isindi arndamroichlisse* 74ᵈ7, *dudamdonad* 86ᵈ10, *lase dumamema* (leg. *dunamema*) 87ᵈ11, *nach molad rundammoladsa* 88ᵃ17, *lase arndamfuirset* 114ᶜ11; *fodansegat* 27ᵃ7, (*lasse* = cum) *nundanlaisrigther* 43ᵃ12, *isindí rondannícaisni* 89ᵃ6, *asndanbertheni* 114ᵃ7; *a fundatferai* 38ᶜ26, *amal dundatmecetarsu* 106ᶜ11; and the following instances of a dependent subjunctive: *fundamthabartisse* 54ᶜ29, *nundammoraese* 70ᶜ11, *nóndammetar* 80ᵃ3, *dundanroscad* (leg. *dundam-*) 100ᵇ14, *dundamlegtharsa* 126ᵈ10; *nundatges* 21ᵇ5, *nundatmoide* 62ᵃ12; *nundanmórthar* 63ᶜ4. There is some difficulty in the history of these forms. In later Irish the dental forms, except after *ad-*, *con-*, *dian-*, etc., disappear: see below, p. 159. If we had only Wb. to consider, it might not unreasonably be supposed that the dental forms were then tending to disappear. But if that were so, it might be expected that the dental forms would be proportionately less numerous in Ml., whereas the opposite is the case; even if we deduct the dependent subjunctives, of which Wb. furnishes no example, the dental forms are relatively much more frequent in Ml. Must it be assumed that the dental forms spread analogically to the first and second persons, that in the course of the eighth century they were still spreading, and then began to get fewer in the ninth century, and finally disappeared?

(2) In the 3 sg. masc. and neut., after the conjunction *con-* we find *condidn-*, *condid-*, later *conidn-*, *conid-*, similarly after *in-*, 'in which,' *indid-*. In the same persons in relative use *-idn-*, *-id-* appear after prepositions:—*conidn-*, *conid-*, *assidn-*,

[1] But *huare nd-n-dun-tanaic*, Sg. 26ᵇ2.

Digitized by Google

assid-; *adid-*, *forid-*, *immid-*, etc., further with *ndch-*, in relative use, *ndchidn-*, *ndchid-*.[1]

II. Changes in the Form of the Infixed Pronoun in Mid. Ir.

Corresponding to O. Ir. *r-an-*, *n-an-*, etc., *ron-*, *non-*, etc., are the usual forms in Mid. Ir. Sommer, CZ. I. 222, puts this down simply to confusion of *-o-* and *-a-* in the pretonic syllable. But this by itself will not account for the persistency with which *ron-*, etc., are written. The explanation rather is that after the analogy of *ro-m-*, *ro-t-*, *ro-n-*, *ro-s-*, etc., the pronoun was now felt to be *-n-*, the vowel being taken as belonging to the preceding particle. In O. Ir. texts preserved in Mid. Ir. MSS., *-an-* is often corrupted to *-on-*, e.g. *fónérig*, LU. 60ª6 (= *faneraig* YBL.), *fónópair* 60ᵇ27 (where YBL. also has *fonobair*). For neut. *-a-*, see below, p. 163. Confusion of vocalism is also found in other pronouns, e.g. *cé noslaiss* for *ce n-a-slaiss* LU. 74ª18, *no-do-ansed* LU. 96ª33, *ar-do-petet* LU. 101ª19; for *noddsinet* (leg. *nodasinet*) LU. 87ᵇ18, YBL. has *nodosinet*. This orthography may be ascribed to the influence of the particles *no-*, *do-*.

Already in O. Ir. *-s-* tends to spread beyond its proper bounds.[2] In Mid. Ir. *-s-* becomes the regular form. In SR. *-sn-* is not infrequent: *do-sn-arbair* 89, *ro-sn-art* 3454, *ro-sn-alt* 3527, *ro-sn-ort* 4473, 5315, 6205, 6865, 6892, *ro-sn-ordaig* 4921, *ni-sn-acht* 5635, *do-sn-armchell* 6552, *do-sn-uargaib* 7445, cf. also *ro-dosn-airg* 5415; before a consonant: *ro-sm-bde* 3544, 4028, 5107, *ni-sm-boe* 3662. In later texts *-sn-* is rare: *ni-sn-éta* (v.) Bor. 317ᵇ, *do-sn-icc*[3] Aen. 468ª43, *do-sn-áinicc* LS. 315, 317, *nii-sn-etfaitis* 2227.

[1] Pedersen, KZ. XXXV. 412, observes that, after *ndch-*, *-d-* appears only in the neut. sg. And with reference to the O. Ir. Glosses that is literally true. But the reason is merely that there happens to be no instance of relative *ndch-* followed by the masculine pronoun. The lacuna is supplied by the Fragment of an O. Ir. Psalter published in Hibernica Minora, l. 462, *is hésíde nachidfarcaibsom*, where we find the form that might have been expected. Very peculiar is *ndchbeir* Wb. 6ᶜ18. Pedersen assumes a neut. pron., but then the normal form would be *ndchid-beir*. Should we read *ndcha-beir* (sc. *breth* f.)? If the form could be taken as ipv., the difficulty would vanish, but that does not suit the Latin context.

[2] Cf. Sommer, CZ. I. 206.

[3] It is followed by *chucu*, so that the *-sn-* is meaningless; it suggests a literary reminiscence.

Digitized by Google

In SR. *-d-* appears for *-dn-* in *bád-ad-adamrú* 6628, *conid-arlassair* 4791. In our later texts the pronoun happens to occur only before a consonant; the instances will be found below, pp. 171 sq.

Pretonic *nd* became *nn*, *n*, and that led to some obscuration of the pronouns. Already in O. Ir. *condid-* became *conid-*; for further examples of the same kind see CZ. IV. 55 sq. In Mid. Ir. the change goes much further, e.g. *dian-dom-* becomes *dianom-*, *conda-* becomes *cona-*, *condos-* becomes *conos-*. Examples will be found below, pp. 160, 174 sq. In one respect, however, the field of *conid-*, *conos-*, etc., in Mid. Ir., is limited by the fact that in Mid. Ir. the infixed pronoun commonly follows *-ro-* even in enclisis, e.g. *co rosmarb* = O. Ir. *condaromarb*.[1]

III. New Mid.-Ir. Forms.

In the first and second persons of the plural for *-n-* and *-b-* appear *-ar(n)-*, and *-bar(n)-*, forms derived from the possessive pronouns. For examples see below, pp. 160 sq. In the 2 pl. the longer form is already almost universal in SR.; our other texts furnish no examples of *-b-*. In the first person the longer form is not nearly so firmly established; it is most frequent in the poetical style. The reason for the difference of treatment in the two persons may be found in the difference in the sounds of *-n-* and *-b-*; *-n-* was a sufficiently distinct expression of the pronoun, spirant *-b-* in Mid. Ir. was not. The reason why the possessive pronouns could take the place of the old infixed pronouns in the plural seems to have been that in the singular the possessive pronouns and the infixed pronouns were identical in form. Thus e.g. *no-for-marba*: *do for marbad* = *no-t-marba*: *dot marbad*.

In Mid. Ir. *-da-* is replaced by *-das*, *-dos-* (once *-dosn-* SR. 5415). From the instances below, pp. 174 sq., it will be seen that *-das-*, *-dos-*, corresponds in function to *-da-*:—it is used (1) relatively, (2) after *ad-*, *con-*, etc.; in the later language it is confined almost entirely to the second usage, relative *-dos-* being replaced by *-s-*. As in Mid. Ir. *-da-* is found where the verbal form is non-relative, so *-das-* is similarly used, particularly

[1] Cf. Strachan, the Particle *ro-* in Irish, p. 110, CZ. IV. 66.

Digitized by Google

in the language of poetry. How did *-da-* become *-das-*, *-dos-*? In its use after *con-*, etc., the explanation is simple. By *no-m-marba*, *no-t-marba*, *no-n-marba*, *no-b-marba*, stood *condom-marba*, *condot-marba*, *condon-marba*, *condob-marba*, where the second set of forms differed externally from the first in showing in addition *-do-*. By these forms stood *no-s-marba* and *conda-marba*. It is easy to see how under these circumstances *condamarba* would become *condosmarba*. In relative use the explanation would depend on how far rel. *-dom-*, *-dot-*, etc., were living forms when *-dos-* arose. If they were living forms, the explanation of *-dos-* would be the same as in the former case. But if, as is probable, *-dom-*, *-dot-*, etc., were practically dead, then we must suppose that *-da-* became *-dos-* under the influence of *condos-*, etc.[1] Unfortunately for the century and a half preceding the date of composition of the Saltair na Rann there is an almost entire absence of dated documents from which the history of the language could be learned. In the Siaburcharpat Conculaind[2] (LU. 113[a]–115[b]) *-dos-* does not yet appear: *atacomcussa* 114[b]11, *con-da-rala* 114[b]10, *atarethusa* 114[b]14, 19. We may then say that *-dos-* for *-da-* came into literature in the tenth century.

IV. The Infixed Pronoun in Mid. Ir.

A. Infixed Pronouns of the First and Second Persons.

In Mid. Ir. the dental forms in simple relative use disappear, the short forms being employed both in relative and non-relative use. Even in O. Ir. texts preserved in LU. they are very rare. I have noted only *do-dob-saig* 56[a]7, *fo-dot-ben* 73[a]14, *do-dom-anic* 120[a]26, *ar-dot-chiat* 120[a]44; further in the Siaburcharpat Conculaind *ro-da[t]-tdnic* 113[b]42. In SR. 1780 we have *ro-dat-tuistigad*.[3] Occasionally the dental forms are used improperly, e.g. *ar-dot-chuibdig* LU. 46[b]30, *nach-dot-romarbus* SR. 1908, *ni-dam-crochtar* MC. 21.

---

[1] Perhaps it is worth pointing out further that before verbs beginning with *s* the two forms of the pronoun would be indistinguishable.

[2] Zimmer, Zeitschr. f. deutsches Alterthum xxxv 43, dates the text from the middle of the ninth century. In any case it is posterior to 900 A.D.

[3] In O. Ir. relative *n* would have been required: *ro-n-dat-tuistiged*.

Digitized by Google

But after *ad-*, *con-*, etc., the dental forms or their descendants are regular in Mid. Ir. Examples are :—

SR. *conom-thi* (from *con-dom-thí*) 2092, *dianam-thairbiur* 844, *in-dam-chluini* 1182, 1429; *atat-gén* 2887, *con-dat-fil* 1739, *conot-ruc* 1799, *cid ardot-ralaid*[1] 1307, *cid arnot-geib*[2] 1693; *conabtorlus* 1872.

TT. *dianot-bé* 1283.

NENN. *cid ornam-tugad ... mhe* (v. l. *arnam-tugadsa*) 310[b]28.

AEN. *dianum-fagba* 457[b]39, *dianum-dichuired* 469[b]24, *gonam-basat* 478[a]11.

LS. *dianom-sdruighet* (v.) 453.

MC. *atom-raracht* 71, *atom-regar*[3] 83, *atom-cuirethar* 87, *conom-torsit* 45, *dianom-lena* 51. In *conam-tarrusar* 93, the pronoun is meaningless; correctly it would be *co tarrasar*. *domanaicsea* 75 is obviously a Mid. Ir. literary monstrosity for *atomchomnaicse*.

In MG. at June 4 and Sept. 5 occurs the curious form *diarnaithnem*, apparently, as the editor points out, for *dianarnaithnem*. It is one of the many curiosities of this text.

In Mid. Ir., as we have seen, there is a tendency to replace *-n-* and *-b-* of the 1 and 2 pl. by forms corresponding to those of the corresponding possessives. In LU. I have noted only a few instances :—*do-for-ficba* 15[a]41 (Scél Túain), *ro-bor-ficfa*[4] 84[a]33, *ro-bar-cuired*[5] 84[b]29, *arndchbaraccaister*[6] 85[a]4. The later form is responsible for the corrupt *atarrobradsi* 84[b]29, where YBL. preserves *atdobrarbadsi*. In a somewhat different connexion *-bar-* appears in *atabairecen* 100[a]16, where other MSS. point to *atibécen* as the older text. But no argument can be drawn from this paucity of examples in LU.; the later LU. texts, in which the new forms might have been expected, furnish no examples of these persons.

---

[1] *ardot-* = *aran-dot-*

[2] *arnot-* = *aran-dot-*

[3] A Mid.-Ir. formation for *atomracht*, cf. Strachan, Deponent Verb, pp. 93, 106.

[4] The form does not occur in the corresponding YBL. version.

[5] A gloss on the text.

[6] YBL. has preserved the old form *arnachabaccastar*.

Digitized by Google

In our other texts I have noted the following examples :—

SR. pl. 1. *nach-arin-dilsi* 1551, *nich-ar-fail*[1] 1560, *coro-r-coemchinni*[2] 1619, *nach-ar-lén* 1726, *huair do-r-rolaid* 1754, *ni-r-tora* 2747, *nach-ar-cobrai* 3759, *atar-fail*[3] 3761. But *-n-* is the prevalent form ; I have noted twenty-nine occurrences.[4]

pl. 2. *nach-for-fuca* 1459, *na-bar-slaid* 2611, *ni-bar-torbae* 2625, *nocho-for-bia* 4063, *do-for-fuc* 4679, *do-for-fua* 5483, 5487. The writer also ventures to use the pronoun before a simple verb: *for-bia* 3503, *form-bia* 3511, *for-saera* 4831.[5] Of *b* I have only two instances: *ni-p-ta* 1444, and *no-b-saerfa* 2732.

TT. pl. 1. *nir-thd* 220. No examples of *-n-*.

pl. 2. *ra-bar-fogluais* 1611, *nach-bar-bé* 1620. No examples of *-b-*.

BOR. pl. 1. *nach-ar-tdir* (v.) 308[a]40, *con-ar-tl* (v.) 308[b]7. No instances of *-n-*.

pl. 2. *do-bar-ficfa* 302[b]8. No instances of *-b-*.

AEN. pl. 1. *do-n-farraid* 449[a]19, *ro-n-la* 450[b]25, *ro-n-geb . . . sinne* 454[a]40. I have noted no instance of *-arn-*.

pl. 2. *robtar-bia* (sic) 452[b]27. No instances of *-b-*.

LS. Stokes, p. lxiii, notes in 1 pl. four instances of *-n-* and none of *-arn-*,[6] in 2 pl. two instances of *-bar-* and none of *-b-*.

PH. In 1 pl. Atkinson, p. 810, quotes twenty-two examples of *-n-*, but of *-arn-* only *nach-ar-léic* 7961, 7968 ; in the 2 pl. he quotes no instances of *-b-*, and four of *-bar*.

---

[1] In Wb. there is no example of an infixed pron. after *nicon-*. In Ml. there are three, showing two modes of treatment: on the one hand *nico-s-fuar* 57[d]3, on the other, *nicon-d-robae* 41[a]5, *nicon-da-bia* 69[a]8, where *nicon-* is treated like *con-*, cf. Pedersen, KZ. xxxv. 420. Instances like *nicosfuar*, from the later language, are *nico-m-bia* LU. 54[b]48, *noco-s-fæcebad* LU. 117[a]21, *nocho-m-tha* SR. 2088, *noco-t-bia* SR. 847, *nocho-s-rala* 4110, cf. also *nacu-m-saraig* BB. 467[a]39. Like *nicondabia* are *noconom-tha* LU. 86[b]14, *nochonom-tha* 103[a]36.

[2] *-rn-* : *-arn-* = *-n-* : *-an-* in the 3 sg. masc.

[3] *atar-*, after the model of *atom-*, *atot-*, etc. For *atarfail* the normal form is *attaam*. In *atarfail* the aspiration is strange. Does it come from association with the aspirating preposition *ar*? Cf. *nach-for-fuca* and *nirthd* below.

[4] 1214, 1319, 1341, 1342, 1483, 1487, 1505, 1506, 1524, 1557 (bis), 1723, 1724, 1755, 1756, 1787, 1855, 3485, 3489, 3579, 3599, 3619, 4053, 4054, 4055, 4059 (bis), 7518, 7519.

[5] Cf. Strachan, Verbal System of the Saltair na Rann, p. 42, note.

[6] In *curo-s-foire sinne*, *s* is nothing more than a meaningless Mid.-Ir. *s*: cf. *do-s-fuc sinde* BB 466[b]11.

Digitized by Google

MG. pl. 1. *nar-laedend* Mar. 3, *nar-foemad* Apr. 18, *nar-benann* May 21, *narn-anaig* Jan. 1, 19, Jul. 9, Aug. 11, 27; but *ro-n-bera* Jan. 2, *ni ro-n-dedla* Ap. 20.

B. Infixed Pronouns of the Third Person.

In the third person the *s*-forms tend to become universal. In non-relative construction *-s-* spreads to the masc. sg.; further *conidn-* becomes *conos-*. In relative construction *-dos-* (the representative of older *-da-*) in time gives place to *-s-*. From the eleventh century onwards *-s-* appears also merely as a relative particle. Further, the force of the pronoun gradually fades, and there is an increasing tendency to use it pleonastically before a following noun or independent pronoun. The infixed pronoun *-n-* is no longer confined to non-relative use. Of the dental forms *-dn-*, *-d-*, so far as it survives, is no longer restricted to relative use; the neut. *d'* lives on as an integral part of certain verbs and as a symbol of relativity. The pl. *-da-* early disappears from common use; before it disappears it is also used non-relatively; sometimes it is improperly used as a singular.

We will now exemplify from our texts (1) the non-dental forms, (2) the dental forms.

(a) Non-dental Forms.

1. **-an-, -n-**. As we have seen above, it appears from the normal Mid.-Ir. orthography that the pronoun was felt to be not *-an-*, but *-n-*. Rarely[1] it is used with reference to a feminine noun or where the verb is followed by a feminine object:— *no-n-edbair* (sc. *sualaig*) PH. 7102, *do-m-bert bennachtain* MC. 5, *ro-m-ben a lumain* MC. 25, *do-m-bert* (v. l. *dobert*) *Cuchulaind cloich* CZ. III. 259. Here it may be doubted if the pronoun had any meaning. It is followed by a plur. in *coro-n-innarba nert Bretan iat* (where BB. has *coroinnarba*) LU. 3ª45. In *ni-n-érlá* TT. 563 it has no meaning. As in the struggle for existence it had to contend against the encroachments of *-s-*,

[1] These few instances of an indifferent use of *-n-* may be explained from the fact that *-s-* was now used of all genders and numbers.

Digitized by Google

it will be more convenient to give the examples of *-n-* side by side with those of masculine *-s-*.

2. *-a'-, -'-*. In Mid. Ir. the forms of the old neuter pronoun would of necessity be obscured. For (1) owing to the confusion of pretonic vowels and the extension of the aspiration of the initial consonant of a verb after pretonic particles, there would be no formal distinction between, e.g., *d-a-beir* and *do-beir*. (2) As *ní* now aspirates regularly, the old distinction between *ní cheil* and *ní ceil* would vanish. (3) In Mid. Ir. *nách-* is common even when there is no infixed pronoun. It should be noted that in Mid. Ir., owing to the disappearance of the neuter gender in the noun,[1] a special neuter pronoun would not be needed to the same extent as in O. Ir.; it would be required only to express an 'it' which does not refer back to a foregoing noun. That such an 'it' was expressed in Mid. Ir. by the obscured descendants of the old neuter pronoun I have no evidence. Before the matter could be regarded as definitely settled, it would be necessary to investigate the question of the ellipsis of the pronoun. But from the evidence before me it seems probable that this 'it' was in Mid. Ir. expressed by an independent pronoun; cf. *amal demniges Iob sin* LU. 35^{a}13, which in O. Ir. would probably be *amal nonddemnigedar Iob*; so in Cormac, s. v. *imbas forosnai*, LBr. has *idbraid sin*, where better MSS. have *atopair*; in this connexion it is worth while to look at the examples of *sin* in PH. p. 875^{a}43–875^{b}3. Of *é* in such a use I have no example in LU.; but it is found later, e.g. *doringned ém éside* TT. 161, *rachluin heside* 406, *co cluinem . . . he* PH. 24, *dorinne . . . he* 7396.

3 *-an-, -a-*.

(*a*). As in O. Ir., this is the regular form in the 3 sg. f., and in the 3 pl. of all genders in non-relative construction.

[1] So far as I can judge from my collections from SR., the neuter had practically disappeared by 1000 A.D. Note *ind rae* 113, 2708, *in nem namra* 120, *in tres noibnem* 128, *in sechtmad nem* 195, *in muir* 913, 3989, *in col* 1141, *in mbiad* 1160, 7069, *in crann* 1229, 1284, *in nubull* 1285, *isin sliab* 3129, *in lind* 4067, *in scél* 6193, *in buaid* 6363, *in nétach* 6380, *in déde* 6392, *in cumtach* 7030, *na hésseirge* 7700, *fo gairm glain* 1487, *la sil suilig* 5134, *gné gaind* 7577. The only exceptions which I have noted in the article are *a nnem* 112 (which may be a corruption of the MS.), and *a mbé* 5974 (a word of the poetical vocabulary). In LU. even in old well-preserved texts like the Táin Bó Cúailnge, the old neut. is often replaced by another gender, which points to a decay of the neuter gender in the living speech.

Digitized by Google

Hence it would be superfluous to give all the occurrences; only those are given in which the verb is further followed by an accusative or by a pronoun.

SR. sg. 3 f. *ro-s-mathig . . . cathir* 6663, *ro-s-dechraig . . . cach luib* 1925.

pl. 3. *ro-sn-ort . . . cethri mili dec* 4473, *ni ro-s-aisneid . . . gnimrada* 5337.

LG. sg. 3 f. *no-s-rannat Herinn* 15^{b}7.

pl. 3. *no-s-beir . . . iat* 20^{b}44.

TT. pl. 3 *ra-s-fidset techta* 1083.

BOR. sg. 3 f. *do-s-rat a mndi* 295^{a}1, *do-s-bertatar froiss* 306^{a}42.

NENN. pl. 3 *ro-s-faid techta* 205^{a}36.

AEN. sg. 3 f. *ro-s-buaidrestair hi* 456^{b}38, *ro-s-marb i fen* 464^{a}24, *no-s-dealbann hi fen* 477^{b}31, 483^{a}39.

pl. 3. *no-s-geb . . . iat* 451^{a}17, 469^{b}2, *ro-s-faid . . . iad* 452^{a}40, *coru-s-duaid . . . iat* 450^{b}27.

LS. sg. 3 f. *ro-s-gab ecla mor an og* 1421.

pl. 3. *do-s-fuisigh iat* 100, *ro-s-bennach na leastra* 1678, *no-s-folartnaiged uili iat* 4111.

MC. sg. 3 f. *do-s-beraind falaig* 45.

pl. 3, *ni ro-s-bensam clucu* 29, *ni-s-bera bd* 5, *naro-s-teilg tri frassa* 59.

PH. See Atkinson's Glossary, pp. 856 sq., where, however, in a number of instances, the *-s-* is purely relative. The chief thing to note is the frequency of *-s-* where the verb is followed by an accusative.

MG. See Stokes' Glossary, p. 288. It is hard to draw the line here between relative and non-relative forms.

(*b*) In Mid. Ir. the pronoun is also used where the verb is relative.[1] It is found (α) without, (β) with, a following object.

SR. sg. 3 f. (α) *ro-s-derb* 26, so 2066, 3228, 3232, 3311, 4422 (*feib*), 5506, 6677 (*uair*), 7505, 7528.

pl. 3 (α) *ro-s-derb* 54, similarly 87, 88, 89, 93, 215 (*feib*), 221, 271 (*feib*), 363, 429, 1112, 1290, 3514 (*feib*), 3525 (*feib*), 3529 (*feib*), 3788, 3961, 4028, 4229, 4230, 4425, 4426, 4773, 4817, 4818, 4921, 5022, 5073, 5197, 5201, 5389, 6892, 7201.

---

[1] In the O. Ir. Glosses there are already three instances of this, CZ. IV. 65; cf. *nach tain to-sn-aidle* LU. 96^{b}38.

Digitized by Google

(β) *rí ro-s-ordaig . . . na ocht fogaetha* 65, so 4621, 5325, 5433, 7445, 7473, 7681.

LG. sg. 3 f. (α) *ro-s-lessaig* 13[b]26, *do-s-fuc* 9[a]40, *ro-s-fuc* 23[b]42, 44.

TT. pl. 3 (α) *da-s-ficfad* 186, *ra-s-beth* 1102.

NENN. f. sg. 3 (α) *ro-s-cab* 204[a]24, *ro-s-gab* 206[a]7.

AEN. sg. 3 f. (α) *ro-s-fasto* 455[b]34.

pl. 3 (α) (*intan*) *ro-s-ld* 460[a]42.

(β) *ro-s-fuc a longa* 471[b]31, *ro-s-faid . . . iat* 463[a]19.

LS. pl. 3 (β) *ro-s-biath na soeir 7 ro-s-ic a ndulghena* 1577.

MC. f. sg. 3 (α) *do-s-méla* 17.

(β) *no-s-baided crethir chonnli* 63.

pl. 3 (β) *feib no-s-turim na hilbiadu* 101, *do-s-gní na rundu* 109.

PH. sg. 3 f. (α) *no-s-airmend* 5326, so 2870, 4610, 4624, 5329, 6010 (*intan*), 6040, 6146, 6147, 6152, 7078.

(β) *do-s-gní in cassait* 105, so 437, 1116, 4642, 6039, 6412, 6430, 6446, 6469, 7329, 7381, 7383, 7468, 8372, 8411, 8423; *ro-s-dermait hí* 68, so 208.

pl. 3 (α) *ro-s-lín* 1121, so 1613, 4198, 4202, 4495, 5861, 6111, 6855, 6856, 7068.

(β) *ro-s-mill na huili* 2052, so 1642, 6498; *ro-s-ordne iat* 4075.

(*c*) In Mid. Ir. the pronoun is also used for the 3 sg. masc., here entering into competition with *-n-*.

SR. -s- rel. (α) *da-s-fuargaib*[1] 5389.

(β) *do-s-fuc*[2] . . . *Abimelech* 5689.

-n- non-rel. (α):—*rofacaib* 1315, *ro-n-gab* 1707, *ro-l-lín* 1708, *ra-n-lín*[3] 1911, *ra-m-biad* 2792, *da-m-beir* 2952, *nir-n-anacht* 3135, *nir-m-bai* 3279, *ro-n-baidsemmar*[3] 3621, *co ro-n-erail* 3707, *ni-n-len*[3] 3839, *ro-lín* 3880, *nacha-relic* 4787, *ni-n-anais* 5999, *ra-n-gab* 6087, *ni-m-bai* 6384, 6399, *co ro-n-dúsaig* 6690, *da-fuc* 6707, *ro-l-lín* 6796, *co ro-n-giuil* 6957.

---

[1] Unless the pronoun refers to both Joshua and Samuel.

[2] If it be not a scribal error.

[3] Below, from later texts, will be found some instances of the non-assimilation of *-n-*: that would be intelligible when the pronoun was a literary survival; but in SR. it is to be imputed to the copyist rather than to the author.

Digitized by Google

(β) *co ro-n-saera*[1] *Beniemein* 3600.

rel. (α) *ro-faidi* 3166, *ro-m-bennach* 3429, *ro-m-mol* 4030, *no-m-blfad* 5812, *da-fingebad* 5820.

(β) *ro-n-gart . . . Moisi* 4969.

LG. -s-

non-rel. (α) *co ro-s-innarb* 15ᵃ32, 24ᵃ18.

-n-

non-rel. (α) *ro-n-delb* 5ᵃ45, *no-fothraic* 13ᵃ6, *ro-len* 22ᵇ32, *ro-marb* 23ᵇ13, *co ro-n-innarb* 24ᵃ32.

rel. (α) *ro-n-ortsat* 24ᵃ23.

TT. -s-

non-rel. (α) *na-s-marband* 410, *ra-s-uc* 416, *no-s-geib* 747, *ra-s-cairig* 805, *ra-s-cúrach* 805, *no-n-essairg* 2057.

rel. (α) *ra-s-bethait* 13, *ra-s-carsatar* 51, *ro-s-fuc* 1564.

-n-

non-rel. (α) *ra-n-adnaic* 753, *ro-n-gab* 759, 781, 804, 1986, *ro-n-dligset* 2078, *ro-n-digail* 2078.

rel. (α) *ra-n-ucsat* 237, *ro-n-marb* 2078.

BOR. -s-

non-rel. (α) *do-s-biurt* 300ᵇ12, *ro-s-bia* 303ᵃ41, 42, *co ro-s-baid* 306ᵃ42.

(β) *do-s-berat slāt* 301ᵃ7, *ro-s-bennach in Colguin sin* 306ᵇ1.

Of *-n-* I have no instances from this text.

NENN. Of *-s-* I have no instances.

-n-

non-rel. (α) *ro-m-bearbh* 209ᵃ49, *ro-m-baist* 209ᵇ7, *ro-n-eascan* 210ᵃ44. At 210ᵃ34 is a peculiar *romgab*, where another text has *rogab*.

AEN. -s-

non-rel. (α) *ro-s-guidind* 453ᵃ23, *no-s-innsaigend* 460ᵇ17, *no-s-tesairginn* 461ᵃ33, *gu ru-s-marb* 468ᵃ27, *ro-s-tic* 473ᵃ3, *no-s-trascrand* 474ᵃ6, *ro-s-geb* 475ᵃ7, *no-s-croithind* 472ᵇ41, *do-s-fig* 472ᵇ44, *no-s-marbann* 480ᵇ39, *do-s-fic* 480ᵇ41, *no-s-bered* 482ᵇ33.

(β) *ro-s-fuc ar nór* 449ᵇ38, *do-s-fic . . . in trenmilid* 461ᵃ25, *ro-s-tocaib he* 461ᵃ24.

rel. (α) *no-s-tuc* 450ᵇ22.

[1] Probably a scribal corruption.

Digitized by Google

(β) *amal no-s-fuc corp* 452[b]2, if the *-s-* is more than relative.

-n-

non-rel. (α) *ro-n-gab* 449[a]28,464[b]12, 479[b]35, *ro-n-esairginn* 461[a]28, *no-n-geb* 484[b]28.

LS. **-s-**

non-rel. (α) *no-s-beir* 448, *cu ro-s-bennach* 1370, *no-s-gormfadh* 4080.

(β) *cu ro-s-ic in clamh* 1366.

rel. (α) *no-s-intsamhlaighet* 673, *ro-s-marbh* 4230, *ro-s-tairbhir* 4873.

(β) *ro-s-anacht in sabhall* 1923, *cu ro-s-toifnetar he* 4054.

-n-

non-rel. (α) *ro-n-gabh* 66, *ro-m-beir*, *ro-n-bennach* 513, *ro-n-fia* (v.) 775, *ro-n-gaibh* 1464, *cu ro-m-baist* 2521, *ro-n-greis* 4345.

(β) *ro-n-alt Patraic* 67.

rel. (α) *do-n-athuiged* 156, *ro-n-edbair* 834, *ro-n-alt* 2842, *ro-n-baisd* 2843.

MC. **-s-**

non-rel. (α) *ro-s-gab* 15, *ro-s-léic* 25, *no-s-imarchuir* 29, *ni-s-tadaill* 81.

(β) *ni-s-fagbad a grianad* 11, *co ru-s-acaillersa in manach* 105, *do-s-beraind do chorp* 107.

rel. (α) *do-s-méla* 65.[1]

PH. **-s-**

non-rel. (α) *co ro-s-marb* 291, *ro-s-impa* 499, *co ru-s-loig* 811, *ro-s-indarpsat* 1527, *ro-s-gab* 2310, *no-s-comairlécfi* 4374, *cu ra-s-geoguin* 6305, *co ru-s-croch* 6464.

(β) *no-s-forcetlad . . . in popul* 319, *co ro-s-dlultad Crist* 490, *ro-s-gab . . . Dioclian* 532, *ni-s-fil ndch cumang* 990, *ro-s-bennach in Coimdid* 1149, *ro-s-bennach . . . intí Georgi* 1159, 1246, *ni-s-fil biad* 1310, *ro-s-gab a nóidin* 1321, *ni ro-s-léc a chend do phócad* 1344, *ro-s-glan . . . in tempul* 2098, *ro-s-gab . . . Ermogin* 2197, *ni-s-fetam . . . olc* 2221, *do-s-beir cech maith* 3972, *no-s-cometat . . . a flaithius*

[1] On p. 45 *do-t-gní* might have been expected rather than *do-s-gní*; cf. p. 175, note.

Digitized by Google

4126, *ro-s-furec a less* 4373, *do-s-gní imarbus* 6451, *co ro-s-cennaig flaithius* 6956, *ni-s-fil súgrad* 7668; *ro-s-gab . . . he* 559, *co ro-s-acallam he* 692, *ni ro-s-corb he* 1512.

rel. (α) *no-s-cuibdigenn* 3536, *ro-s-uc* 3856, *no-s-inísligˊ* 4601, 5606, *no-s-inntámlaigend* 5689, 6792, *no-s-carait*, 5802, *no-s-guidet* 5787, 7890, *no-s-carand* 6037, *no-s-credet* 6795, *no-s-faismet* 6796, *no-s-aitchend* 7107, *no-s-aitchet* 8002.

(β) *intan ro-s-gonsat sliss* 144, *do-s-bera mo chorp* 616, *ro-s-cengail suainem* 2321, *ro-s-ícc peccad* 2448, *ro-s-cuibrig Pilip* 2489, *no-s-guidet . . . int apstal* 2567, *ro-ss-uc . . . coscar* 8406; *no-s-aitchend he* 5454, *ro-s-imorchur he* 7186, *ro-s-marb he* 7478.

-n-

non-rel. (α) *ro-n-ergabsat* 3101, *ro-n-gabus* 3790, *ro-n-ardaig* 4820, *ro-n-aimsig* 4821, *cu ro-n-aimsiged* 4821, *ro-n-delb* 6285, *do-n-arfaid* 6311, *ro-n-aitchiset* 6547, *fo-n-gébaid* 7006.

(β) *ro-n-ergabsat Iosep* 2936, *no-l-lessaig in nech* 4973; *co ro-n-baist e* 1304, *co ru-m-baist he* 1338, *ro-n-gab . . . he* 3207.

rel. (β) *is and ro-n-imdib Ísu* 5755.

A few instances call for special mention. In *ni-s-cúmat ní* PH. 1131, *do-s-gní cech ní* 463, 6597, *ni-sf-aighe . . . ní* 7992, as *ní* is a noun, the usage is parallel to what we have had above. But there is an extension of the usage in *ro-s-cetaig innísin* 908, *do-s-gní . . . insin* 2238, 257, *ro-s-cluinebsa innisin* 1431, *ru-s-closa sin* 1579, cf. *do-s-rat sin* MC. 9.

If we consider the above examples of *-s-*, one of the most striking things is the wide extension of what would in O. Ir. be called the anticipatory use of the infixed pronoun. Particularly strange is this where the infixed *-s-* 'anticipates' a following independent pronoun; of this more will be said below. This extended use of *-s-* is to be brought into connexion with another fact, the replacement of the infixed pronoun by the independent pronoun. As we shall see more fully below, this new development can be traced back in literature to the

Digitized by Google

eleventh century. In the Annals of Ulster the use of the independent pronoun prevails from the middle of the twelfth century.[1] And before the innovation made its way into literature, it would be firmly established in popular speech. When this change was carried through, the infixed pronoun would linger on as a literary ornament, and it need not surprise us that it was sometimes extravagantly used. In the instances above, the infixed pronoun when followed by a noun or an independent pronoun *could* be explained as an anticipatory use of the pronoun; how far it was felt to be so by the writers is another matter. There are, however, instances in which it cannot be so explained.

(*d*) Sometimes *-s-* seems to have the force of a relative.[2] Examples from our texts are:—

TT. *foddgen . . . ro-s-fuc* 1564.

AEN. *in mac ro-s-fuc Andromachæ* 450[a]40, *is e do-s-fuc sindi* 466[b]10, *ni mo no-s-ticc* 471[b]20.

MC. *in goeth no-s-tic darsin tir sin* 83, *cach mír fo-s-cerdi* 99.

PH. *inni do-s-gniat* 174, *is aice ro-s-foglaim* 281, *intan do-s-biad si te* 382, *in sceoilse ro-s-toitt forsin eclais* 581, *is a mac no-s-icc Georgi* 1354, *is e ro-s-clochsat* 1510, *in mbairgin ro-s-bennach* 1784, *amal bid in la sin no-s-dichennta Pól* 1882, *no-s-imbret* 4105, *amal do-s-furail* 7328, *cia breth do-s-berad* 7352.

It will be seen that this relative use spreads with the extension of the 'anticipatory' pronoun, from the use of which, in relative sentences, it would seem to have developed; indeed it is possible that in many of the foregoing instances in which the pronoun has been put down as 'anticipatory,' it should

---

[1] The instances down to 1214 A.D. are:—*loiscit . . . é* 1099, *co romarbad é* 1106, *co roastaei . . . e* 1164, *rodichuirset é . . . he* 1165, *darait . . . he* 1165, *dotreicsit eisim* 1166, *rorigsat hé* 1166, *rodichuirsetar . . . é* 1170, *rodicuirset . . . iat* 1177, *rodichuir . . . iat* 1196, *is iat ro-s-gabhsat é* (a solitary instance) 1202, *dolean he* 1211, *tuc . . . iad* 1214. The instances of the infixed pronoun which I have from 1000 to 1300 A.D. are:—*co ru-s-dilegait* 1014, *conitairthetar* 1021, 1035, *conus-taraidh* 1012, *ro-n-bia* (v.) 1065, *co ru-s-tairmesc* 1097, *conus-tarraid* 1101, 1125, *cono-ragaib* 1105, *conab-tarthatar* 1126, *cu ru-s-mursat* 1165.

[2] Pedersen, KZ. XXXV. 384, whose explanation, however, does not suit the facts. An example from LU. is *do-s-fucad* 60[b]35, in an interpolation.

[3] In *amal do-s-gni* 370, *-s- might* refer to *mirbuil* and *furtacht*.

Digitized by Google

more properly have been labelled 'relative'; there is no sure criterion. This development may have been helped by the fact that in Mid. Ir. the infixed pron. *-an-* and the infixed relative *-n-* fell together in form.

(*e*) Sometimes *-s-* has no apparent force.

SR. *ro-s-delbtha* 418,[1] *do-s-fuit* 1719.

BOR. *do-s-lúiset* 303[a]10; cf. *do-s-lui* LU. 98[b]24.

AEN. *do-sn-ic chucu* 468[a]43 (*do-sn-ic* is evidently a literary borrowing with no feeling for the force of the pronoun), *ro-s-comtoitset* 480[b]22, *do-s-tuingimsea duid ar dei nime* 464[a]29.

LS. *do-s-fanic . . . cu Daire* 564.

MC. *ní-s-tá dam* 29, *ni-s-téig* 83, *ni-s-fanic . . . ina dochum* 13.

PH. *co ro-s-tuirtis 7 co ro-s-tuicdis cret in fuil* 13, *co ro-s-tuicdis Iúdaide na caemnactar* 4499, *ra-s-fetutar cor fhír inní atrubrad* 107, *co ro-s-imrdided indus nomalartfad he* 1202, *no-s-fitir conid écen doberar fort* 728, *ni-s-fetatar cia leath dochuaid* 627, *ni-s-fetatar comad olc* 3330, *ni-s-fitir neck cia rohadnaiced innti* 1276, *ni-s-fitirsium na comaillfed* 3055; *ni-s-fitir an imagin do beth and* 72, *do-s-bersa fortsa do Dia fein do fácbail* 2134, *ro-s-geb for . . .* 285, *coro-s-dorchaig grian* 675, *ro-s-fáiltnig* 1180, 6713, *ni ro-s-erchoit dó* 1192, *ro-s-dercc . . . for Georgi* 1250, *ro-s-forbair* 1315, *co ro-s-imdig* 1362, *ru-s-fég* 1409, *cia no-s-diuldat* 3009, *ni-s-bia* 4284, *ni-s-bia esergi doib* 6594, *ni-s-bíad pian form* 8259, *ni-s-téged* 7211, *ro-s-taifnit* 7223.

4. **-s-**.

In Mid. Ir. *nácha-* gives place to *náchas-*. This may be also used in the 3 sg. m. for the older *nachan-*.

SR. *nachas-cretiu* (pl. 3) 4700, *connachas-clai* (pl. 3) 5259.[2]

TT. sg. 3 m. *arnachas-torsed* 612, *nachas-rostís* 1570.
sg. 3 f. *nachas-renfad* 314, *nachas-bérad* 331.

AEN. *nachas-legid . . . hí* (3 sg. f.) 481[a]10.

PH. sg. 3 f. *nachas-airimend* 5330, *nachus-failsig* 6087.
pl. 3. *náchus-tocráid na braithre* 8092.

---

[1] But in so old a text as SR. these instances may be safely put down as scribal corruptions. Instances of meaningless *-s-* from LU. are *ní-s-ragbad* 15[b]20, *no-s-fuaisnither im Coinculaind* 127[a]26.

[2] In 4381 for *nachas-tathigi* might have been expected *náchas-tathiged*. That the pronoun is feminine is shown by *impe* 4388.

Digitized by Google

(β) Dental Forms.

Under each pronoun the occurrences are arranged as follows: (α) relative use, (β) non-relative use, (γ) use after *ad-*, *con-*, etc.

1. **-dn-, -d-.**

SR. (α) *ro-dn-anacht* 6101, *ciphé no-d-marba*[1] . . . *Cain* 1993. Between the copula and a comparative[2]: *rí̇g naile bád-ad-adamrú*, 'another king more wonderful than he' 6628.

(β) *ro-dṁ-bia* 812, *ro-dṁ-berb* 2846, *co ro-dṁ-bróe* 5469, *ro-d-clái* 5470, *mani-d-cloe* 7441; *ro-d-bi* . . . *Iacob* 3049, In *ro-don-anacht* 6037 *-don-* appears for *-dn-*.[3] In *rotdelb* 1055 the force of the *-t-* is not clear.

(γ) *atnaig*[4] 3546, *conidn-arlassair* 3791, *conid-arlassair* 4791, *dian-tuc* 7646, *dian-farslaic* 7319, 7399. In *hé cotnarlaic* . . . *anísin* 3659, *cotnarlaic* is probably a scribal error for *cotrairlaic*. The meaning of *cotn-gaib*,[5] etc., is obscure.

LG. (α) *ro-dn-uc* 18[b]47, *ro-dn-alt* 22[a]32.

(γ) *conid-romarb* 16[b]4, 19[b]33, 51, 20[a]7, 25, 22[b]17, 23[a]34.

TT. No examples.

Bor. No examples.

Nenn. (β) *ro-d-fuc* (v. l. *rosfug*) 209[a]45.

(γ) *conid-romarbh* 207[a]28; *gonad-marb* . . . *he* 205[b]30.

Aen. (β) *ro-d-fia* 452[b]30, 466[b]33 (bis), *no-d-geb* 471[a]31, *ro-d-croithinn* 477[b]1.

-d-, which is misused throughout, is here evidently a literary recrudescence.

LS. (β) *ro-d-rir* 195. In *no-t-gessiut 7 no-t-aitchet*[6] *in Coimdhe*

---

[1] If the *-d-* is more than the relative *-d*. In 2281, *rodrósat* is a corruption of *dorósat*. Examples of rel. *-d-*, 'him,' in later texts in LU. are *do-d-roega* 17[b]7, *ro-d-fir* 51[b]41 (in a poem ascribed to Cinaed hua Artacain).

[2] Cf. Thesaurus Palæohibernicus, II. 292, note l.

[3] Cf. *ru-dan-ordan* Wb. 33[c]5.

[4] But in Mid. Ir. the dental infix has become part of this verb. In *atraig* = *ad-d-raig*, lit. *he raises himself*, the infixed pron. was from the outset a regular part of the verb; and in Mid. Ir. *atraig* replaces the fem. and pl. *ataregat*: cf. CZ. III. 414.

[5] Strachan, Verbal System of the Saltair na Rann, ll. 37 sq.

[6] As to the orthography we shall have *-t-* (= unaspirated *-d-*) in the Mid.-Ir. descendants of neut. *-d-*, e.g. *fotera* = O. Ir. *fodera*.

Digitized by Google

694, the *-t-* seems to be simply ornamental. The same applies to the occurrence in

MC. (β) *ro-t-gab a trostán.*[1]

PH. (*a*) *ro-t-mairnn* 3083, if the *-t-* is more than relative. In *is é in fégad sin ro-t-cuir Petar* 3199 the *-t-* is probably relative.

(β) *ro-t-fég* 1133.

As a literary curiosity may be mentioned *conid-romarb*, 'and slew her,' LU. 53[b]14; *conidromarb*, 'slew him,' was a common phrase, and the writer here extends it to the feminine. In *cid iotæ no-t-gabad*, RC. xii 82, the pron. refers to a plural. In *issed conair ro-dn-gab* LU. 109[b]7, *in breth ro-dn-ucad* 110[b]35. *-dn-* is perversely used for relative *-n-*.

2. *-d'-*

(*a*) of a relative neut. *-d-* meaning 'it,' I have found only one possible instance in our texts, namely, *feib léir ro-d-gellai* SR. 5816, and even here the *-d-* may be relative. Such a relative *-d-* is well established for Mid. Ir.[3] Instances are:—*intí no-d-faidmis* LU. 8[b]16, *conid de ro-d-lil Goll de* 42[a]33, *ind écdini do-d-rónsat* 51[a]41, *is iat do-d-róni in smúitcheó* 83[a]30, *cosin carn do-d-rónsat* 99[a]7, *feib do-d-rímiseo* 114[a]27, *no-d-ragam* LG. 13[a]39, *in maith ro-t-shechmallsamar* PH. 4749; for other examples see Atkinson, p. 890. As to the starting-point of this Mid.-Ir. development, there are two O.-Ir. usages which may have contributed to it. (1) In the verbs *fofera* and *doesta* *-d-* appears in relative forms[3]: *fo-d-era*,[4] *do-d-esta*.[5] (2) The neuter pronoun is used in the sense of what Pedersen calls the 'figura etymologica.'[6] When the original force of this

---

[1] On p. 109 *bendachtu* for *cach noen notlegfa* (leg. *notlegfad*) 7 *notlessaigfed* looks like a traditional formula.

[2] Cf. CZ. III. 65.

[3] Sommer, CZ. I. 220 sq.

[4] *fodera* (*fotera*), *fodruair* (*fotruair*) remain in use in Mid. Ir., e.g. LU. 40[b]43, 51[a]14, 54[a]18, TT. 90, 108, LG. 9[a]21, MC. 53, 57, PH., p. 709.

[5] Cf. *dotesta* LU. 44[b]33, but *testa* PH. p. 919, TT. 1100, CZ. II. 262, Ann. Ul. 1199.

[6] KZ. XXXV. 415. Further examples from old texts are: *no-d-raga*, 'who shall go the aforementioned going,' 'who shall so go' LU. 19[a]5, 9, *cid moch dontí* (= *do-n-d-tí*) 69[b]32, *ni mé ro-d-mert* 84[a]8, *do-d-dnic* 91[b]13, *du-d-lotar* 99[a]26.

Digitized by Google

-d- became weakened, it might easily come to be used merely in a relative sense.

(β) There is a meaningless *-d-* in *no-d-geib* Aen. 464ª37; but it may equally well have developed from the masculine pronoun. What the meaningless *-t-* in *na ro-t-saebtha* PH. 3984 represents is equally uncertain. Cf., further, *nid frith, nid tallas*, RC. xii 72, *nit regaim a les*, 76, 78.

(γ) In Mid. Ir.[1] neut. *-d-* has become an integral part of many verbs beginning with *ad-* (*ad-*, *ass-*, *aith-*), e.g. *atbeir*, *atchí*, *atchluin*, *atchota*, *atgebin*, etc. So in the Sagas *cotric* = *conric*, *cotérig* = *conérig* are not unusual; but with *con-* the *-d-* did not become common. In the verb *forgellaim* also *-t-* has become constant, cf. SR. 3581 (further *fotroirgell* 3385), and Glossary to PH. s. v. *forgellaim*.[2] That in Mid.-Ir. texts the infixed pronoun has ever any meaning in these forms I have no evidence. The O.-Ir. relative *assid-*, *conid-*, etc. (see above, p. 156) have disappeared in Mid. Ir.

3. *-da-*.

The only one of our texts from which I have instances of *-da-* in its O.-Ir. usage is SR.

(α) *ro-da-gni* 163, *no-da-foilcc* 251, *ro-da-mert* (= O. Ir. *ro-n-da-mert*) 2779, *ro-da-triall* 7197.

(γ) *cota-oi* 646, *for-da-midet* (?) 108, *cota-coimsed* (= O. Ir. *cota-messed*) 5387.

(β) But the form is also found where the verb is not relative:—*fo-do-ralaid* 2189, so probably *co ro-da-bades* 2182. Further instances of this usage from LU. are: *no-da-sénsat* 24ª30, *ni-dá-tánsem* (where we might have expected *nístánsem* or *náchatánsem*) 56ᵇ16, *ar-da-slig* 56ª4,

[1] In O. Ir. the occurrences are Wb. *atruirmed* 2ᶜ6, *atroillisset* 4ᵈ15, *atrothreb* 26ᵈ3; Ml. *atrim* 49ª11; in 123ᵇ15 *atindided*, if it is not to be corrected to *ataindided*, *might* contain a neut. pron., cf. *darolgid dom tra in frithorcuin sin* Wb. 18ª12. In Wb. 4ᶜ15, 26ᵈ3 the verb is relative, in 2ᵉ6 it is not according to the rule in Wb. In Ml. 49ª11 *atrim* might possibly be relative, cf. CZ. IV. 67. The instances in Wb. would seem to indicate that the form arose first in relative use; and it is not unnatural that *atbeir* should have been used for *asbeir* before it was used for *asbeir*. But the lacuna in tradition does not permit us to trace the development of the form; in SR. *asbeir* and *atbeir* seem to be used promiscuously.

[2] In O. Ir. *-t-* may always be a neut. pron.; the occurrences are given by Sommer, CZ. I. 221.

Digitized by Google

im-da-cuiret 87^{b}18, *no-dd-sinet* 87^{b}18, *no-da-samaigetur* 90^{a}27, *im-da-tuigethar* 95^{b}25.

By a further extension *-da-* is also used of the masc. sg. Instances from S.R. are :—*ata-comong* (sc. *Abisolón*) 6920, *cona-fuair* 3697, *cono-tuctais . . . in mac* 3702, *ro-da-car* (non-rel.) 3173, 3705, *ro-do-bris . . . cath* 5573. Further instances are: *con-da-tarat* LU. 22^{b}37, *cono-rucur* 54^{a}23, *conda-esur bíad* 104^{a}24, *con-da-accatar* (where another MS. has *connfaccatar*) *ni* 128^{b}1, *ro-ta-cursaigh* (rel.) LS. 2559, *con-da-gaib* MC. 13, *ratafetamar* LL. 98^{a}23, 38, 98^{b}1, 29, etc. In *cáta helta ilerda ataciam?* Bor. 302^{a}38, *ataciam* means no more than *atchiam*.

4. **-das-, -dos-.**[1]

SR. (α) sg. 3 f. *fo-das-niada* (leg. *fo-das-rtada*) 288, *ro-das-fessad* 562, *ro-das-derscaig* 4423, *ro-das-ta* 7527.

pl. 3. *do-dos-rosat* 564, *ro-dosassai*[2] 2564, *ro-dosas* 4065, *ar-dos-cé . . . in crann ocus in nathraig* 4165, *ro-das-car* 2991, *do-dasaer* 3985, *ro-das-cinn* 4231, *ro-das-brathdi* 4636, *do-das-sáer* 4818, *ro-das-traeth* 4993, *ro-das-lín . . . clanna* 5049, *ro-das-lanlín* 5076, *ro-dasidaig* 5203, *ro-dasaer* 5257, 5276, *ro-das-gní . . . ildelba* 7269.

(β) sg. 3 f. *no-dosai* 3863, *ro-dosamaig* 2200.

pl. 3. *do-dos-ruasat* 676, 1110, *ro-das-gab* 2688, *ro-das-crín* 3399, *ro-dosmachtaigset* 3637, *ro-dos-dairsatar* 3665, *do-das-fuaid* 3860, *ro-dos-terbaiset* 4653, *ro-das-faidset* 4655, *ro-das-troeth* 4995, *ro-das-bate* 5279, *ro-das-ddér* 5289, 5293, *ro-dos-slechtsat* 5491, *ro-das-lín* 5547, *do-dos-rat* 5867, *ro-doselaig* 6549, *ro-dos-dedaig* 6550, *ro-das-troeth* 6553, 7051,

---

[1] These are the instances of the form which I have noted in LU.:—

sg. 3 f. *dianos-faictis* 28^{a}10, *ro-das-bennach* (v., non-rel.) 53^{a}13, *ro-dd-samsubaid*, (v., leg. *-subaig*) 53^{a}15, *conas-tarat* 54^{b}15, *ddnas-tairsed* 79^{b}37.

pl. 3. *do-das-athiged* (non-rel.; the form in this old text marks the sentence as an interpolation) 19^{a}24, *conos-rala* 16^{a}19, *con-das-fil* 17^{b}19, *conos-tairsed* 22^{a}21, *conos-tarla* 26^{a}6, *atas-foprat* 26^{a}39, *atas-comnaic* 28^{a}12, *conos-beir* 29^{a}23, 31, *no-das-ceil* (v.) 38^{a}37.

sg. 3 m. *do-dos-celt* (v.) 38^{a}39, *conos-tanic* (?) 50^{b}2, *conos-tarraid* 105^{a}21 (if it does not refer to Cuchulinn and his charioteer); *cordasmesc* 77^{b}36 (= *coromesc* LL.) seems a mere corruption.

[2] Where the following letter is *-s-* it is uncertain whether the writer meant *-da-* or *das-*; the instances have been given under *-das-* because that is the predominant form.

Digitized by Google

ro-dasmacht . . . in macrad 7155, *ro-dasaer* 7392, *ro-das-hicc* 7636; once *ro-dosn-airg*[1] 5415.

(γ) sg. 3 f. *conos-tuc* 1665, *conas-rucur* 1666.

pl. 3. *atas-comaing* 5320, *conas-tarraid* 864, *conos-ti* 1452, *conos-tucam* 3979, *conas-torslaic* 5287, *con-dos-suersat* 5295, *con-das-fuair . . . di ingin* 2933, *con-das-tárraid* 3019.

LG. (γ) sg. 3 f. *atos-condairc* $3^{b}9$, *conos-toracht* $5^{a}6$, 6^{a}.

pl. 3. *conos-fuair* $20^{b}31$.

TT. (γ) pl. 3. *con-das-rala* 1343, *conascailend* 1989.

BOR. (γ) pl. 3. *atas-cim* $303^{b}15$.

AEN.[2] (γ) pl. 3. *conus-rogab* $457^{a}4$.

LS. (α) pl. 3. *ro-tas-gabh* 3800.

(β) pl. 3. *no-tas-sloicc* 491.

(γ) sg. 3 f. *conus-ibh* 54, *conus-tarraid* 2791, *conas-tall* 1337.

MC. (α) pl. 3. *na-dos-fagaib* 95.

(β) pl. 3. *fo-dos-ceirdi . . . na mírenda* 97.

PH. (γ) sg. 3 f. *conus-techtad trocaire* 4123, *conus-léic soigit* 7184.

pl. 3. *conus-imorcuirit* 1823, *conus-dernai* 6630, *conus-féga nem 7 talmain* 6629.

The form also spreads to the masc. sg. (usually after *con-*, etc.). In SR. the usage is only beginning: *ro-dosás . . . Noe* (rel.) 2541, if it be not plural, *ro-dasáer . . . Raab* 7345. Examples from our other texts are:—

LG. *conos-fuaratar* $22^{b}30$.

TT. *conas-tuc* 425.

NENN. *conas-tarla* $208^{a}35$.

MC. *dianos-tarla* (?) 95.

PH. *conus-uc* 3941, *conus-fuair* 6303, *dianus-tarda fadéin* 4858, *conus-increchsom he* 4132, *conus-tesairced a mac* 6625, *conus-tidnaice . . . bethaid* 6631. The frequent addition of the noun in this text shows that the pronoun has lost its force, and hence, like *-s-*, it is sometimes meaningless: *conus-fortachtaige* 1423, 4158, *conus-fetatar combad he* 6331.

---

[1] In *ro-dos-pianta* 5418, if the text be sound, the pronoun is meaningless; leg. probably *rodospianai*.

[2] At $466^{b}3$ *ro-dus-tuc* is found, where an infixed pron. of the second person might have been expected; so *do-s-fuc* $466^{b}4$, we should have looked for an infixed pronoun of the first person.

Digitized by Google

V. The Independent Pronoun.

We have seen above the simplification in Mid. Ir. of the O. Ir. infixed pronoun. In the first and second persons the dental forms disappear, except after *ad-*, *con-*, and the like; in the third person everything becomes *-s-*, or, after *ad-*, *con-*, etc., *-dos-*, *-nos-*; in late texts *-s-* itself is a literary survival, and is often inserted where it has no meaning. From the eleventh century the infixed pronoun has a rival in the independent pronoun. In SR. I have noted no examples.[1] In the eleventh century MS. LU. it is already common in the later and more popular texts. Thus in the commentary on the Amra we find:—*cona ragbad . . . hé* 14b31, *notaidled . . . eat* 13a28, *nofegad . . . eat* 13a27, *rothogmaing . . . he* 14b34.[2] In the Scéla Lái Brátha we have *atchoncammárni thú* 32a21, *atchonnarcmár . . . tú* 32a22, *atconcamár . . . thú* 32a22; infix. *nacha-s-ragbad* 32a1, *do-s-beir* 33a47. Other occurrences on LU. are:—

Dá Brón: *dogní . . . hé* 18a1.

Aided Echach: *robaist . . . hí* 41b7.

---

[1] Examples of the independent pronoun in the nom. are:—*brdthir sinn* 3493, *ecoitchinn eat* 5517. Similar occurrences in LU. may not be without interest, as showing that in the eleventh century the pronoun had advanced far towards its modern form.

Commentary on the Amra C.C.:—*robo lesmac dí é* 5a36, *is crot cen cheis iatside* 8b37, *nipo lais é* 9a42, *corbo húath hé* 10a6, *ba gas hé* 11a4, *tóit lan do dírc eseom* 12a36, *is oll in trenfer hé* 13a23, *nirbo nemdil . . . hé* 14a41, *nirbec hé* 14a42.

Senchas na Relec:—*noadnaictis iat* 51a23, 24, *combad he . . . hé* 51a44.

Aided Echach:—*frithailter misi* 41a2, *tucad . . . hí* 41a14, *rogabad hí* 41a33, *robaided hé* 41a23, *tarras hí* 41a34, *robo leis hí* 41a32.

Fotha Catha Cnucha: *ní thucad dó hí* 42a13, *robo torrach hí* 42a43.

Fis Adamnán: *cæl arthus he* 29b39, *acairbiu hé* 30b33.

Fled Bricrend: *is la Coinculaind . . . hé* 112a24, *día tibertha hé* 112a43, *is é gaiscedach as dech . . . hé* 101a39, *dogena-síb* (v. l. *dogena-su*) 99b47.

Imram Curaig Máeledúin: *combd mac . . . hé* 22b29, *Maelduin . . . esside* 22a38, cf. 22b14.

Táin Bó Flidais: *ni herfaider . . . sibsi* (variant without *síbsi*) 21a19.

Tochmarc Emire: *stialt ar chapur hé* 121a37.

Táin Bó Cuailnge: *da chomais sind* 73b7.

Togail Bruidne Dá Derga: *dá chomalta dosom iat* (*iat* an interpolation of LU.) 83a14, *roadnacht . . . hé* 98b24.

[2] As to the infixed pronouns, *nimreilge* 7b13 is a quotation from the text. The only other clear instances are *nosbliged* 13a32, and *nongeba* 13a6, for the occurrences in verse quotations do not count. At 11a2, 3 both text and gloss are quotations.

Digitized by Google

Fotha Catha Cnucha: *nir leic cuci hí* 42ª43.

Cath Cairn Chonaill: *hi tarat hé* 116ª20, *rosdraig . . . hé* 116ª20.

Comthoth Loegairi: *bennachais . . . hé* 118ª24.

Scél Túain: *lenad . . . sind* 16ª33.

Tucait Innarba na nDessi: *tabair d'oíd hé* 53ᵇ19.

Fled Bricrend: *dorat . . . iat* 105ª33, *ni léicfemni . . . hé* 105ª39, *tarraid hé* 108ᵇ27, *fóidis iat* 109ª9, *comallas . . . hé* 110ᵇ12, *ni chosna . . . he* 110ª8.[1]

Imram Curaig Máiledúin: *roarigsetar . . . eatsom* 26ª39.

Tochmarc Emire: *rocharsat . . . hé* 121ᵇ35, *rochrechtnaig . . . eseom* 126ª28, *fogéba messi* 126ª41.

Serglige Conculaind: *co fuarusa hé* (v.) 48ª3, *robuadir . . . hí* 49ᵇ23, *co tuctais . . . hé* 50ª43.

Togail Bruidne Dá Derga: *tanairsed . . . sibsi* (*sibsi* not in YBL.) 91ᵇ28, *roleg . . . hé* 98ᵇ20.[2]

Táin Bó Cúailnge: *ara naiscea dó hí* 71ª35, *connd fostba sib* 71ª37, *facbais iat* 71ᵇ3, *ní fælsaid iat* 72ª9, *geogain iat* 72ᵇ23, *conmel . . . hé* 82ᵇ31.[3]

The evidence of LU., then, shows that the independent pronoun was in common use before the end of the eleventh century.[4] It remains to give the occurrences from the texts used for the history of the infixed pronoun.

LG. *dia ruc . . . iat* 3ª5, *coromarbsat . . . é* 9ª39, cf. 22ª40, 42, *fácbaid é* 20ᵇ37,[5] *co rochuir iat* 20ᵇ25.

TT. *co rafuilnge . . . sein sib* 1796; *fuaratar . . . hé* 13, so 121, 342, 412, 518, 1234, 1839; *romarb essium* 463; *rachluin . . . heside* 406; *tucsat . . . iat* 368, so 444, 915, 1600.[6]

---

[1] Cf. Thurneysen, CZ. IV. 200 sq.

[2] The passage is not in YBL.

[3] All the instances but the last come from a passage which is not in YBL., and which otherwise in its language shows signs of lateness. The remaining example also comes from an episode not in YBL.

[4] Compare with this the evidence from the Annals of Ulster, above, p. 169.

[5] Independent pronoun as nom.: *do chlaind Magoth . . . é* 5ª10, *fer co ndanaib . . . éside* 9ᵇ10, *da brathair iat* 3ª48, *co rolaad . . . é* 22ᵇ28, *co ructha . . . iat* 20ᵇ49.

[6] As nom.: *intan ba gilla bec mi* 1261; *rachubraig sé Hercoil* 415; *ba gilla bec éside* 700, so 606, 763; *primchathir . . . íside* 29, so 46, 85, 365; *daringned ém éside*, 'that was done,' 161; *comtis iat in coblach uli iat* 554, so 196; *rafostad . . . é* 1949, so 57, 400, 949; *rucad . . . hi* 143, *marbthair hí* 448.

Digitized by Google

BOR. *gebes ecla tú* 303^{b}17, *dorat . . . é* 300^{b}10, so 300^{b}28, 301^{b}43, 304^{a}14, 304^{b}31 ; *na fuilngidsi hí* 303^{a}6, so 306^{a}37 ; *ni innisfem iat* 301^{b}3, so 304^{b}1, 307^{b}47, 308^{a}32.[1]

NENN. *roinnarbsat . . . he* 205^{b}17, so 205^{b}30 ; *co rosidaigestar . . . iad* 206^{b}22.[2]

AEN. *romuirfidis me* 454^{a}1, so 450^{b}19, 450^{b}20, 478^{b}17 ; *dosfuc sinde* 466^{b}11 ; *ni bera ass tu fen* 480^{b}36, *rodiligset . . . thu* 484^{b}11 ; *ni lema . . . sib* 476^{a}42 ; *co rocarad . . . he* 452^{b}37, so 467^{b}30, 468^{a}10, 471^{b}18, 478^{b}16, 479^{b}15 ; *rofuc iat* 451^{a}19, so 458^{b}42, 463^{b}22, 466^{b}30, 468^{a}1, 471^{a}22, 472^{b}24, 473^{a}32, 473^{b}24.[3]

LS. *geibh misi* 3492, *muirbhfit . . . mhisi* 3438 ; *corosfoire sinne* 3171 ; *sín . . . tú* 3439, *corofreagra . . . thu* 2893 ; *rocarussa sibhsi* 3937 ; *berail . . . hé* 3551, so 4315, 4658 ; *atcídh hí* 3384 ; *nolinfad iat* 1301, so 1361, 2557, 3180, 3329, 4196, 4800.[4]

MC., *dober he* 43^{2}, so 45^{13} ; *oslaicis hi* 23^{10}.[5]

PH. See Atkinson's Glossary, p. 868.

In O.-Ir. texts preserved in Mid.-Ir. manuscripts, a not infrequent form of corruption is that, where there is already an infixed pronoun, an independent pronoun is added after the later fashion. Thus LU. 59^{a}33 has *connachrancatár hé*, where YBL. has no *hé* ; similarly *diandingbaitea fessin hé* 72^{b}37, where *hé* is wanting in YBL. ; *ní ránic hé* 111^{a}24, where another text has *ní ránic*. Such corruptions seem to be imitated in the later literary style, e.g. :

LG. *no-s-beir iat* 20^{b}44.

---

[1] As nom. : *ragaid missi* 305^{b}39, *dá marbthar misse* 304^{a}3 ; *ni mairfider thú* 304^{a}35, *damba sathchu sib* 303^{b}12 ; *corop din dam é* 303^{b}26, so 307^{a}10 ; *is sochaide iat* 304^{b}18 ; *rolínad . . . e* 300^{b}30, so 303^{a}18, 303^{b}27, 304^{b}22 ; *forsandigeltar iat* 301^{a}31, so 302^{b}15.

[2] As nom. *bod rig . . . tu* 208^{a}37 ; *atcondairc se* 209^{b}36 ; *da mac Silui iad* 205^{b}38 ; *co torth*[*r*]*omthai . . . he* 209^{a}7 ; *tucthar as iat* (= *tucthar as* LU.) 210^{b}44.

[3] As nom. : *adcondairc missi* 455^{a}21 ; *Troiandaig sindi* 469^{b}7, so 469^{b}23 ; *connachcæmsad sibsi* 454^{a}24, so 466^{b}30, 479^{b}19 ; *is suairc he* 456^{a}42, so 449^{b}10, 456^{a}47, 460^{b}18, 462^{b}8, 463^{b}8, 465^{b}13, 469^{a}6, 470^{b}26, 471^{a}12, 472^{b}7, *torothor iside* 457^{a}10, so 450^{a}43, 462^{b}26, 463^{a}44, 465^{b}7, 467^{b}22 ; *robtar toirsig iad* 470^{a}4, so 472^{a}6, 460^{b}25 ; *romarbthar . . . he* 459^{a}14 ; *arna tucthai . . . hi* 467^{b}12 ; *doberar . . . iat* 453^{b}12, so 461^{a}10.

[4] As nom. : *bid manaigh . . . inne* 3196 ; *is senóir thu* 3495, *cu rogabha tú* 3453 ; *deinmnedhaigh iatsein* 1374, so 2945.

[5] As nom. : *araile læch . . . esside* 3, so 5^{1}, 9^{2} ; *comba métithir . . . hí* 53^{1} ; *ba faide iat* 51^{28} ; *rofuirmed he* 19^{10}, so 25^{12}, 55^{15}, 63^{25} ; *immangabar hí* 81^{23}.

Digitized by Google

NENN. *cid ornamtugadh . . . mhe* 210^{b}28, *gonadmarb a mac he* 205^{b}30.

AEN. *ro-n-geb oman sinne* 454^{a}40, *ro-s-tocaib he* 461^{a}24; *ro-s-marb i* 464^{a}24, so 456^{b}38, 483^{a}39, 481^{a}10; *no-s-geb . . . iat* 451^{a}17, so 450^{b}7, 452^{a}40, 463^{a}19, 469^{b}3.

PH. See Atkinson's Glossary, p. 857.

Further examples will be found above, pp. 164 sq.

J. STRACHAN.

Digitized by Google

THE BOYISH EXPLOITS OF FINN[1]

1. THERE befell a meeting of valour and a contest of battle about the chieftaincy of the *fian* and about the high-stewardship of Ireland between Cumall, son of Trénmór, and Urgriu, son of Lugaid Corr of the Luaigni.[2] That Cumall was of the Corco Oche of Cúil Contuind,[3] for to these the Ui Tairrsig, Cumall's tribe, belonged. Torba, daughter of Eochaman of the Erne, was the wife of Cumall, until he married Muirne of the fair neck.

2. Then the battle of Cnucha[4] was fought between them, to wit, between Cumall and Urgriu. Daire the Red, son of Echaid the Fair, son of Coirpre the Valorous, son of Muiredach, and his son Aed were fighting the battle along with Urgriu. Another name for that Daire was Morna Wryneck. So the battle was fought. Luchet and Aed, son of Morna, met in the battle. Luchet wounded Aed, and destroyed one of his eyes, whence the name of Goll (*i.e.* the One-eyed) clave to him from that time forth. Luchet fell by Goll. The man who kept Cumall's treasure-bag wounded Cumall in the battle. Cumall fell in the battle by Goll, son of Morna, who carried off his spoils and his head, whence there was a hereditary feud between Finn and the sons of Morna.

3. Hence sang the shanachie :—

> "Goll, son of Daire the Red, with fame,
> Son of Echaid the Fair, of valour fair,
> Son of Cairpre the Valorous with valour,
> Son of Muiredach from Findmag."[5]

---

[1] Translated from the original Irish in *Revue Celtique*, v., p. 197 ff. Cf. Archiv für Celtische Lexikographie, vol. I., p. 482.

[2] "A famous military sept in Meath," O'D.

[3] "A territory situated on the borders of the present counties of Meath and Cavan," O'D.

[4] Now Castleknock, near the Liffey, Co. Dublin.

[5] "A plain in the barony of Athlone, Co. Roscommon," O'D.

Digitized by Google

"Goll slew Luchet of the hundreds
In the battle of Cnucha, 'tis no falsehood:
Luchet the Fair of prowess bright[1]
Fell by the son of Morna.

"By him fell great Cumall
In the battle of Cnucha of the hosts.
'Tis for the chieftaincy of Erin's fian
That they waged the stout battle.

"The children of Morna were in the battle
And the Luaigni of Tara,
Since to them belonged the leadership[2] of the men of Fál[3]
By the side of every valorous king.

"Victorious Cumall had a son,
The Finn, bloody, of weapons hard:
Finn and Goll, great their fame,
Mightily they waged war.

"Afterwards they made peace,
Finn and Goll of the hundred deeds,
Until Banb Sinna fell
About the pig at Tara Luachra.[4]

"Aed was the name of the son of Daire
Until Luchet with glory wounded him:
Since the fierce lance had wounded him,
Therefore was he called Goll."

4. Cumall left his wife Muirne pregnant. And she brings forth a son, to whom the name of Demne was given. Fiacail, son of Conchenn, and Bodbmall the druidess, and the Grey one of Luachair came to Muirne, and carry away the boy, for his mother durst not let him be with her. Muirne afterwards slept with Gleor Red-hand, king of the Lamraige,[5] whence[6] the saying, 'Finn, son of Gleor.' Bodbmall, however, and the Grey one, and the boy with them, went into the forest of Slieve Bloom. There the boy was secretly reared That was indeed necessary, for many a sturdy stalwart youth, and many a

[1] Read *Luicet Finn in gaiscid glain*.
[2] i.e. the headship of the fian (*fianus*).
[3] A poetical name for Ireland.
[4] See the "Cause of the Battle of Cnucha," translated by Hennessy, Rev. Celt. II., p. 86 ff.
[5] "A people of Kerry," O'D.
[6] Read *conid* [*d*]*eiside*.

Digitized by Google

venomous hostile warrior and angry fierce champion of the warriors of the Luaigni and of the sons of Morna were lying in wait for that boy, and for Tulcha, the son of Cumall. In that manner then those two women-warriors reared him for a long time.

5. Then, at the end of six years, his mother came to visit her son, for she had been told that he was in that place, and besides, she was afraid of the sons of Morna for him. However, she passed from one wilderness to another, until she reached the forest of Slieve Bloom. She found the hunting-booth and the boy asleep in it. And then she lifts the boy to her bosom, and presses him to her, and she pregnant at the time.[1] It was then she made the quatrains, fondling her son :—

"Sleep in peaceful slumber," &c.

Thereupon the woman bade farewell to the women-warriors, and told them to take charge[2] of the boy till he should be fit to be a warrior. And so the boy grew up till he was able to hunt.

6. On a certain day the boy went out alone, and saw ducks upon a lake. He sent a shot among them, which cut off the feathers and wings of one, so that a trance fell upon her; and then he seized her and took her with him to the hunting-booth. And that was Finn's first chase.

7. He afterwards went with certain *cairds* to flee from the sons of Morna, and was with them about Crotta.[3] These were their names: Futh[4] and Ruth and Regna of Moy Fea, and Temle, and Olpe, and Rogein. There scurvy came upon him, and therefrom he became a scald, whence he used to be called Demne the Bald. At that time there was a reaver in Leinster, Fiacail, the son of Codna. Then in Feeguile[5] Fiacail came upon the *cairds*, and killed them all save Demne alone. After that he

---

[1] The Irish is *ocus sí trom iarum*, which should not, I think, as has been suggested, be rendered 'and she pregnant thereafter,' *iarum* here having the force of *tra* (see Windisch, Wörterbuch, p. 613) and not of *iarsin*. Besides, *ocus sí* denotes an accompanying circumstance.

[2] For this meaning of *indgabaim*, see Manners and Customs, I., p. lxxxv, n. 104.

[3] "i.e. Crotta Cliach, now the Galty mountains in the south of County Tipperary," O'D.

[4] Wrongly printed *Tuth* in Rev. Celt. v., p. 199.

[5] "In the parish of Cloonsast, north of Portarlington, King's County," O'D.

Digitized by Google

was with Fiacail, the son of Codna, in his house in Sescenn Uair-beóil.[1] The two women-warriors came southwards to the house of Fiacail, the son of Codna, in search of Demne, and he is given to them. And then they take him with them from the south to the same place.

8. One day he went out alone until he reached Moy Liffey,[2] and a certain stronghold there; and he saw the youths hurling upon the green of the stronghold there. He went to contend in running or in hurling with them. He came again the next day, and they put one-fourth of their number against him. Again they come with one-third of their number against him. However, at last they all go against him, and he won his game from them all.

9. "What is thy name?" they said. "Demne," said he. The youths tell that to the man of the stronghold. "Then kill him,[3] if ye know how to do it—if ye are able to do it," said he. "We should not be able to do aught to him," said they. "Did he tell you his name?" says he. "He said," say they, "that his name was Demne." "What does he look like?" said he. "A shapely fair (*finn*) youth," said they. "Then Demne shall be named Finn (the Fair)," said he. Whence the youths used to call him Finn.

10. He came to them on the next day, and went to them at their game. All together they throw their hurlets at him. He turns among them, and throws seven of them to the ground. He went from them into the forest of Slieve Bloom.

11. Then, at the end of a week, he came back to the same place. The youths were swimming in a lake that was close by. The youths challenge him to come and try to drown them. Thereupon he jumps into the lake to them, and drowns nine of them in the lake. And after that he goes to Slieve Bloom. "Who drowned the youths?" everybody asks. "Finn," say they. So that henceforth [the name] Finn clave to him.

12. Once he went forth across Slieve Bloom, and the two women-warriors together with him, when a fleet herd of wild deer is seen [by them] on the ridge of the mountain. "Alas!" say

---

[1] i.e. the Swamp of Uar-bél or Cold-Mouth, somewhere in Leinster.

[2] "The plain of the Liffey, a very level plain in County Kildare," O'D.

[3] Read *marb*aid-*si de é*.

Digitized by Google

the two old women, "that we cannot get hold of one of those!"[1] "*I* can," [says Finn], and he dashes upon them, and lays hold of two bucks among them, and brings them with him to their hunting-booth. After that he would hunt for them constantly. "Go from us now, lad," said the women-warriors to him, "for the sons of Morna are watching to kill thee."

13. Alone he went from them until he reached Lough Leane,[2] above Luachair,[3] and there he took military service with the king of Bantry. At that place he did not make himself known. However, there was not at that time a hunter his equal. Thus said the king to him:—"If Cumall had left a son," says he, "one would think thou wast he. However, we have not heard of his leaving a son, except Tulcha mac Cumaill, and he is in military service with the king of Scotland."

14. He afterwards bids farewell to the king, and goes from them to Carbrige, which at this day is [called] Kerry,[4] and takes military service with the king of that land. Then, on a certain day, the king came to play *fidchell*. He was prompted by Finn, and won seven games one after another. "Who art thou?" says the king. "The son of a peasant of the Luaigni of Tara," says he. "No," says the king, "but thou art the son whom Muirne bore to Cumall, and be here no longer, lest thou be slain [while] under my protection."

15. Then he went forth to Cullen[5] of the Ui Cuanach,[6] to the house of Lochán, a chief smith, who had a very beautiful daughter, Cruithne by name. She fell in love with the youth. "I shall give thee my daughter, though I know not who thou art." Thereupon the girl slept with the youth. "Make spears for me," said the youth to the smith. So Lochán made two spears for him. He then bade farewell to Lochán, and went away. "My son," says Lochán, "do not go upon the road on which is the sow called the Beo." She it was that devastated the

---

[1] Read *ní tic din astud*, &c.

[2] The great Lake of Killarney.

[3] i.e. Luchair Dedad, "a district in the County of Kerry, containing the two Pap mountains," O'D.

[4] "The territory so called extended in ancient times only from Tralee to the Shannon," O'D.

[5] "In the County of Tipperary, near the borders of the County of Limerick," O'D.

[6] Coonagh is now the name of a barony, County Limerick.

Digitized by Google

midlands of Munster. But what happened to the youth was to go upon the very road on which the sow was. Then the sow charged him; but he thrust his spear at her, so that it went through her, and left her without life. Then he takes the head of the sow with him to the smith as a bridal gift for his daughter. Hence is Slieve Muck[1] in Munster.

16. After that the youth went onwards into Connaught to seek Crimall, the son of Trénmór. As he was on his way, he heard the wail of a woman. He went towards it, and saw a woman; and now it was tears of blood, and now a gush of blood, so that her mouth was red. "Thou art red-mouthed, woman!" says he. "Good cause have I," says she, "for my only son has been slain by a tall, very terrible warrior who came in my way." "What was thy son's name?" says he. "Glonda was his name," says she. Hence is the Ford of Glonda and the Causeway of Glonda on Moinmoy,[2] and from that redness of mouth the Ford of the Red Mouth[3] has been so called ever since. Then Finn went in pursuit of the warrior, and they fight a combat, and he fell by him. This is how he was: he had the treasure-bag with him, to wit, the treasures of Cumall. He who had fallen there was the Grey one of Luachair, who had dealt the first wound to Cumall in the battle of Cnucha.

17. Thereupon he goes into Connaught, and finds Crimall as an old man in a desert wood there, and a number of the old *fían* together with him; and it is they who did the hunting for him. Then he shows (?) him the bag, and told him his story from beginning to end; how he had slain the man of the treasures. Finn bade farewell to Crimall, and went to learn poetry from Finnéces, who was on the Boyne.[4] He durst not remain in Ireland else, until he took to poetry, for fear of the son of Urgriu, and of the sons of Morna.

18. Seven years Finnéces had been on the Boyne, watching the salmon of Fec's Pool[5]; for it had been prophesied of him

---

[1] *Sliab Muicce*, 'the Mountain of the Sow.'

[2] "A territory lying round Lough Reagh, County Galway," O'D.

[3] "Not identified, unless it be Ballyderg," O'D.

[4] "For the poets thought that the place where poetry was revealed always was upon the brink of water" (*ar bá baile fallsigthe éicsi dogrés lasna filedu for brú usci*), LL. p. 186 *a*.

[5] "A deep pool in the River Boyne, near *Ferta Fer Fecc*, the ancient name of the village of Slane, on this river," O'D.

Digitized by Google

that he would eat the salmon of Féc, when nothing would remain unknown to him. The salmon was found, and Demne was then ordered to cook the salmon; and the poet told him not to eat anything of the salmon. The youth brought him the salmon after cooking it. "Hast thou eaten anything of the salmon, my lad?" says the poet. "No," says the youth, "but I burned my thumb, and put it into my mouth afterwards." "What is thy name, my lad?" says he. "Demne," says the youth. "Finn is thy name, my lad," says he; "and to thee was the salmon given to be eaten, and verily thou art the Finn." Thereupon the youth eats the salmon. It is that which gave the knowledge to Finn, to wit, whenever he put his thumb into his mouth, and sang through *teinm láida*,[1] then whatever he had been ignorant of would be revealed to him.

19. He learnt the three things that constitute a poet, to wit, *teinm láida* and *imbas forosna*[2] and *dichetul dichennaib*.[3] It is then Finn made this lay to prove his poetry[4]:—

20. May-day, season surpassing! Splendid is colour then. Blackbirds sing a full lay, if there be a slender shaft of day.
The dust-coloured cuckoo calls aloud: Welcome, splendid summer! The bitterness of bad weather is past, the boughs of the wood are a thicket.
Summer cuts the river down, the swift herd of horses seeks the pool, the long hair of the heather is outspread, the soft white bog-down grows.
Panic startles the heart of the deer, the smooth sea runs apace,—season when ocean sinks asleep,—blossom covers the world.
Bees with puny strength carry a goodly burden, the harvest of blossoms; up the mountain-side kine take with them mud, the ant makes a rich meal.
The harp of the forest sounds music, the sail gathers—perfect peace. Colour has settled on every height, haze on the lake of full waters.
The corncrake, a strenuous bard, discourses; the lofty virgin waterfall sings a welcome to the warm pool; the talk of the rushes is come.
Light swallows dart aloft, loud melody reaches round the hill, the soft rich mast buds, the stuttering quagmire rehearses.
The peat-bog is as the raven's coat, the loud cuckoo bids welcome, the speckled fish leaps, strong is the bound of the swift warrior.
Man flourishes, the maiden buds in her fair strong pride; perfect each forest from top to ground, perfect each great stately plain.

---

[1] "Illumination (?) of song."

[2] "Knowledge which illumines."

[3] "Extempore incantation."

[4] A translation of this poem appeared in my "Four Songs of Summer and Winter" (London, D. Nutt, 1903), whence I reprint it here.

Digitized by Google

Delightful is the season's splendour, rough winter has gone, white is every fruitful wood, a joyous peace is summer.

A flock of birds settles in the midst of meadows; the green field rustles, wherein is a brawling white stream.

A wild longing is on you to race horses, the ranked host is ranged around: a bright shaft has been shot into the land, so that the water-flag is gold beneath it.

A timorous tiny persistent little fellow sings at the top of his voice, the lark sings clear tidings: surpassing May-day of delicate colours!

21. However, Finn went to Cethern, the son of Fintan, further to learn poetry with him. At that time there was a very beautiful maiden in Bri Ele,[1] that is to say, in the fairy-knoll of Bri Ele, and the name of that maiden was Ele. The men of Ireland were at feud about that maiden. One man after another went to woo her. Every year on Hallowe'en the wooing used to take place; for the fairy-knolls of Ireland were always open about Hallowe'en; for on Hallowe'en nothing could ever be hidden in the fairy-knolls. To each man that went to woo her this used to happen: one of his people was slain. This was done to mark the occasion, nor was it ever found out who did it.

22. Like everybody else, the poet Cethern went to woo the maiden. However, Finn did not like the poet's going on that errand. At that time the name of Cumall's son was Finnéces. As they went to the wooing they formed themselves into three bands. There were nine in each band. As they went towards the fairy-knoll, a man of their people was slain between them; and it was not known who had slain him. Oircbel the poet was the name of the man that was slain there. Hence is Fert Oircbeil (the Grave of O.) in Clonfad. Thereupon they separated, and Finn went from them and . . . .[2] However, Finn thought it a grievance and a great disgrace.[3]

23. He went until he came to the house of the champion Fiacail mac Conchinn, at Slievemargue.[4] It is there his dwelling was at that time. To him, then, Finn made his complaint, and told him how the man had been slain among them in the fairy-

[1] Now the Hill of Croghan, King's County. Cf. Cruachan Brig Ele, § 26.

[2] I do not know what to make of *ni thaire*.

[3] The whole incident is mentioned in a poem by Gilla in Chomded in LL. p. 144 b, 44 ff.

[4] In the S.-E. of Queen's County.

Digitized by Google

knoll. Fiacail told him to go and sit down by the two Paps of Anu,[1] behind Luachair.[2] So he went and sat down between the two strongholds which are between the two Paps of Anu.

24. Now, when Finn was there between them, on Hallowe'en night, he saw the two fairy-knolls opened around him, even the two strongholds, their ramparts having vanished before them. And he saw a great fire in either of the two strongholds; and he heard a voice from one of them, which said: "Is your sweet food good?" "Good, indeed!" said a voice in the other fairy-knoll. "A question. Shall anything be taken from us to you?" "If that be given to us, something will be given to you in return." While Finn was there he saw a man coming out of the fairy-knoll. A kneading-trough was in his hand with a . . . .[3] pig upon it, and a cooked calf, and a bunch of wild garlic upon it. That was Hallowe'en. The man came past Finn to reach the other knoll. Finn made a cast with the spear of Fiacail mac Conchinn. He hurled it southward from him towards Slievemargue. Then said Finn: "If the spear should reach any one of us, may he escape(?) alive from it! I think this was a revenge for my comrade."[4]

25. That passes, till forthwith he heard a lament, and a great wail, saying:—

> "On the Barrow, by a sharp-pointed spear,
> Aed, Fidga's son, has fallen:
> By the spear of Fiacail, Codna's son,
> Finn has slain him . . ."[5]

Then Fiacail came to Finn, and was at the two Paps of Anu. Fiacail asked him whom he had slain. "I know not," saith Finn, "whether any good has come from the cast which I have thrown." "'Tis likely, indeed," said Fiacail, "that some one has been slain. It seems to me if thou do not do it to-night, thou wilt not do it to the end of another year." However, Finn said that he had sent a cast, and that it seemed likely to him

---

[1] Two mountains still so called in the barony of Magunihy, County Kerry.

[2] i.e. Luchair Dedad.

[3] I do not know the meaning of *slainsi*.

[4] This incident is referred to in the poem beginning *Échta Lagen for Leth Chuind*, LL. 48 *b* 41; and again in Gilla in Chomded's poem, LL. 145 *a* 2.

[5] *iar n-imdai* = *ic feiss*, LL. 144 *b* 52.

Digitized by Google

that it had reached some one. And he heard a great wailing in the fairy-knoll, saying :—

"Venom is this spear,
And venomous he whose it is,
Venomous whoever threw it,
Venom for him whom it laid low."

26. Outside the fairy-knoll of Cruachan Brig Ele Finn seized a woman in pledge for his spear. The woman promised to send out the spear if he released her. Finn let the woman from him into the knoll. Then, as she went into the knoll the woman said :—

"Venom the spear,
And venom the hand that threw it!
If it is not cast out of the knoll,
A murrain will seize the land."

Thereupon the spear is thrown out, and Finn takes it with him to where Fiacail was. "Well," said Fiacail, "keep the spear with which thou hast done the famous deed." Then Fiacail said the occasion was fortunate, since the man had been slain who had killed Finn's comrade. "He whom thou hast slain here," said he, "'tis he who used to kill every man that came to woo the maiden, because it is he who loved the maiden."

27. Thereupon Finn and Fiacail went onward. Now, Fiacail had a tryst with the *fian* at Inver Colptha.[1] Then he said to Finn that they should go home . . . .[2] since their business was finished. Said Finn: "Let me go with thee," says he. "I do not wish thee to go with me," says Fiacail, "lest thy strength should fail thee." "I shall find out," says Finn. Then they went forth. Twelve balls of lead were round the neck of Fiacail to hem his vigour, such was his swiftness. He would throw one ball after another from him, and Finn took them with him, and (yet) Fiacail's running was no swifter than Finn's.

28. They reach Inver Colptha. Then Finn brought all the twelve balls of lead to him, and he was pleased. That night they slept there. Then they make Finn keep watch that night, and he was told to wake the warrior if he heard any [cry of] outrage. Now, one hour of the night, as Finn was watching, he heard a cry from the north, and did not wake the warrior.

[1] The estuary of the Boyne.

[2] I cannot translate *gid daimh*.

Digitized by Google

He went alone in the direction of the cry to Slieve Slanga.[1] While Finn was there, among the men of Ulster, at the hour of midnight,[2] he overtook three women before him, at a green mound, with horns (?) of fairy-women. As they were wailing on that mound, they would all put their hands on the mound. Then the women flee into the fairy-mound before Finn. Finn caught one of the women as she was going into the fairy-knoll of Slanga, and snatched her brooch out of her cloak. The woman went after him, and besought Finn to give her back the brooch of her cloak, and said it was not fit for her to go into the fairy-knoll with a blemish, and she promises a reward . . . .[3]

KUNO MEYER.

---

[1] Now Slieve Donard, County Down.

[2] This I take to be the meaning of *trdth nóna do aidchi*.

[3] As we learn from Gilla in Chomded's poem (LL. 145 b 8), the fairy presented Finn with a vessel full of gold and silver, which he divided among the *fían*.

Digitized by Google

AN OLD-IRISH METRICAL RULE

THE following Old-Irish poem is edited from four manuscripts, which fall into two families, A and B.

Recension A is represented by two MSS.:—

A^1 = 5100–4, Bibliothèque Royale, Brussels,[1] pp. 31–33 (written by Michael O'Clery about 1630).

A^2 = 23 N. 10, R.I.A.,[2] p. 88.

Recension B is represented by two MSS.:—

B^1 = 23 P. 3, R.I.A., fol. 13^b–13^d. A parchment manuscript, written in 1467.[3]

B^2 = H. 1. 11, T.C.D., p. $157^{a,b}$. Eighteenth century.[4]

Of the two families A represents the superior tradition. In addition to merely scribal errors, B exhibits deliberate alterations of the text, e.g. v. 1 *hi céin*, where, apparently, *céne* was first corrupted to *céin*, as in A^1, and this was altered to *hi céin* in B, to fill up the metre, v. 6 *dualchi*, v. 11 *marbait*, *nosinnarbann*, v. 16 *gurimgaba*, v. 18 *crena*, v. 19 *foillsich* (*foillsi*), etc., v. 22 *nodusgabadh*. In the A family the true reading is sometimes retained by A^1, sometimes by A^2; it is unfortunate that A^2 stops before the end. In the B family B^2 is not descended from B^1, as appears from e.g., v. 2 *meisc* B^1: *meiscnide* B^2, v. 4 *terc tuara* B^1: *techtuaru* B^2, v. 5 ⁊ *nāgar* B^1: *isanasgair* B^2, v. 25 *teighsi* B^1: *desiu* B^2.

Each of the two families has some additional verses. Some of these are manifest interpolations; and, if we consider the

[1] For a description of the codex, see Stokes, The Martyrology of Gorman, Preface. For a transcript of this copy I am indebted to Dr. Stokes.

[2] Cf. Meyer, Ériu 1. 38. This copy ends abruptly at the end of the page, at the end of v. 20. The paper is much disintegrated, and some letters have, in consequence, been lost.

[3] Meyer, CZ. IV. 241.

[4] For a transcript of this copy I am indebted to Mr. R. I. Best. In answer to a query as to the date of the MS., Mr. E. Gwynn informs me that on fo. 63 verso there is an entry: Aodha Dal- mile 7 seacht cced 2 bl. x. 7 da xxxx et aniudh la Lugnasa. Interpreted strictly that should mean that it was written by O'Daly in 1792. But as H. 1. 10 was written by O'Daly in 1747, and the two books are bound in similar green covers, Mr. Gwynn suggests that *da* xxxx is really meant for *da fichid*, which would make the date 1752.

Digitized by Google

character of the others, as compared with the rest of the poem, it is probable that none of them formed part of the original. In such a loosely-constructed poem interpolation is easy ; and it may be that some verses common to both families have also been interpolated ; for v. 13 this is highly probable.

In three of the MSS. the poem is anonymous ; in A[1] it bears the superscription : *Riagail Comhgaill Bendchair indso*, i.e. the Rule of Comgall, founder and first abbot of Bangor (born in 517, died in 602[1]). From linguistic considerations, and in particular from the treatment of final vowels, the poem can hardly be put later than about 800 A.D.[2]

The metre of the poem is $7 + 7^2$. In the first half of the line a disyllabic ending is most common ; but a trisyllabic ending is not infrequent, and sometimes a monosyllable appears. Sometimes the last word of the first half of second line rhymes with a word in the second half, but this is not carried so far as in the Riagail Cormaic.

Owing to the loose connexion of its parts and our imperfect knowledge of the oldest Irish, the sense of the poem is sometimes obscure. Help has been got both for the text and for the interpretation from the Apgitir Crábaid, published by Dr. Meyer, CZ. iii. 447–455. Further discoveries of similar texts[3] and a better knowledge of the early Irish Church will probably cast light on much that is at present obscure.

1 Comae[4] ríaguil[5] in Choimded[6]; is and[7] ní fogbai[8] báegul[9] :
is ferr ní dichis[10] tairis, céne[11] mares[12] do śáegul.[13]

1 Preserve the Rule of the Lord ; therein thou runnest no risk. It is better that thou transgress it not, as long as thy life lasts.

---

[1] Ussher, quoted by Reeves, Adamnan 337, mentions a Rule of Comgall in Irish.

[2] Little stress can be laid on *inda* A[2] in v. 10.

[3] I have before me unpublished texts of a similar character, the Ainmchairdes Manchain Léith from 23 N. 10, p. 89, the Riagail Ailbe from the Brussels codex 5100–4, pp. 24 sq. and 23 N. 11, R.I.A., pp. 186 sq., the Riagail Cormaic maic Cuilennain from 23 N. 10 and other MSS., and the Regula described in my Deponent Verb, p. 73.

[4] Coma A[2]B, Comha A[1] [5] riaguil A[2], riaghail *cett.* [6] coimded A, choimhdedh B[1], coi*m*di B[2] [7] ann A[2]B[2] [8] foigbe A[1], faigbe A[2], fagba B[1], fagbad B[2] [9] bægal A[1]B[2], baog^{u} A[2], bæghal B[1] [10] dicis A[2], dhechais B[1], dechais B[2] [11] :eine A[2], cein A[1], hi céin B [12] mairis A, maris B (*altered to* mares B[2]) [13] sæghal A[1], saog^{u} A[2], śægal B[1], tsæghal B[2]

Digitized by Google

2 Is ed as[1] dech na ríaglae[2]: car[3] Críst, miscnigthe[4] móini[5];
lére[6] duit[7] fri rígh[8] ngréne[9] ocus réde[10] fri dóini.[11]

3 Foss[12] oc etlai[13]—amrae[14] sét[15]— fége,[16] fedle[17] oc suidiu,[18]
foimtiu[19] écca cech laithe,[20] dúthracht[21] maith do[22] cech[23] duiniu.[24]

[A[1] adds:

3[a] Cet slectain do fri biat matin fescar ma tari,
i flaith nime niba truag ind luagh rotbia aire.

3[b] Cech oen matin isind re slectadh fo trí solam sís:
tara bruinde tara gnuis tabradh airdhe cruiche Crist.]

2 This is the essence [lit. what is best] of the Rule: love Christ, hate wealth; piety to thee towards the King of the sun and smoothness towards men.

3 Continuance in penitence—wonderful the road—keenness, persistence therein; heed of death everyday; good will to every man.

[3[a] A hundred prostrations to Him at the *Beati* morning and evening, if it be accomplished, the reward which he will have therefor in the Kingdom of Heaven will not be paltry.

3[b] Every morning at the time let him bow down promptly thrice. Over his breast, over his face, let him put the sign of Christ's cross.]

---

[1] as A[1], is *cett.* [2] riagla A, riaghla B[1], riagl[e] B[2] [3] cara B [4] miscnigthi A[1], miscnegad A[2], meisc B[1], meiscinide B[2] [5] moine (*in marg.* maoine) A[7], maine *cett.* [6] lere A[1], leri A[2], leiri B[1], leire B[2] [7] *om.* A [8] righ A, rig B[1], ri B[2] [9] *greni* B[2], na nela A[1], na nellu A[2] [10] rede A[1], reide A[2]B[1], reighe B[2] [11] fri daine A[2], B[2], *fri* dæine B[1], na ndæine A[1] [12] fos B[1], fas B[2] [13] etla *codd.* (eatla B[2]) [14] amra *codd.* [15] set A, in set B [16] rede A[1], reide A[2], reighi B[1], regi B[2] [17] fedli A[1], fedhle A[2], feighli B[1], feidhle B[2] [18] suidiu A[1], suidhiu B[2], suide A[2], suidea B[1] [19] foimtiu A[1], fomde A[2], foimdiu B[1], foimbdiu B[2] [20] cach lathi B[1], gach laithi B[2] [21] du:cht A[2] [22] da A[2]B[1] [23] cach B[1], gach A[2]B[2] [24] duine A, dhuine B[1], daine B[2]

Digitized by Google

4 Ní fúapre[1] crábud[2] nolur[3]: tomil[4] téchtae do thúarae[5]:
in crábud[6] gaírit remor[7] is demon[8] conidrúalae.[9]

5 Ní déne[10] tenid[11] ratha,[12] is and is gair[13] a bádud[14]:
nírba[15] churches[16] fri[17] sruthair, arim[18] suthain[19] do chrábud.[20]

6 Manotgabat in chathae[21] is ferr deit[22] ní ba[23] ślemon,[24]
cath fri analchi[25] ili,[26] cath fri corp, cath fri demon.[27]

7 It é do[28] theoir[29] ríagla: —nítroib[30] anaill[31] bas[32] diliu[33]—
ainmne ocus umaldóit[34] serc in C[h]oimded it chridiu[35, 36]

4 Aim not at a . . . . devotion. Eat thy due portion of food. The short gross devotion, it is the Devil who has devised (?) it.

5 Make not a fire of fern; then its extinction is nigh. Be not a sedge against a stream, that thy devotion may be lasting.

6 If the battles overtake thee, it is better for thee that thou shouldst not be slack: a battle against many vices, a battle against the body, a battle against the Devil.

7 These are thy three rules—have thou naught else dearer —patience, humility, and the love of the Lord in thy heart.

---

[1] fuabre A[1], fuabra A[2]B[1], fuab B[2] [2] crabadh A[1], *c*rab᷑ A[2], *c*rabad B[1], *c*radb᷑ B[2] [3] nolar (?) A[1], nolur A[2], nolar B. [4] tom᷑ A[2], tomhail A[1], tomail B [5] tecta do thuara A[1], te*cht*u do tuaro A[2], terc tuara B[1], techtuaru B[2] [6] crabad A[1], crab᷑ A[2]B[1], crab^{db}᷑ B[2] [7] remhair A[1], remar B[1], ramhur B[2] [8] deman A[1]B[1], demhuin B[2] [9] *con*idruala A[1], *con*itrualau A[2], cotaruala B [10] dene A[1], dena *cett.* [11] thenid B[1], tene A, teni B[2] [12] rathu A[2] [13] is an is gair A[1], is an is gar A[2], isanasg air B[2], 7 năgar B[1] [14] baduth A[2], badad B[1], badhadh A[1]B[2] [15] níba B[2] [16] curcas A[1], curc*us* A[2], cuirches B[1], cuirces B[2] [17] i A [18] arim A[1], aram A[2], nirop B [19] duthain B [20] crabadh A[1], *c*rau̇adh A[2], *c*rabudh B[1], *c*radhb᷑ B[2] [21] Manotgaba na cata A[1], Managaba na cautho A[2], Munatgabha na catha B[1], Munat g gabha na catha B[2] [22] det B[2], duit A [23] niba A[1], nipa B[1], na ba B[2], nirbat A[2] [24] slemon A[1], sle*a*mun B[1], slemui*n* A[2], slemhain B[2] [25] hanalchi A[2], hanalcha A[1], dualci B[1], duailche B[2] [26] ili A, aili B[1], aile B[2] [27] demon A[1], dem᷑ A[2], demhun B[1], demuin B[2] [28] *om.* B [29] teora *codd.* [30] nitraib B[1], nitraibh A[1]B[2], nidroibe A[2] [31] annaill A[1] [32] b*us codd.* [33] diliu B, dili A[1], dile A[2] [34] umaloit A[1], B, u*m*oloid A[2] [35] cride A [36] serc—chridiu: *serc* dé o uili *c*ridhi B[1], *serc* de o uil᷑ craidhiu B[2]

Digitized by Google

8 Is tré[1] ómun[2] bíid[3] serc[4] in ríg[5] íccas cach ningrae[6] :
is dia ṡeirc[7] conairliter a thol[8] ocus a thimnae.[9]

9 Serc Dé arcorpai talmain,[10] conrig[11] coiclea[12] co ndéni[13] :
ómun[14] conicc aithrigi,[15] serc conmidethar[16] léri.[17]

10 Ba i nómun ba i nincridiu[18] gudem[19] Críst ara nérnam[20]
indas[21] inna aithrige[22] conmiästar[23] ar nérlam.[24]

11 Na hocht nairig[25] dualchae[26] oircte[27] anmain[28] cech duini,[29]
is eól damsa sualchae[30] ardadíbdatsom huili.[31]

8 Through fear is the love of the King who healeth every misery. It is from love of Him that His will and His commandment are cared for.

9 Love of God . . . . the earth, fetters thoughts speedily. Fear hath power over repentance. Love determines piety.

10 Whether in fear or in hurt let us pray to Christ that we may escape (?). The manner of the penance our patron shall determine.

11 The eight chiefs of the vices which slay the soul of every man, I know virtues which extinguish them all.

---

[1] *tr*ia A[1], *tr*ie A[2], tré B[1], *tr*ea B[2] [2] oman A, omhun B[2], ua*m*un B[1] [3] bid A[1], bis A[2]B[2], bhís B[1] [4] a *serc* B[1], a ṡerc B[2] [5] righ A[1], rí B [6] icc*us* cach ningai A[1], icus gach ningra A[2], *co*nicc ca*ch* di*n*gnad B[1], ɔ̄ic ca*ch* di*n*gna B[2] [7] de thuil A[1], dia toil A[2], dia thoil B[1], dia thol B[2] [8] thol B, serc A[1], hserc A[2] [9] timna A, B[1], timhnadh B[2] [10] Serc dia corpaib a talam A[1], Searc dear corpai italmain A[2], Serc diar *cor*paibh italm*ain* B[1], Serc diarrcorpuib italomhun B[2] [11] cunricc B[1], *con*ricc B[2] [12] coicliu B[1], cocliu B[2], coicne A [13] dene (dei*n*e B[1]) *codd.* [14] o*m*un B[1], omhun B[2], oman A [15] aithrige A, aithrighe B[1], faithrĩ B[2] [16] *con*midithir A[1], *con*midir A[2], conmidit᷑ B[1], *con*midit᷑ B[2] [17] lere A[1], leire A[2]B [18] Ba inoman ba inincride A[1], Bad ino*m*an ba inincride A[2], Ba i*n*omun ba i*n*cridhe B[1], Bainn omhain bai*n*cridhi B[2] [19] guidiu*m* A[2], guidim B [20] aranernam A, gura*tern*am B[1], gu*r*othérnam B[2] [21] innass A[1], ind*us* A[2], i*n*nus B[2] [22] inna aithrigi A[1], inda aid*r*ige A[2], i*n*a haithrighi B[1], inaithrighi B[2] [23] conmiastar A[1], *con*mestar A[2], *con*miadustar B[1], *con*miast*ur* B[2] [24] arnerlamh B, aranerlam A[1], inderlamh A[2] [25] nairicch A[1], nairic A[2], nairigh B[1], nairig B[2] [26] dualach A[1], B[2], doalach A[2], dúalaich B[1] [27] oirce A[2], marbhuit B[1], marbhait B[2] [28] anmuin A[2]B[1] [29] cech duine A, ca*ch* dui*n*e B[1], ga*ch*n duine B[2] [30] intsualaig A[1], intsoaluigh A[2], ḍu᷑ sual᷑ B[1], ænsualaig B[2] [31] ar de dibdada huile A[1], ardotdibdathæ uile A[2], nosinnarbann sin uili (uile B[2]) B

Digitized by Google

12 Is sí so[1] int ṡualaig[2] fodera[3] dídnad[4] fotae,[5]
cech[6] naccobur[7] adcobrae[8] ainmne[9] do dénum[10] occae.[11]

[B adds:

12[a] B[1] M'an*m*um budei*n* asb*e*rtsa ſ*r*im corpá*n* casmar cetlach
dus i*n*ngluaist*er* *for* bith cé iar mbeth ſ*r*i ré ag ecna*ch*

B[2] M'anmai*m* uodhein atb*e*rtsa ſ*r*im corp cæsm[a a] cetlach
dus ingluast*er* for bith ce iar mb*eth* ſ*r*i re agegach.]

13 Na trí cóicait[12] do gabáil ó theirt[13] co teirt,[14] mad folaid,[15]
is do thímnaib[16] na sruithe[17] bied[18] laithe[19] bes cobair.[20]

[After this there are additions in both families:

13[a] A. Trí chét[21] slechtain[22] cach[23] laithi[24] ocus a trí cech trátho[25]
ni b[i]a th' anim[26] fri[27] fugall ind ríg[28] hi laithiu[29] brátho.[30]

12 This is the virtue which works long consolation, that in every desire which thou desirest thou shouldst exercise patience.

12[a] [My own soul said to my . . . . body (?) if it might be moved upon this earth after being for a time in blasphemy.]

13 To sing the three fifties from tierce to tierce, if it be possible, by the ordinances of the ancients, there will be a day that it will be a help.

[13[a] Three hundred prostrations every day, and three at every canonical hour, thy soul will not be at the judgment of the King on the Day of Doom.

---

[1] ishiso A[1], isiso A[2], isísin B [2] antsualaigh A[1], antsoalig A[2], i*n*sual᷑ B[1], i*n* sualaigh B[2] [3] fofera A [4] bethaid B [5] fota A[1], foda A[2]B[2], ḟota B[1] [6] cach B [7] accobar A[1], acobar A[2], cabuir B[1], acabar B[2] [8] accobrai A[1], acopræ A[2], atá cob*r*a B[1], ata at cob*r*a B[2] [9] an*m*ne B[1] [10] denu*m* B[1], dhena*m* B[2], denamh A[1], dena*m* A[2] [11] occai A[1], oca A[2]B[2], ocoa B[1] [12] l A[2], B[1], cæccait A[1], cægait B[2] [13] tirt A[2], t᷑t A[1]B[1] [14] t᷑t A, B[1] [15] folaigh A[2], foghl B[1], fol B[2] [16] timnaib A[2]B[1], timnaibh A[1] [17] sruiti A[1], sruthi A[2], maithi B [18] biaid A, ticfa B [19] laithi B [20] b*us* cobhair B[1], b*us* cobair B[2], bidatcobhair A[1], bidatcob᷑ A[2] [21] ced A[1], c. A[2] [22] slectain A[1], slechtai*n* A[2] [23] gach A[2] [24] laithe A[1] [25] t*r*ata A[1] [26] hanim A[1], hainem (?) A[2] [27] ſ*r*ia A[1] [28] rig A[2], righ A[1] [29] hi laithe A[2], illaite A[1] [30] bratho A[2], bratha A[1]

Digitized by Google

13[b] B. Dá *cét* slechtain cech[1] laithi la lebrán léir don Choimdid,[2]
a ndenum[3] cen[4] nach turbaid[5] dogréss acht laithiu Domnaig.[6]

13[c] B. Dá *cét* mbéimen for láma[7] i cach[8] corgus bid[9] cobair[10]:
di cach uábur[11] dogénat[12] sénait (?)[13] cach[14] cinaid foraib.[15]]

14 Is étrom,[16] is adamrae[17] mám[18] in Choimded,[19] is áilgen[20]:
maith do dírgud[21] conaire techt cusin ecnaid cráibthech.[22]

15 Ecnaid[23] cráibthech[24] dot airli[25] is maith d'imgabáil péne.[26]
cid[27] mór latsu[28] do dúre,[29] ní bé[30] dot réir fodéne.[31]

13[b] Two hundred prostrations every day to the Lord with a diligent booklet, they shall be performed without any defect always save on the Lord's day.

13[c] Two hundred blows on the hands in every Lent, it will be a help. From every pride that they shall be guilty of they sain (?) every guilt upon them.]

14 Light, wonderful, and mild is the yoke of the Lord. To go to a devout sage is good to direct one's path.

15 A devout sage to guide thee, 'tis good to avoid punishment. Though great thou deem thy firmness, be not under thine own guidance.

---

[1] g*a*ch B[2] [2] coimdiu *codd.* [3] ndena*m* B[1] [4] cin B[1], gin B[2] [5] tarb᷑ *codd.* [6] laithiu domn᷑ B[1], laithi i*n* domnaig B[2] [7] lamha *codd.* [8] ingach *codd.* [9] bidh B[2] [10] cobhair B[2] [11] uabur B[1], uabhair B[2] [12] dodenat B[2] [13] senat B[1], særaid B[2] [14] g*a*ch B[2] [15] foraibh *codd.* [16] etrom A, et*r*um B [17] adamra A[1]B[1], adam*r*o A[2], adhamra B[2] [18] mai*n* B [19] choimdedh A[1], comdedh A[2], coimdedh B[1], coi*m*dhedh B[2] [20] ailgin B[1], ailgen *cett.* [21] dirgedh A[1], dirged A[2], dirgud B[1], dirgiudh B[2] [22] t*echt* c*u*sin eccnaidh c*r*aibdech A[1], te*cht* gusin egna c*r*aibdech A[2], me*n*ma arin écn᷑ c*r*aibthe*ch* B[1], me*n*ma airgn̄aidh c*r*aibtheach B[2] [23] Eccnaid A[1], Ecnuid A[2], Écnaid B[1], Eaccnuidh B[2] [24] craibdech A, craibthech B [25] airle A, airlé B[2] [26] pene A[1], péne B[1], peine A[2], péine B[2] [27] gidh B [28] letsa A[2], latsa *cett.* [29] dure A[1], duire A[2], dhuiri B[1], dhuire B[2] [30] nib he A[1], nibe (?) A[2], níbí B[1], nibhi B[2] [31] fadene A[1], b᷑deini A[2], b^{dh}déine B[1], uodhene B[2]

Digitized by Google

16 Is ferr duit[1] immimgabae[2] lín[3] as[4] dóig lat dot marbad,
borb cráibthech[5] co nanecnu,[6] ecnaid[7] anettoil[8] anbal.

[B adds :

16[a] Dogné sáiri na sruithe[9]; ní pa[10] borb amal ṡeccu[11]:
remi[12] iarmbí[13] i cach dú[14] do réir Ísu bid certu.[15]

16[b] Dogné túaslucud cachtae[16] ar muintir Dé—ní mebul[17]—
arná dernae[18] tré báegul[19] m'óenur t'óenur[20] ar Demun.[21]]

17 Ce[22] dotísat[23] mórgressa,[24] remib[25] ní ferae[26] cóini[27]:
fobíth nídat eslabru[28] oldás[29] in Rí dosfóidi.[30]

16 It is better for thee to avoid those whom thou mayest expect to slay thee, a fool pious but ignorant, a sage impenitent and . . . .

[16[a] Practise the liberty (?) of the elders. Be not foolish like.... Before afterwards (?) in every place [to be] in obedience to Jesus will be better (?).

16[b] Practise deliverance from captivity for God's folk—'tis no shame—that thou mayest not unawares play 'I alone, you alone,' before the Devil.]

17 Though great injuries come to thee, lament not thereat; because they are not more abundant than those of the King who sends them.

---

[1] deit A[1] [2] animgaba A[1], imimgabho A[2], *gu*rimgaba B[1], *gu*rimgabha B[2] [3] lin A, dís B [4] as A[1], is A[2], bus B [5] craidb*ech* A[1], *c*raibdech A[2], craibthech B [6] naneccna A[1], nai*n*egna A[2], nainecn᷑ B [7] eccn᷑ A[1], egn᷑ A[2], ecn᷑ B[1], eacnaidh B[2] [8] anetoil A[2], anetal A[1], anetla B[1], anetlai B[2] [9] saire na sruithi *codd.* [10] niba B[2] [11] ṡecca B[1], seca B[2] [12] roi*m*e B[1], reme B[2] [13] *leg.* iarmi ? [14] *ingach* du B[1], ingacha du B[2] [15] bidh certa B[1], is ceartu B[2] [16] tuaslucc cachta *codd.* [17] mebhul *codd.* [18] arna derna B[1], aranderna B[2] [19] bæghal *codd.* [20] mæn*ur*, tæn*ur* B[1], mænar thænair B[2] [21] dheamhun B[2] [22] Ce A[1], cia (cía B[1]) *cett.* [23] dotisadh A[1], dotisat A[2], dothísat B[2], darat B[2] [24] moirgreso A[2], morgresa *cett.* [25] remoibh A[2], ro*m*pu B[1], ro*m*po B[2] [26] fera (*f*era B[1]) *codd.* [27] choine A[1], (*in marg.* caoine .i. eccaoin), coi*n*e A[2], caine B [28] easlabra A[1], eslabra A[2]: fobith (bhith B[2]) is lugha taisci (ataisce B[2]) B [29] oldas A, inas B [30] dús fóide (*in marg.* faoide) A[1], d*us*fæide A[2], dofúidhe B[1], dosfuidhe B[2]

Digitized by Google

18 Cit ili latsu ind óigid,[1] ma dognee a coir,[2]
fogeiss[3] in ríg lasambí,[4] ní criae ní doib.[5]

19 Ní téis[6] féin do athchuingi[7]; ní tíasar[8] úait do foigdi[9]:
bí i fuss[10] oc irnigthi[11]; do gréss folóis do doidbri.[12]

20 Nírba[13] chalad[14] cesachtach; nirba[15] bodur[16] frit[17] guidi[18];
ní opae,[19] ní athchuintis[20]; ní carae[21] móini[22] duini.[23]

21 Ní riae, ní écriae trócairi nDé, níscelae,[24]
annoberae fort lourtain[25] donaib[26] bochtaib doberae.[27]

18 Though thou deem the guests many, if thou renderest [them] their service due, beg of the king with whom thou art, buy not aught for them.

19 Go not thyself to solicit; let no one go from thee to beg. Remain at home in prayer; ever endure thy poverty.

20 Be not hard and niggardly. Be not deaf to prayer to thee. Refuse not, solicit not. Love not a man's wealth.

21 Thou shalt not sell, thou shalt not buy God's mercy, thou shalt not hide it. What thou carriest off over and above thy sufficiency, thou shalt give to the poor.

---

[1] Ciat ili latsa ind oighid A^1, cidat ile latsa anaoidig A^2, ciabat (ciabath B^2) imdha na haighidh B [2] ma dognee a choir A^1, ma dogne a coir A^2, *in*adh andenta a cóir B^1, madandenta a coir B^2 [3] fogeis A, faigdis B^1, faightis B^2 [4] lasambia A^1, lasambiaa A^2, icambiad B^1, acambiadh B^2 [5] ni rochria ni doibh A^1, ni criaa ni doiu A^2, 7 ní (ni B^1) crena biadh dóib (doibh B^2) B [6] téis B^1, theis A^1, teis *cett.* [7] atchuinge A^1, atcuindge A^2, athcuingi B [8] tiasar A, tiastar B [9] foigde A^1, faigde A^2, faighdhi B [10] bí i fuss A^1, bi i foss A^2, bid fos B^1, biafos B^2 [11] oc ern˘ghte A^1, ic urnaigthi A^2, oc irrn˘thi B^1, oc uirn˘thi B^2 [12] do gres foílais do doidbre A^1, do *g*res foluis do daidbre A^2, foillsich (faillsi B^2) do dhia do dhaibre B [13] Nirbat A, Nirp^t B^1, Nirbath B^2 [14] calad A^1B^1, cal˘ A^2, calath B^2 [15] nirbat A^1, nirbud A^2, nirp^t B^1, nirbath B^2 [16] bodhar A^1, bouth˘ A^2, bog*ur* B^1, boghar B^2 [17] fria A^1, *f*riad A^2 [18] guide A, guidhe B [19] obais A^1, obuis A^2, opa B [20] atchuindcis A^1, athcuindgis A^2, athcui*n*gi B^1, athcuing B^2 [21] cara *codd.* [22] moine A^1, maine A^2B^1, muïti B^2 [23] duine *codd.* [24] Ni rochria ni ria trocaire de niscela A^1, Ní cria ní ecria (écria B^2) trócaire dé nisdela B [25] ambesa *for* tholarthain A^1, aramb*e*ra dolorthain B [26] dona *codd.* [27] doberæ A^1, dobera (dobhera B^1) *cett.*

Digitized by Google

22 Nírba[1] chreccach cundarthach[2]; do Chríst ba[3] mór do gaire:
ní foigis[4] ríg i nÉre, diamba[5] chéle[6] Maic[7] Maire.[8]

23 Aithrige[9] co neltessaib[10] iar mbuith[11] i peccad romar,[12]
is[13] becc a fochricc[14] for nim,[15] i tein bid[16] mór a promad.[17]

24 Conar[18] inna[19] aithrige[20] diambeth[21] nech nodagabad,[22]
dréisi[23] céim cech[24] óin laithi,[25] ní dernaé[26] bésu[27] arad.[28]

25 Dia scarae[29] frisin ndomun,[30] rogabais conair céstae:[31]
tessi[32] uad, ní dercither,[33] amal tofunn dotséstae.[34]

22 Be not given to buying and trafficking. Let thy piety to Christ be great. Beg not of a king in Ireland, if thou be a vassal of Mary's Son.

23 Repentance with sluggishness (?) after being in great sin, small is its reward in heaven, its trial in fire will be great.

24 If there should be anyone who should take the path of repentance, advance a step every day, practise not the ways of a charioteer.

25 If thou shouldst part from the world, thou hast taken the path of sufferings. Flee from it, look not, as [though it were] a pursuit wherewith thou wert pursued.

---

[1] Nirbat A^1, B^2, Nirpt B^1 [2] creccach ɔdarthach A^1, crethach cunnurtach B^1, crechach cunnairthach B^2 [3] pa B^1, bat B^2 [4] foigdis A^1, fáighde B^1, faigh dhe B^2 [5] diambat A^1, diampa B^1 [6] cele A^1, ceile B [7] m̄c *codd.* [8] mare A^1, B^1, muire B^2 [9] Aitrige A^1, In aitrighi B^1, In aithrighi B^2 [10] conel tessaib A^1, ɔeiltes B [11] mbeit A^1, mb*eth* B [12] i pecadh romar A^1, fri pecc^{v} ciana B [13] as A^1 [14] focraic A^1, fochraic B [15] nimh A^1, nem B [16] a tein bidh A^1, i teine is B^1, ite*n*is B^2 [17] promáil A^1, phia*n*a B^1, pianadh B^2 [18] Conara A^1, B^2, *Con*aire B^1 [19] ina A^1, na B [20] haithrighe A^1, haithr*ig*e B^1, haithrĩe B^2 [21] mabeith A^1, dia*m*be B^1, dambe B^2 [22] nodagabadh A^1, nod*us*gabadh B^1, nodusgab^{v} B^2 [23] treisi A^1, d*r*ingidh B^1, dring B^2 [24] *gach* B^1, ca*ch* B^2 [25] ænlaithe A^1, ænlaithi B [26] ni derna A^1, na denadh B [27] bera A^1, besa B [28] aradh A^1B^1, *air*adh B^2 [29] scara *codd.* [30] frisan dom^{n} A', frisin do*m*un B^1, fris*in* doma*n* B^2 [31] conair ce*s*ta A^1, gabul c^{n}ta B^1, gabhal cert B^2 [32] rethe A; teighsi B^1, desiu B^2 [33] ni dercaigth*er* A^1, ini*m*cei*n*e B^1, inimchini (?) B^2 [34] am^{v} topann dotesta A^1, am^{v} bid (bidh B^2) tofun*n* (tafun*n* B^2) te*s*ta (teasda B^2) B

Digitized by Google

26 Ce beith mac deit[1] nó threbad[2] frisarérchóilis[3] scarad,[4]
nísniarfois,[5] nisnimrade,[6] amail nobetha i talam.[7]

27 Ma dognesu[8] aithrigi[9], massu[10] chendais[11] do chride,[12]
is dírech in chonarsa[13] dochum Ríg flatha nime.[14]

[A[1] adds:

27[a] Ced mbemenda *for*t lama in gach corgas bid*h* cobhair
da cach uabar dogensat riam ce*n* tesb*aid* *for*aibh.]

28 Mad accor[15] latsu[16] t'anim[17] corrop[18] gilithir gési,[19]
ní rochosna nech aile[20] ní dot anim tartési.[21]

26 If thou shouldst have a son or householdry that thou hast determined to part from, thou shalt not seek them, thou shalt not think of them, as though thou wert in the earth.

27 If thou practise repentance, if thy heart is meek, this way is straight to the King of the Kingdom of Heaven.

[27[a] A hundred blows on thy hands, in every Lent it will be a help. For every pride that they [the hands] have practised, miss not a single time [lit. without want upon them] (?)].

28 If it be thy desire that thy soul be as white as the swan, no other can strive after aught for thy soul in thy stead.

---

[1] lat B [2] trebad A[1], treb᷑ B [3] frisarercalais A[1], *f*risarercuilis B[1], *f*risir ercuilis B[2] [4] scaradh A[1], sgaradh B[1], sgaraidh B[2] [5] nís resnes A[1], nisait*r*is B[1], nisatris B[2] [6] nís nimradhe A[1], nisni*m*raidhi B[1], ni i*m* ninsaidhe B[3] [7] amail nobeite ittalamh A[1], am᷑ tistais a talamh (tal᷑ B[1]) B [8] dognesi A[1], dognési B[1], dognese B[2] [9] aithrige A[1], B[1], aithrighi B[2] [10] masa *codd.* [11] cendais A[1], phurghlan B[1], firglan B[2] [12] *c*ridhi B[1], *c*raidhi B[2] [13] an *con*arsa A[1], in co*n*uirsi B[1], i*n* *con*aire si B[2] [14] do cum righ flata nimhe A[1], do ascna*m* (ascnamh B[2]) dochum (doc*um* B[1]) nime B [15] Mad ac*ur* B[1], Mada cur B[2] [16] latsa *codd.* [17] thanam B[1], haini*m* B[2] [18] gurbat A[1], gurop B[1], *gur*ab B[2] [19] gese A[1], geisi B [20] ni cosai*n* nec*h* aili B[1], ni cosáin nea*ch* aile B[2] [21] ni do tana tarhese A[1], dothan᷑ tarteisiu B[1], ni dotoibh *tair* heisi B[2]

Digitized by Google

[A[1] adds:

28[a] Masa tusa ædhaire do mhanchaibh, is techta
ar do cese,[1] noscara, nosgabha gabail gerta.

28[b] Mad manc[h]aine nodgaba, damal do p*ro*mad m*en*ic,
*con*oither teora bríathra *con*id ructhar it relicc.

28[c] Ite do téora briathra —sech ni gairde ni siaa—
arco fuin imondaire asbera cech diaa.]

29 Riagul[2] in Choimded[3] inso.[4] is licet cia nospromae.[5]
ni tuccai nach anfoirbthe[6] buith[7] fo riaguil[8] mo chomae.[9]
Comae riaguil.[10]

[28[a] If thou art a shepherd to church-tenants, it is fitting that thou compassionate them and love them . . . .

28[b] If tenant service come to thee, if thy frequent trial be pleasant (?), preserve thou three words till thou art carried to thy graveyard.

28[c] These are thy three words—it is neither shorter nor longer—*Arco fuin imandairi* thou shalt say every day.]

29 This is the Rule of the Lord. Thou mayest prove it. No imperfect one understands how to be under the rule of my . . . .

---

[1] *leg.* ardacesse [2] Riagail A[1], Riag᷑ B[1], Riagal B[2] [3] choimde A[1], coi*m*ded B[1], choi*m*dhi B[2] [4] indso A[1], an*n*so B[1] [5] licet dun cia nosproma A[1], is licet cia nosfromha B [6] ni ruccai nachan fo*r*mbthe A[1], ní tan n nā foirfi B[1], ni tᵉiñ nā anfoir B[2] [7] bith A[1], b*eth* B [8] riagail A[1], riaghail B[1], riag᷑ B[2] [9] mo comha A[1], mo choma B[1], i*n* coma B[2] [10] Comha riáguil A[1], Coma riag᷑ i*n*. ch. F B[1], Coma B[2]

Digitized by Google

NOTES.

v. 1. **fagbai**. In Mid. Ir. a fut. *foigbe* would be possible, but not in O. Ir. Cf. CZ. iii. 483 sq.

vv. 2, 3. Cf. *leiri fri Dia, redi fri duine, coenduthracht da gach ænduine, foimdiu ecco cech ænlaithi* CZ. iii. 452.

v. 3. **foss oc etlai**. Cf. *foss oc etlai* CZ. iii. 449, l. 10. For the connotation of *éttoil* and the derivative noun *etlae* see CZ. iii. 448, and cf. Fél. Oeng., Index, SR., 2086, 6876, 7199, 5370, 7898.

fége. *réde* gives no satisfactory sense.

vv. 3^a, 3^b. These two verses are found only in one MS.; they are obviously an interpolation. The second verse, with some variation, is found in the Ainmchairdes Manchain Léith, 23 N. 10, R.I.A., p. 89:

Maiden iarmeirge do gres slechtaid fo thri síos :
tara bruinde tara gnuis tabrad airdhe croiche Crist.

Here the first line may be completed by the insertion of *solam*.

v. 3^a. **Cét slechtain**. The construction is abnormal, but there are several examples of it, e.g. below 13^a, 13^b, LL. 286^a15, and thrice in the Riagail Ailbe; cf. further *cét slechtain* RC. xii. 432, *da slechtain déc, trí chét slechtain* RC. xv. 489, *cet slechtain* ib. 489. Instances of the normal construction are *tricha slechtan* RC. xv. 489, *da cét slechtan, secht cet slechtan* ib. 490. *slechtain* is too frequent to be put down as a mere scribal blunder. In O. Ir. the dat. sg. is *slechtun* Ml. 115^c3, the acc. is *slechtan* Ml. 138^a2; in Mid. Ir. the noun is fem., see Atkinson, Passions and Homilies.

biait. Psalm cxviii., *Beati immaculati*. Cf. Lismore Lives, p. 406.

tari (leg. *thairi*), 3 sg. pres. s-subj. of *to-air-ic-* in the sense of 'is accomplished, completed' (?). The usual form is *tair*, but for similar variations see Thurneysen, KZ. xxxi. 91.

v. 4. **olar**. The sense of this word is obscure. Apart from the gloss *sechnais beoil .i. olar* Egerton 1782. fo. 14^b2, which I owe to Dr. Stokes, the only other instances of *olar* known to me are in the Glossary to MacConglinne, and they give no help.

tomil etc. Cf. *dine mesraigthi* LBr. $260^b\beta$, bottom.

orábud gairit remor, i.e. excessive but short-lived devotion. For this application of *remor* cf. *saothar obund no remarr is gnat[h] contibe Deman* in the Ainmchairdes Manchain Léith. The phrase appears in another connexion in LL. 346^b10, *ni thuca in remair ngairit*, 'do not marry a woman thick and short.'

conidrúalae. Cf. *conruala* SR. 5970, and perhaps *ba maith conidrúalaid dó*, 'it was well that she ordered it (?) for him,' Hy. v. 49, if *conidrúalaid* should be an error for *conidrúalae*.

v. 5. In A^1 *rata* is glossed .i. *rait[h]nighe*, and *sruthair* .i. *sruth*. Cf. *dar grellacha 7 dar sruthra* LU. 57^a31.

Digitized by Google

v. 6. **Manotgabat in chathae.** The infixed *t* can be nothing but the pron. of the 2 person; hence the following noun must be the subject of the sentence. For the construction cf. *mad manchaine notgaba* v. 28b, and *romgabsatsa mo gessi uili innocht* LU. 84a11.

slemon. In A1 this is glossed .i. *mainnectnach*. In the religious literature *slemon* is opposed to *garb* or *garg*: *sleman fri garb* CZ. iii. 448, *iss ed as olc la Demon, mad slemon fri cach ngarg*, Riagail Ailbe, *slemna fri garbu* LBr. 260ba bottom.

analchi. Cf. Meyer, Contributions s. v. *analaig*, CZ. iii. 448, Windisch, Wb., Thesaurus Palæo-hibernicus ii. 244, l. 25, where the text of the MS. should have been kept.

v. 7. **teoir.** I have written *teoir* like *teuir oenaidchi fo brú*, Thes. Pal.-hib. ii. 291, l. 6, as I have no evidence that in O. Ir. *teora* was disyllabic. In the MSS. it is written *teora*, GC.2 302, not *teóra*. In Mid.-Ir. MSS. *teóra* appears, but in many instances words originally disyllabic became monosyllabic in the later language, e. g. *coïr* (but *córu*): *cóir, doïb*: *dóib, friü*: *frú, leü*: *leú, triün*: *trún*.

v. 8. **ingrae.** Cf. *iarna breith sech ingra* Fél. Oeng. Ep. 119. It is a derivative from *ingir* Wb. 4b28, 24a27 and Fél. Oeng. Dec. 21, cf. *ingar* O'Dav., no. 1102.

dia ḟeire. The text is restored from CZ. iii. 448: *ar lasna bi oman De, ni bia a serc, lasna na bia a serc, ni bia comalnad a timno.*

conairliter. This should probably be *conairlither*; for a verb followed by two singular subjects is regularly singular, unless the two subjects are united in the action, e. g. *immusnaicillet Ailill 7 Medb* CZ. iv. 39, *dogníat córai iarum Munremur 7 Cúrúi* LU. 71b28. Of the compound *con-airlethar* in the sense which it seems to have here I have no other clear instance; the simple verb has a similar sense, e. g. Wb. 5b38, 17b22. For the passive *conairlither* by the deponent *conairlethar* cf. the passive *-dgether, addigther* by the deponent *addgadar, -dgathar*.

v. 9. **arcorpai.** The restitution is certain, cf. *serc De . . . arcorbi talmain, fonigh, conrig coicli* CZ. iii. 448, but the meaning of the verb is unknown to me.

coiclea. Cf. Meyer, Contrib. s. v. *cocell*, and *ised a trede i nimruimdethar cach duine* .i. *hi mbrethir, hi cocell, hi ngnim*, Thes. Pal.-hib. ii. 253, l. 11. For the variant *coicne* cf. Meyer, Contributions, s.v.; for *coicne* of the Franciscan MS. quoted there 23 N. 10 R.I.A. (Ériu i. 138) has *coigle*.

v. 10. The connexion of the two lines of this verse is not clear. Can *-érnam* possibly be a transitive verb, in some other sense, governing the following *indas*? The second line seems to mean that the penance will be determined by the rules of the founder (*érlam, patronus*) of the community.

ba-ba I take to be 3 sg. subj. of the copula used in a sense similar to that of the common *imb-fa*.

conmiastar. The metre shows that *-miastar* is here trisyllabic. As Thurneysen saw, *-miastar* is an analogical formation after *-fiastar*. Now *-fiastar* comes from *fífestar*; and we must suppose that *-fiastar* was still trisyllabic when *-miastar* was formed.

v. 11. **Na hocht nairig dualchae.** Cf. *Air rosuidigthe na hocht nairig sualach cona fodlaib fri hicc 7 slanugud na nocht nairech ndualchæ co neoch gainedar uaidib* CZ. iii. 24.

Digitized by Google

is eól damsa sualchae. The plur. has been restored here because there were eight virtues opposed to the eight vices. For the concord cf. *conid écen suin fria slond sidi* Sg. 45[b]1.

ardadíbdatsom. This restoration is somewhat uncertain, as it is hard to derive from it the text of A.

v. 12[a]. This verse has no connexion with the context, and is a manifest interpolation. The opening words are corrupt; I have translated as though it were *m'anim fodein asbertsi.* The meaning of *casmar* and *cetlach* is obscure.

v. 13. This verse, which contains a ceremonial prescription, is probably an interpolation, like the following verses which are found only in part of the MSS.

folaid. Cf. *is folaith do Dia anísin* LU. 113[a]8; further *foladh,* 'power, ability,' O'Br.

v. 13[a]. **ní bia.** The change from copula to substantive verb is required by the syntax; *bia* is monosyllabic as in Imram Brain, v. 26.

v. 13[c]. The same verse, with some variations, is interpolated later in A (v. 27[a]). The great differences in the second line make it impossible to restore its original form. In the first line the form *bémenda* in v. 27[a] shows that A is here more corrupt than B.

Dá eét mbéimen. The transposed *n* after *cét* is here interesting as indicating that in the nom. acc. dual the neuter followed the analogy of the singular. In the O. Ir. glosses I have found no decisive instance; but the present passage is supported *da sé ndéc ndaglaech* LU. 67[a]19, *na da gruad nglanailli* YBL. 91[a]20, *na da trian naile,* Ériu, I. 214. As is well known, the neut. of *dá* is *dá n-*, the *n* of which has, so far as I know, never been explained. The *n* seems to have spread from *n* of the nom. acc. dual neuter of the noun, which in turn came from the singular.

The reading and the sense of the second line are doubtful.

v. 14. **ecnaid eráibthech.** For the combination cf. *bad gaeth bad ecnaid crdibthech,* Riagail Ailbe.

v. 15. **dúre.** The word has somewhat of a bad sense, 'obduracy,' cf. *dúiri 7 glici i fail cobsaide,* CZ. iii. 451, 23, and Fél. Oeng. Pr. 66.

fodéne. Cf. *do thorba fadeine,* CZ. iii. 28, l. 29.

v. 16. **anbal.** The precise meaning of the word is uncertain. Cf. *is faol anbal,* 23 N. 10, p. 84 = LBr. 261[a]44, and Meyer, Contributions, s. v.

v. 16[a]. The sense of *seccu* is not clear. As the verse is an interpolation, separated from its context, and perhaps corrupt, it is impossible to interpret it with any certainty.

v. 16[b]. **m'óenur t'óenur** I take to mean, that you may not have to face the Devil all alone.

oldás in rí, lit. 'than the king,' i.e. 'than those of the king.' For this comparatio comperendaria cf. Wb. 9[b]17, Ml. 112[b]20, 115[d]7, 8, 146[a]3.

do-s-fóldi. The infixed *s* is established by the agreement of three MSS. The usage is exceptional, as the verb is relative, but cf. Wb. 9[c]11, Ml. 129[b]2, BCr. 18[b]10.

Digitized by Google

v. 18. The reading adopted is that to which the best MSS. point (*rochria* of A^1 is syntactically impossible, see note on v. 21), but there remains a metrical difficulty. In O. Ir. *coir* (cf. Stokes' Gloss. to Fél. Oeng.) and *doib* (cf. Fél. Oeng. Prol. 17) are disyllabic. But that gives apparently two half-lines of six syllables. *dognee* of A^1 and *criaa* of A^3 represent attempts to get the seven syllables; but the only parallel to them that I have is v. 28c, which seems certainly to belong to v. 28b, and there *cech oen* might be restored. If *cóir* and *dóib* were to be taken as monosyllables, the result would be a common metre $7 + 5^1$, but then the verse would be an interpolation. It is impossible to reach any certain conclusion. The dues of a guest are thus set forth in the Riagail Ailbe:

Tech glan dona hóigedaib ocus tene mór
osaicc ocus indlud dóib la dérgud cen brón.

I have nothing to illustrate the command not to buy food for them.

v. 20. **opae.** Cf. *co ni-m-op* Ml. 20b6, *arna oip* Ml. 42a2, *do gres ní op audbarta* Riagail Ailbe. As Ascoli has seen, it is the subjunctive of a compound *ud-ben-*. The A family shows a sigmatic form: cf. *ni gess, ni obbais*, CZ. iii. 454, l. 10. The form *obbais* has apparently arisen from association with *-geiss, adcuintis* in phrases like the above. Whether it was ever an actual living form, it would require more evidence to show.

athchuintis, from *ath-com-di-siag-*; cf. *ara cuintea* Ml. 51a18.

v. 21. **Ní criae ní écriae.** The reading of A here violates the rule that in command ro- is not found with simple verbs (except the copula).[1] *écriae*, if the text be sound, would be for *-en-criae*. A compound *as-cria* occurs in the Laws iv. 322. That would suggest an enclitic **es-criae*; but in view of the fact that I have no example of such a form and also in view of such variations as *adcuaid* : *-écid* (fr. *en-coaid), it is safer, provisionally, to adhere to the text of B.

nísceiae. But it may be that *nísdela* contains the true reading, though I cannot interpret it.

fort lourtain. Cf. *mad a lourtu noestais diib* Ml. 98b9, and *fora saith*, Ml. 97d10.

v. 22. **cundarthach**, an adjective from *cundrad* 'merx' Sg. 68b, Ml. 122a3.

ba, 3 sg. pres. subj. of the copula. Further examples are *ba léir do ainme* Riagail Ailbe; *ar is glan in corp dia te, ba glan doteis da* 23 N. 10, p. 85 (= LBr. 261b9); *nib ar adbchloss do doene, ba ar Dia cach andene* 23 N. 10, p. 88; *bd maith bldth in claidib* LU. 66b1. The instances defend the MS. reading in *bd tualang* Wb. 6d13, *ba samlid* 19d29.

v. 32. With this verse cf. *Cresini deid dosmi ar morsoeth, bid mor a promad hi tein, bid pesc a fochraic for nimh* CZ. iii. 454.

eltessaib. Cf. *ailtes* CZ. iii. 448. The sense of 'sluggishness' is suggested by *deid* in the passage quoted above.

[1] Strachan, Subjunctive Mood, 103.

Digitized by Google

promad. In A[1] the late *promdil* has been substituted, probably under the belief that the *a* of *romar* was long. But *ròmâr* became *romar*, just as *rò-galach* became *roglach*; in Fél. Oeng. Ep. 236 *romair* rhymes with *sobail*; cf. also *rognas* (from *ro-gnâs*) : *comdas* in the Riagail Chormaic.

v. 24. **diambeth nech nodagabad.** *nodagabad* is supported by the rhyme, and this past subjunctive calls for the past subjunctive *diambeth*.

dréisi, etc. (2 sg. pres. *s*-subj. of *dringid*) is the reading to which the MSS. decidedly point. But there is a very harsh transition from the third person in the first line of the verse to the second person in the second. And this harshness led probably to the substitution of *dringed* and *nd dénad* in B.

besu arad .i. *a nglanais* (leg. *nglanas*) *aniu salc*[*h*]*aidh amarach*, 'what he cleans to-day, he fouls to-morrow,' A[1].

v. 25. **conair céstae.** The text of B is unintelligible to me, but cf. *nosgabha gabail gerta* v. 28[a]; *gérta* gen. sg. of *gérait*, 'champion' (?).

do-t-šéstae, 3 sg. past *s*-subj. pass. of *do-seinn* with the infixed pronoun of the second person. *Amal bid tofunn* would be the usual phrase; in B *bid* has been introduced, and this has led to the corruption of *dotšéstae*. Cf. *amal tene beth fot churp* LBr. 261[a]68 = *mar badh teine beth fort churp* YBL 408[a]5.

v. 26. **nísniarfois.** The true reading is uncertain. Palæographically *ní fresndis*, the subjunctive of a compound *friss-ind-feth-*, cf. *freisndís* Wb. 13[a]11, or *nísnernis* the subj. of *ar-neuth*, 'expect,' would be very near to *nísresnis*, but the sense is not so suitable.

amail nobetha i talam. Here the reading of A suits the sense better than that of B. Further *talam* is an O.-Ir. form of the dative, cf. Wb. 9[b]19, 21[d]4, Ml. 44[c]1. 45[d]13, 106[a]3, BCr. 33[b]1, while of an O.-Ir. acc. *talam* I have no example: in Fél. Oeng. Pr. 216 the form *talam* is not assured by the metre. But it is possible that both variants are a corruption of something else, e.g. *amail no-t-techtad talam*, 'as if the earth possessed thee.'

v. 27[a]. See v. 13[b].

v. 28. **accor.** Cf. Thes. Pal.-hib. i. 724.

v. 28[a]. **manchaibh**; like *manchuine* below, the word is used in its legal sense of tenants of church lands, for which see Glossaries to the Laws, to the Tripartite Life, and to the Lives of Saints from the Book of Lismore; O'Dav., nos. 1052, 1221, and the legal fragment in Ériu i. 218 sq.

gabail gerta, see v. 25.

damal, leg. *diamb' dil*, 'if it be pleasing' or 'if it be fitting' (?).

v. 28[c]. **arco fuin imondaire.** The religious formula *arco fuin* is well known: cf. Meyer, Contributions, s. v. *arcu*; *imondaire* may perhaps represent *imman-d-airi* 3 sg. subj. of *immairic*, with infixed rel. *n*, and rel. *d*, on which see Pedersen, KZ. xxxv. 407; and the whole phrase may then mean something like 'I pray that it

Digitized by Google

may be for good.' I have noted two other occurrences of the word in religious poetry:—

Riagail Ailbe:

Tua ocus fethamla do crabad gurab lesach
arco fuin imonaire ar tosach iersin cern med messair.
(v. l. *arcu fuinn imanaire iar tosach iarsin cesaith*).

Ainmchairdes Manchain Léith:

Ar atait teora briathra ata logmure for nim
umanaire cet gach tan epert dogres arcu fuin.

There is a different formula in RC. xv. 489: *Arcu fuin um Dia, domair trocaire, creitiu in Trinoit.*

v. 29. **lieet.** Cf. *lecet* Ml. 69ª23.

tucci. The reading *ruccai* is here unintelligible to me. *berim díriug* means 'I attain to,' but of *berim* by itself in that sense I have no example.

comae. The meaning of the word here is obscure. It might be compared with *comad*, Ériu i. 38, if the *comad* be simply a bad spelling of *coma*. In Irish poetry it is a well-known rule that a poem ends with the word with which it begins. The present poem shows that it is sufficient if the two words are the same in form, and that it is not necessary that they should be the same in sense.

J. STRACHAN.

Digitized by Google

A COLLATION OF *CRÍTH GABLACH*, AND A TREATISE ON *CRÓ* AND *DÍBAD*

IN the twenty-fifth volume of the *Revue Celtique*, p. 344, I gave an example of the work still to be done by the Brehon Law Commissioners before they can consider their task completed. I now submit two examples of another kind of work which will have to be carried out before the student of Irish Law can be said to be properly supplied with his materials, viz. (1) a collation of the original manuscripts with the published texts, and (2) the publication of valuable legal documents not included in O'Donovan's and O'Curry's transcripts. As an instance of the former work, I have chosen the *Críth Gablach* and its Sequel (*Ancient Laws*, vol. IV. pp. 288–369), one of the oldest texts of the collection, having been originally composed in the eighth century.[1] Two copies of it have come down to us, both of which are found in the vellum codex, H. 3. 18, one beginning on p. 252, another on p. 1*a*. The latter is incomplete, the whole introduction as far as p. 308, l. 5, of the edition being omitted. There is a third fragment on p. 419.

As an example of a hitherto unpublished legal text, I select a treatise on the distribution of *cró* and *díbad*, i.e. the property left by a deceased person. This text, which is found in H. 3. 18 p. 25*a*, is of much later date than the *Críth Gablach*, belonging to the period of transition from Old to Middle Irish. From the mention of Cormac mac Cuilennáin in the introduction, it would seem to have been written after A.D. 907, the date of his death.

KUNO MEYER.

---

[1] Note e.g. such old forms as *aue* 320, 29, *tualing* 304, 17, *foled* (= *folad*) 304, 3, *cechtir* 338, 16, *deac* 338, 21, *nue* 304, 10, *mruige* 310, 5, the nom. pl. *grdd* 298, 11, &c. As the Law of Adamnan is mentioned (p. 334), the text cannot be earlier than the beginning of the eighth century.

Digitized by Google

A COLLATION OF *CRĪTH GABLACH*

THE EDITION. (Ancient Laws of Ireland, IV., p. 298.)		THE MANUSCRIPT, H. 3, 18, p. 252.
p. 298, l.	3	nin.—fear	ni *hanse*—fer
l.	8	bec a urlann	b*eith* a urlun*n*
l.	11	Cerc	*ceist*
l.	12	midba	midb*otha*
l.	13	a dligi—menbud—fordailter	a dlig*ed*—menbud—fo*n*dailt*er*[1]
l.	14	na .uii. ngrada	na *secht* ngrad[2] *s*i
l.	16	canaire	tanise
l.	17	fodlai	fodl*a*
l.	18	da	da
l.	22	nenech	nen*ich*
l.	24	amail ar in cain	am*ail* arincain
p. 300, l.	1	imcuing	imatuing
l.	4	biatha aonar	biath*ad* aon*ur*
l.	8	aoldigid—fertaig	addlig*ed*—*for*taig
l.	10	mbliadan noeg	mbliad*ne* nd*éac*
l.	11	ni compuc	ni comī
l.	15	eile—treberiu	*aile*—treb*air*iu
l.	19	farug	sar*ugud*
l.	22	tabair diabla in bid	tab*ar* diab*al* mbid
p. 302, l.	5	ina—lina	inna—lino[3]
l.	13 and 22	deg	d*éac*
l.	15	cuairdid	cuairdd*id*
l.	23	barrab	p. 253, basaib*h*
l.	25	dligther—maici	dlig*h*t*her*—maic[c]
p. 304, l.	1	cinid	cinnid
l.	13	ire	is*ed*
l.	16	cechraime	ceth-e
l.	17	immuilin	immuilinn
l.	19	fuidiuga	suid*h*iug*ud*
l.	25	turcreicc	turc*hr*ec
p. 306, ll.	10, 11	bairgin	bairg*en*
l.	15	tarugad	tsarug*ud*
l.	16	forcur	*for*c*hur*
l.	21	aidiri	aid*i*ri
l.	22	huaire	huare
l.	23	folad	fol*aid*
l.	25	cechraime	ceth-
p. 308, l.	1	farug	sar*ugud*
l.	6	baitsiu	baitsid (p. 1 a)
l.	7	dosaid	dosaig (p. 1 a)
l.	8	coir	chóir (p. 1 a)
l.	11	coigur	chóiciur (p. 1 a)
l.	16	boaaire	boaire
p. 310, l.	5	mbruigfer	mruigfer

[1] *i* inserted after *l* under the line

[2] *i* inserted after *a* under the line

[3] lina (*nó* o). [c] The *o* is meant to cancel the *a*

Digitized by Google

p. 310, l. 18	ꝼruíb	srub
l. 25	ꝼichic	fith*et* (leg. fichet)
p. 312, l. 10	ꝼeocu	.s. (i.e. *seóit*)
p. 314, l. 5	ꝼo ꝼuioiu	fo *s*uidiu
p. 316, l. 3	ceꝼc	*ceist*
l. 8	oín	di*diu*
l. 11	ꝼiaonaꝼe	fiad*naise*
l. 16	oechmaroh	dechmaith
ib.	i noomnach	i ndomn*uch*
l. 20	naichgina	naithg*in*
l. 25	cimoꝼggain	timmorggain
p. 318, l. 7	ceꝼc	*ceist*
l. 9	a ꝼlan	a ꝼlan
l. 11	oan	da*no*
l. 12	ife . . . oan	is*ed* . . . da*no*
l. 15	cumal	cum*ala*
l. 28	céc[amuꝼ]	*cétamus*
p. 320, l. 1	in gell náo ꝼáiꝼi	a ngeld na sáife (p. 419)
ib.	aicherach	aitherrach (p. 419)
l. 2	cri a	trina (p. 419)
ib.	anaꝼc	an anart (p. 3a)
l. 6	oo inꝼcanaicc	doinscanatt
l. 8	ꝼuillecca	fullechta
l. 10	ꝼoꝼggaill . . . ꝼíg	forgild . . . rii (p. 419)
l. 11	a noligio . . . cuo	a ndligiud . . . cid (p. 419)
l. 13	oligio	fortaich (p. 419)
l. 15	chuiꝼig	thuisig i tuaith (p. 419)
l. 22	na	dia
ib.	oéiꝼ oiꝼenaꝼ	dés dorenar (p. 419)
l. 23	oiꝼenaꝼiroi	dorenar side (p. 419)
l. 27	oaꝼcaioi	dartada (p. 419)
l. 28	ꝼaimmbiuo	sambíud (p. 419)
l. 29	he	hé
p. 322, l. 2	cinchuꝼ	*th*inchur
l. 10	cimcach	timmthach
l. 14	ꝼoꝼꝼugaó ꝼeiꝼꝼiꝼ	fossug*ud* seisir
l. 15	i no maio	in nomaid
l. 24	oin . . . coiciuꝼ	di*diu* . . . c*h*oiciur
l. 26	oan	da*no*
p. 324, ll. 9, 12	ꝼeoc	*seóit*
l. 16	caꝼꝼunn	tarsunn
l. 18	calaino	.k. (i.e. chalaind)
p. 326, l. 1	i noiꝼꝼ	i ndissi
l. 2	ꝼeoc	*seóit*
l. 6	chaigeo	traig*id*
p. 328, l. 24	cuaich	tuaithi
p. 330, l. 15	ono	do*no*
l. 19	chuinoriug	chundriug
l. 26	gnítc cumma la	gnítt cum*ala*
p. 332, l. 7	oiꝼonicheꝼ	oirdnith*ir*
ib.	oiꝼonicheꝼ	ordnith*ir*
l. 9	nocnoiꝼonicheꝼ	notnordnith*er*
l. 12	chuaichi	tuaithi
p. 334, ll. 1, 14	oan	da*no*

Digitized by Google

p. 334, l. 3	eile	*aile*
l. 27	ona	d*ano*
l. 31	pechaib	retha[i]b*h*
p. 336, l. 3	po fuit[er]	rofuit*er*
l. 12	ono	d*ono*
l. 13	o conindruid	ocon indriud
l. 19	thraigtib	t*hra*igtib
l. 21	dot nimcellat	dotnimmcellat
p. 338, l. 3	crii	crú
ib.	gabail	gabail fer soerus di
l. 6	a soechaib	ar soethaib
l. 8	ite a nanmann	ithe a nanman
ib.	ite ata	ithe atá
l. 12	techti	téchti
l. 24	déac	deac
l. 25	espuc (twice)	espo*c*
ib.	huairi	huari
l. 26	tuarguib espuc ono	tuargguib espo*c* d*ono*
p. 340, l. 2	fenechar	fén*echas*
l. 21	réoiuib	sét*u*ib

SEQUEL TO *CRÍTH GABLACH*

The Edition.		MS. H. 3, 18.
p. 344, l. 8	noligę	p. 15a, ndlig*ed*
l. 12	tuirrthugad	turrt*h*ug*ud*
l. 15	ono	d*ono* (and so throughout)
l. 23	timbeibe	tim*b*e
l. 24	scelig	sce lig
p. 346, l. 2	do Concobar	do Concobur
l. 7	a cuirmtige	a c*h*uirmtige
l. 10	Coirbre—cimeoil	doirbre—cimeda
l. 15	ocus a cairde	ocus cairde
l. 20	n[em]e	ni*m*e
p. 348, l. 18	feir	p. 15b, seir*e*
l. 28	tarteo	tártéd
p. 350, l. 5	Letterian	le*th*trian
l. 6	feotuib	sé*t*uib
l. 15	comarbaib	comorba*ib*
p. 352, l. 1	feirtiuo	seirthiud
l. 7	mana	p. 16a, mi*n*a
l. 8	no gaer no	na gæs na
ib.	caemtheta—thechta	caemthet—the*ch*t
l. 14	ono—mana (bis)	d*ono*—mi*n*a (bis)
l. 15	crieca—am[ail]	c*h*reca—am*ail co*[*i*]*n*
16	mana	mi*n*a
21	fedain	fed*h*ain
. 26	fuileo	fuilet
. 28	co [no ona] noentar	condentar (7 ona *written over* con)
p. 354, l. 2	mrin	insin
l. 15	fri miadlechta	fri miad*h*lec*h*taib
l. 16	ineclainn	einecl*ainn*

Digitized by Google

p. 354, l. 17	ꝛaılmceolaıg	sailmc*héil*aig*h*
l. 18	ımoꝛꝛo	im*murgu* [and so throughout]
ib.	ꝛıleo	fil*id*
l. 20	eꝛꝛuc	esp*oc*
l. 21	ollam ꝛılıo	oll*am* file*d*
l. 26	ꝛaı lıcꝛe	sai litre la f*laith*
l. 28	*after* ꝛaıbe *insert* ocht scripuill for *deich* n-uingib for *deich* cuma*l*aib	
ib.	.xx.	*fich*it
l. 30	ꝛꝛí ꝛ	fri ri
p. 356, l. 1	oecepol	descepol
l. 2	ꝛaebꝛaıcha	p. 16b, saerbratha
l. 4	ꝛoꝛceoaıl	forc*et*ail
l. 5	meo	m*éit*
l. 16	ınolıg*h*ec̊c	indlig*h*thec*h*
l. 20	ꝛꝛıcomaꝛc	friscomarc
l. 28	ꝛıle—ꝛuıꝛmıo	file do*no*—fuirmid*h*
p. 358, l. 4	ꝛıle	fil*i*
l. 16	naılılla—moꝛa	nAil*ell*a—móra
ll. 19 *and* 20 *come immediately after* ꝛıꝛ na ngꝛaò (l. 17) *in the MS.*		
l. 27	haınmnıg*h*eo	hanmnig*h*ed*h*
p. 360, l. 5	ıꝛ mac oa	p. 17a, is m*a*c do
l. 8	ooꝛom—ꝛoꝛbaıꝛc	dosam—*forbair*t
l. 10	ꝛegluıme	fogluime
l. 12	cn . . . aınm	tr*é*nainim
l. 13	ceꝛc	c*eist*
ll. 14, 15	ıaꝛ nolıgıo—ıaꝛ nolıge	iar ndlig*ed*—iar ndlig*ed*
l. 17	puꝛnoce	f*or*noce
l. 22	naıꝛıg*h*a	nairid*h*g*h*a (*sic*)
l. 28	cumal	*cumh*ol
p. 362, l. 6	naıꝛle	uaisle
l. 9	ꝛoe	fo
l. 13	haıꝛnı	hairm
l. 18	ınó	mó
l. 25	ꝛola[ıò]	fol*ud*
p. 364, l. 6	maꝛa ꝑug*h*ub	A sárug*h*ud*h*
l. 9	canıꝛı	p. 17b, tanaisi
l. 11	ına	ma
l. 12	conoaċ	condat
l. 17	cac	ca*ch*
l. 22	banbéim cnocbeim	banbém 7 cnocbeim
p. 366, l. 3	ec	It
l. 6	ċelcoò	t*h*elcod*h*
l. 8	ahlaech	athlaech
l. 21	naꝛtan	Martan
l. 24	g*h*uıo	g*rd*d
l. 25	cuımal	cumal
p. 368, l. 3	ꝛaıgeꝛ	saig*hes*
l. 4	.ıııı. baı	*teor*a bai
l. 5	oo cach ꝛꝛı	do cach grad*h* fri
l. 6	ꝛímch*h*eꝛ	rímth*ir*
ll. 9, 11	ele ono	*aile* do*no*
l. 10	.l. ac	*im chóic*a[i]t

Digitized by Google

THE DISTRIBUTION OF *CRÓ* AND *DÍBAD*

MS. H. 3. 18, p. 25*a*.

Ropu doraidh laisna huctaru na nGāidel cinn*as* no roinnfitis chrao 7 dīb*ad*. Ar is inann leo-som roinn crōi 7 dīb*aid*. Is īar*um* imm*ustar*comolsat an uctair[1] na nGōedhel 7 rohordaigset indas noroindfitis crō 7 dīb*ad* a fīraicn*ed* screptra 7 chuibsi.[2] Ro ordaighset īaram 7 immadeisidh leo a buith a mbēscna isind inis se ō tosogh co forcenn 7 adrodamnatar Pātraic 7 *fir* Ērenn olcena a buith samla[id] 7 an uctair robātar a ndeg*aid* Pātraic īar cretem ro ordaigset[3] i commu cāich .i. Cennfōeladh[4] mac Ailella 7 Dubh[d]artach Bēirri fodeoidh 7 Fingin mac Flainn 7 Fingen mac Conmaic 7 Cormac mac Cuilennāin.

C*eist* di*diu*. Cislir rann[5] fil for crū? Nī *hansa*. A .III. ranna .i. rann ō bon cétamus 7 rann ō inn 7 rand armedōn.

Rann ō bun cétamus .i. t*éit* rī in cōicidh nō na mōrt*húaithe* i tech rī[g] Ē*renn*, mā[d] rī[6] cōicid[7]; mā[d] rī[8] mōrt*úaithe*, t*éit* i tegh rīgh in cōic*id* nō indara rīgh cena 7 gaibhid[9] gīall n-ann im cinaid[9] indī marb*as* a f*er*, *co n*-ēirren fris a crō 7 ranntair īaram in crō. *Sechtmad* as cēt*amus* do gīall frisi tobong*ar*.[10] Rannt*air* i trī īarsin. Trīan as don ardrīg dondboing 7 trīan do crū na deirbfine 7 trīan do fl*aithib* ilibh huilibh 7 b*er*id rī[11] in cōic*id nó* na mōrtūaithi a crō n-uile leis *acht* cuit ind ardrīgh 7 is hūadha b*eres* cāch a cuit itir fine 7 flaith[12] .i. a trīan tic na fl*aithi*, fācab*ar* a trīan lais-[s]im 7 b*er*idh in flaith is nesom dō-som na dā trīan n-aile 7 fācb*aid* cāch āe trīan leis beos .i. cach tellugh asa t*éit* beos *co n*ā tūarat ní de et*ir*.

Crō ō inn da*no*, is hēisidh[e] saigh*es* fine ar urradhas ar ath-athgab*āil* (*sic*) 7 nī bī cuit ardrīgh occo acht a fl*aith* na fine fadesin. Rant*air* īaram i trī beos .i. trīan do crū 7 trīan do fl*aithib* ilibh, *acht* an cuit rosaigh ind ardrīgh[13] asin crū tōisech .i. asin crō ranntar ō bon. Is ed rosaigh fl*aith* ina fine, hūair todboing[14] 7 fācaibh trīan i tellugh cacha flathai. Tēit bēos

---

[1] a huctair MS. [2] chuidhbhsi MS. [3] ro ordaidhs*ét* MS. [4] Cennfoedladh MS. [5] a *added under the line* [6] righ MS. [7] coicedh MS. [8] gaibhe MS. [9] cinaigh MS. [10] 7 trian do cru *add. deleted by puncta* [11] rig MS. [12] fạlī MS. [13] ard d*r*igh MS. [14] todboing MS.

Digitized by Google

frithrusc sūas coruice inn ardrīg 7 is ann ar[s]isest*ar*. A ndohūart*éit* de 7 in cuit rosaigh inn fl*aith* na fine asin (p. 25^{b}) crū tōisech, is *ed* rosaigh inn ardrígh asin cruid.

Crō armedōn .i. t*éit* mōrtūaith īarna n-atugh do sochrait aiccme bīs hūadhaib hi cēin īar marb*ad* f*ir* dīb 7 nī damt*har* c*er*t nā dlig*ed* dōibh ima f*er* co toibget in mōrtūath ar ēigin leo-si*um* co slūaga 7 in*n*u (?) 7 atgellt*ar* a cuit dōibh din crū tar hēisi a tobhaigh lēo.

Ocus is ē crō randt*ar* ar līn semmann: trīan do crū deirbfine beus 7 trīan donaib f*laithī*b am*ail* remindērbart*a*mar isna hībh crōaibh *aile* 7 trīan don tslūagh nodsaig leo-s*u*m, acht īar n-airec as na ndaghdaíne 7 īar līn cāich 7 īar m*éit* a cumaing rannt*ar* ō hīsil co hūasal, acht ní bí nech dībh cin ní it*ir*, cidh b*e*c cuit cāich dībh de.

Ocus an trīan rosaigh in derbf*ine*, cinnus rannt*air*? Nī *hansa*. R*anntair* óthá ath*air* 7 m*ac* co senath*air* for cūlo 7 frithrusc a frithisi coruici ingen-ar-mēraibh. Athair[1] 7 m*ac* c*é*tam*us*, l*eth* dōibh dīnaisc. Brāth*air* ath*ar* 7 m*ac* rannait[2] aithraind atherrugh co l*eth* in *edh* dohurrt*éit* ann. A ndohurrt*éit* ann īaram rannt*air* i trī. Trīan do br*āth*air[3] 7 ranntar a mbīs ann beus i trī. A trīan dondī bes nes*a*m dō īarsan *ur*d cēdna, acht is lín cenn ngabd*la* tét 7 nī līn cend comorb*a*, 7 a ndourrt*éit* ann fadeoidh f*or*sna trēinibh .i. in tan rosaigh senathair for cūlo a mbec dourrt*éit* ann for rannaibh t*éit* i līn cend comh*or*b*a* sūas arīs i frithrusc cor*u*ce athair[1] 7 m*ac* 7 tīagait ind am*ail* cāch, cid bec cuit cāich dībh de.

Trīan do crū cōiccir i*n*drannait ait*iri* an dā trīan n-aile i trī .i. trīan do fl*aith*, trīan do fine, trīan do et*ar*fl*aith* 7 do it*er*aibh. Trīan dan et*ar*fl*aith* 7 nanet*er*ibh [sic] rannt*air* trīan de do muirè rechtgi dodaf*éit* a tegh rí[g], a trīan do ait*ir*ibh, a trīan n-aill do aidhbenaibh na tūaithi do roinn co hāe*n*-scr*epoll*. Nī crō co cōiccir fo cosmail*ius* clīaro. Athroinn si*n* ar crō.

Gilla næm son*n* ar pairt Mhailysa.

---

[1] aith- MS. [2] rainnait MS. [3] brair MS. *with the mark for m over the first r*

Digitized by Google

THE RULE OF PATRICK.

THE following Regula, taken from T.C.D. codex H. 3. 17, appears to be one of a number of fragments still extant of the Ríagail Pádraic. Another fragment occurs in LB. 11^{b}20 *sq.*, of which both text and translation are given in Reeves' *Culdees*. The LB. text which is embodied in Reeves' work extends from 9^{b}1 to 12^{b}28. There, however, it is called the Rule of the Céli Dé, and is ascribed to Moelrúain. A third fragment occurs in the "Book of Lismore" (where the title Ríagail Pátraic appears). This has been published by Stokes in his *Lives of Saints from the Book of Lismore*, pp. 135 and 359. It is doubtful if the "Lex Patricii" of the Annalists is identical with the term "Cáin Pátraic," which was applied to the Senchas Mór.[1] Tigernach has the following entry under the year 737: "A conference between Aedh Allan and Cathal, son of Finngain, at Tirdaglass; the Lex Patricii held Ireland"; an entry which is amplified by Keating into: "It was about this time that a conference took place between the King of Ireland and Cathal Mac Fionngaine, King of Munster, at Tir-da-glass in Ormond, at which the Law (reacht), and Right (dlighi), and Rent (cíos) of Patrick were ordered over Ireland by them." In the same Annals there are references, between the years 721 and 792, to the promulgation of a number of other Irish saints' "Laws." According to Reeves,[2] some of these saints were founders of churches which afterwards became the heads of sees, while others had no successors of the episcopal order; their "Lex" therefore had reference to their monastic influence, and owed its acknowledgment to the reputed sanctity of their lives. The "Lex Patricii," in the course of time, appears to have superseded all others, and was itself abandoned in the twelfth century for the comprehensive one

---

[1] *Laws*, vol. i., p. 19.

[2] Primate Colton's Visitation, p. iv.

Digitized by Google

bearing the name of St. Augustine.[1] Judging from the tenor of the entries in the Annals, it is probable that the term "Lex Patricii" corresponded with the Ríagail Pátraic, which treated of the mutual relations of the church and the tribe, rather than with the Cáin Pátraic or Senchas Mór. The fragment here given, though somewhat disconnected and, in places, obscure, is much fuller than the passage in the *Laws*[2] dealing with the relations of church and tribe. In the necessarily tentative translation given, I have studiously adhered to the structure of the original much more closely than would be justifiable in a text other than one dealing with early Irish Church law. Until many more texts on the same subject have been edited, it will be impossible to arrive at anything like the exact meaning of certain technical words and phrases. I should add that in the MS. this text concludes with a number of maxims in prose and verse which probably do not belong to the Regula.

I am indebted to the editors of this *Journal* for considerable help both in editing and interpreting the text.

J. G. O'KEEFFE.

---

[1] Primate Colton's Visitation, p. 56.

[2] Vol. ii., p. 345.

Digitized by Google

[RÍAGAIL PÁTRAIC.]

1. Forat*ā* anmanda fer nĒr*enn* a tim*n*a Pát*r*aic. Prīmepscop ce*ch*a tūait*h*e accu fri huirdned a n-óessa gr*ā*id, fri coisecrad a n-eclas, 7 fri hanmc*h*airdes do flait*h*ib 7 do airc*hin*dc[h]ib, fri nōemad 7 bendac*h*ad a clai*n*de iar mbat*h*ius.

2. Ar nac*h* tūat*h* 7 nac*h* cenēl oc nā bīat epsc*oi*p frisna gnímaib seo, atbail dlig*e*d a creidme 7 a n-irsi, *con*id i suide téit ce*ch* dui*n*e assa ric*h*t c*h*óir nā tab*air* tóeb fri hanmc*h*araid crāibdech,[1] 7 *con*id aire nā bí cr*ī*c*h* la nec*h* fri peccad et*er* fingail oc*us* dui*n*orgai*n* ocus étrad 7 ce*ch* olc arc*h*ena. Nac*h* fer gr*á*id di*d*iu oc nā bí dlig*hed* nā eol*us* timt*h*irec*h*ta a gr*á*id 7[2] *con*á bī tūalai*n*g oiffri*n*d nā ceileabart*h*a ar bēlaib ríg 7 epsc*op*, nī dlig sāire nā enecl*ainn* fir gr*á*id i tūait*h* nā i n-ecl*ais*.

3. Nach epsc*op* dob*eir* ūasalgr*á*da for nech nā bí tūal*aing* [a] n-airb*er*ta et*er* c*hr*ābud[3] 7 léigend 7 anmc*h*airde nā[4] eol*us* rec*h*ta nā ríagla, is bidba báis do Dīa 7 do dōinib[5] in t-epsc*op* sin. Ár is i*m*dergad do C[h]r*íst* 7 da ecl*ais* a comgr*á*da do t*h*abairt f*or* neoc*h* nā bī tūalai*n*g a n-airb*er*ta f*ri* nem 7 tal*main*, *co m*bi brāt*h* do t*h*ūat*h*aib 7 do ecailsib, *con*id aire dlegar *secht* mblīa*dna* peinne 7 *secht* cumail[6] fri henec*h* i*n* Dūileman. Ár is *ed* fot*er*a galar 7 angcessa f*or*sna clan*n*a, et*er* eltrai 7 milliuda olc*h*ena, cen baith*us* ndligt*h*ech 7 cen dul fo láim n-epsc*oi*p i *n*-aimsir t*h*ēc*h*tai, ár ní t*h*ic comlāi*n*e in spir*ta* nóim, cipé a léire baistit*h*er i*n* dui*n*e, mane tē fó láim n-epsc*oi*p īar mbath*us*.

4. It é maccān co macu *secht* mblīa*dna* nī bí *acht* a cúrsad i*n*a ch*é*t-c*h*inaid *co n*-abai*n*d *nō* c[h]ris *nō* bois .i. trī bēimen*n*a [Col. 853] f*or*ru co *m*-bais *nō* c[h]ris *nō* abai*n*d co cend *secht* mblīa*dnæ*. Nac*h* fer gr*á*id t*ra* tairmit[h]éid a gr*á*da co caillic*h* f*or* foll*us*, asren díre a gr*á*d dond ecl*ais* sāraiget[h]ar *nō* is dīles a tecmail lais do ce*ch* t[h]orba 7 is dīl*es* don tūait*h* a tecmail leo do fuillmiud[7] 7 indile,[8] 7 ní dlig nī a rai*n*d ecaillsi Dé 'na degaid sin, m*a*ne penne do rēir apad *nō* anmc*h*arat c*h*rābdig.

---

[1] *ch*raibdig MS. [2] 7 is superfluous: cf. LB. 11b41. [3] *cr*adbad MS.
[4] For nā *leg.* 7 ocnábé? [5] duinib MS. [6] LB. has cumala
[7] Gl. .i. marbdile [8] Gl. .i. beodile

Digitized by Google

5. Ar ní fuil aitreib nime do anmain duine nād baithister ó baithus dligt[h]ech rē cech rét, conid aire forata anmanda [fer] nĒrenn cona flaithib 7 a n-airechaib 7 a n-airchindchib co raib baithius 7 comna 7 gabāil écnairce ō cech eclais do manchaib tēchtaib, ár as oc trí[s]t 7 miscad Patraic co nóemaib Ērenn for cech flaith 7 for cech manach nā timairg for a eclais saindīles baithius 7 comnai 7 gabāil ēcnoirce inti.

6. Nach epscop tra sōertha[1] tūatha 7 eclaisi, is ē as anmchara dond áes grāid, 7 is lais dogníad urddu téchtai, 7 is ē dobeir fortacht dóib co roiset a n-dliged hi tūaith 7 i n-eclais, 7 is é timairg for cech eclais co raib a durrthech 7 a relec hi ṅglaine, 7 co raib in altóir cona haidmib téchtaib ar c[h]ind ind óessa gráid dogrés.

7. Ocus cech airchindech fritái[2] in lessa doboing .i. bís ind-agaid in ordaigthi sea nō ac nach bí ind eclas hé[3] dligid in t-epscop cumail de asa réir budesin[4] nō a réir neich bus chomgrād dó, co raib frecra ṁbathius[5] 7 comna 7 gabāil écnairce do cech duine isa eclas tēchta hí, 7 co raib idbairt chuirp Crīst for cech altōir. Ar is dith na huile chredme dú nā bīa in cethарda sa, 7 nach duine fristargu[6] 'na aigid, ní fuil súil dó fri haitreib nime.

8. Ocus nach eclas oc nā bé tūara[7] manach do baithis 7 comna 7 gabāil écnairce, ní dlig dechmad nā boin cennaithe nā trīan n-imnai. [Col. 854.]

9. Nī dlig airchindech a réir for a manchu nā dlig díre a seóit nā toichneda a eclais side, manibat óga a frithfolaid asa[8] eclaisi di baithius 7 comna 7 gabāil n-écnairce, conid aire foratā anmanda fer nĒrenn, maine élat dliged a creidme[9] 7 a n-irse 7 mani diúltat[10] a n-Dúilemain 7 mā frisáiletar[11] dul a n-angnāis na nóem, co raib ind eclas for cubus fir gráid fri baithius 7 comna 7 gabāil écnairce manach eter bíu 7 marbu 7 co roib oiffrenn for a altóir hi sollamnaib 7 prīmfēilib 7 domnaigib 7 co rabat aidmi oc cech altōir 7 terimpetōir[12] 7 anarta coisecarthai.

10. Ar nach eclas oc ná bí a tēchta nī dlig díre eclaisi Dé 7 ní heclas, acht ūam latrand 7 tádat a hainm la Crīst.

---

[1] *leg.* sōerta [2] *leg.* fristái (?) [3] hé seems corrupt here. [4] budesiu MS.
[5] *leg.* ṁbathis [6] Gl. .i. ticfa [7] Gl. .i. frestal [8] *leg.* probably *na*
[9] chreidme MS. [10] diúltad MS. [11] frisáilethar MS. [12] Gl. .i. imaltōir

Digitized by Google

11. Nac*h* eclas hi *m*bī fer g*r*á*i*d di *m*inecailsib[1] na tuai*th*e cenmotát mōrecl*ai*s*i* dligid tūar*us*tul a g*r*á*i*d .i. tech 7 airlisi 7 dērgud[2] 7 deig-c*h*eltaib[3] 7 acnāmad[4] rodfera cen turbaid cen díc*h*ell do neoc*h* bes hi cumung na ecl*ai*s*i* .i. miach *con*a indiud[5] 7 bó blic*h*t i*n* cec*h* ráit*h*e 7 bīad soll*aman*.

12. Ait*i*r*e* dogó f*r*ia lái*m* de manc*h*aib ce*ch* ecl*ai*s*i* bes f*or*a c*h*ub*us* f*r*i túar*us*tul[6] cóir et*er* lóg ṁbait*h*is 7 tēc*h*ta co*m*na 7 gabāil écnairce na n-uile manach et*er* bíu 7 marbu 7 oiffrend ce*ch*a do*m*naig 7 ce*ch*a p*r*īm-ṡoll*amain* 7 ce*ch*a p*r*īm-f̀ēile 7 ceileab*r*ad ce*ch*a t*r*āt*h*a 7 *tri* cōecaid[7] ce*ch* t*r*āt*h*a do c*h*étal, m*a*n*i* t*h*airmesca forcetul *nō* an*m*c*h*airdes .i. ongad 7 bait*h*is.

13. Má bet*h* t*r*a do hūaite ind āessa g*r*á*i*d lasna tūat*h*a,[8] cia beit t*r*ī hecailsi *nō* a ceth*air* f*or* cub*us* ce*ch* f̀ir g*r*āid *acht* rosó co*m*and 7 bait*h*i*us* do anmai*n* c*h*āic*h* 7 oiffrend hi soll*amnaib* 7 féilib fora n-altōir.

14. It ē a frit*h*f̀olaidi-seom dond f̀ir g*r*á*i*d .i. lá air n-i*n*draic ce*ch* blīa*dna con*a ṡīl[9] 7 a it*h*ir 7 a let*h*gabol étaig do brutt *nō* da léi*n*id *nō* do inur. Pruind c*h*et*h*ruir ar notlaic 7 c*h*aisc 7 c*h*i*n*gcís.

15. Mā beit*h* t*r*a do ūaisle i*n*d f̀ir g*r*āid 7 a airmidi*n* dof*or*magar a dligid 7 a sáire f*or*sanní doruirmisem.

16. Ar is ed ba dliged fer g*r*āid ce*ch*a c*h*ille, ūair nād bí lāndíre na ecl*ai*s*i* Dé *acht* dú i *m*bi óes g*r*āid 7 maicclēirig[10] i*n*draice at é endaic f*r*i at*h*igid n-ecalsa.

---

[1] mindecailsib MS. [2] Gl. .i. étach [3] Gl. .i. deig-étaigib: the dative is curious. LB. 11b32 has tech 7 airlisse 7 dergud 7 deceltt. [4] Gl. .i. biad-foirese [5] Gl. .i. cona andland [6] Gl. .i. nodligid [7] choecaid MS. [8] There seems to be a lacuna here: *leg.* is cóir? [9] tsil MS. [10] maiccleirid MS.

Digitized by Google

THE RULE OF PATRICK

1. IT is on the souls of the men of Ireland from the Testament of Patrick:—each tribe to have a chief bishop for the ordination of their clergy, for the consecration of their churches, and for the spiritual guidance of princes and chieftains, for the sanctification and blessing of their offspring after baptism.

2. For the tribe and the nation which have not bishops for these works, the law of their belief and of their faith dies, and then it is that each person, who does not trust to a pious soul-friend, forsakes his proper guise; and therefore there are no bounds with anyone to sin, both parricide and manslaughter, and lust and every other villainy. Any ordained man then who is mindful neither of the rule nor of the knowledge of service of his order so that he is not capable of the Offering or of celebrating the Hours before kings and bishops, he is not entitled to exemption,[1] or to the honour-price of one ordained, in laity or church.

3. Any bishop who confers high orders on anyone who is unable to practise them in piety and reading and spiritual guidance, and who has not a knowledge of the law or of the rule, that bishop is guilty of death to God and to men. For it is an insult to Christ and to His Church to confer their orders on anyone who is incapable of using them towards Heaven and earth, so that it is ruin to peoples and churches; wherefore seven years of penance and seven cumals are necessary by way of reparation to the Creator. For it is this which causes plague and sicknesses to tribes, both . . . . and other destructions, not having lawful baptism, and not going "under the hand"[2] of a bishop at the prescribed time; for the perfection of the Holy Spirit comes not, however fervently a person is baptised, unless he "goes under the hand"[2] of a bishop after baptism.

4. It is children up to boys of seven years who are only chastised for their first crime with scourge or belt or palm of hand, to wit, three blows on them with palm of hand or belt or scourge to the end of seven years.[3] Anyone in orders, however,

[1] *i. e.* all the privileges of the clergy; no taxes, freedom from military service, &c.
[2] See note.
[3] *i. e.* till their seventh year.

Digitized by Google

who plainly transgresses his orders with a nun pays the fine of his orders to the church which he outrages, or it is the lawful property [? of the man himself] what falls to him of every profit, and it is the lawful property of the people what falls to them of dead cattle and live cattle. And he [the ordained man] is entitled to nothing on the part of the church of God after that, unless he does penance at the will of an abbot or a pious soul-friend.

5. For there is no heavenly abode for the soul of a person who is not baptised according to lawful baptism before everything; wherefore it is upon the souls [of the men] of Ireland with their princes and their erenachs and their chiefs that there be baptism and communion and the singing of the intercession by every church to proper *manach* tenants; for the curse and malediction of Patrick and the saints of Ireland is on every prince and every *manach* tenant who does not impose on his own special church baptism and communion and the chanting of the intercession therein.

6. Any bishop whom peoples and churches free, it is he who is spiritual adviser to the ordained folk; and it is with him they perform their prescribed offices; and it is he who gives help to them so that they may attain to their due in tribe and church; and it is he who constrains each church to have its oratory and its burial-ground purified, and that the altar has its proper fittings always in readiness for the ordained.

7. And each erenach who opposes the dues which he levies, (?) that is, who is against this ordinance or to whom the church does not belong, the bishop is entitled to a cumal of it at his own will or at the will of one who is of equal rank, so that there be an equivalent of baptism and communion and the singing of the intercession to each person whose proper church it is; and so that there be an offering of the body of Christ on each altar; for it is ruin of all belief where these four are not found; and any person who shall oppose it, there is no hope for him of an abode in Heaven.

8. And any church in which there is no service to *manach* tenants for baptism and communion and the singing of the intercession; it is not entitled to tithes or to the heriot cow or to a third of [each] bequest.

9. An erenach is not entitled [to impose] his will on his *manach* tenants, nor is he entitled to the fine of his "sed" . . .

Digitized by Google

of his church unless the reciprocal obligations of the church be fully discharged of baptism and communion and the singing of the intercession; wherefore it is upon the souls of the men of Ireland, unless they evade the rule of their belief and their faith, and unless they deny their Creator, and if they hope to go in the company of the saints, that the church should be on the conscience of an ordained man for baptism and communion and the singing of the intercession for *manach* tenants both living and dead, and that there should be Offering on its altar on solemnities and chief feasts and Sundays, and that there should be fittings on each altar and portable altar and consecrated linen cloths.

10. For the church which has not its proper equipment is not entitled to the fine of God's church, and it is not a church, but its name according to Christ is a den of thieves and robbers.

11. Any church in which there is an ordained man of the small churches of the tribe apart from the great churches, he is entitled to the wage of his order, that is, house, and enclosure and bed and clothing, and his ration that is sufficient for him, without exemption, without neglect of all that is in the power of the church, that is, a sack with its "kitchen," and a milch cow ecah quarter, and the food of festivals.

12. A hostage, whom he shall choose from the *manach* tenants of each church which is on his conscience, [he shall have] as a security for just wage, both price of baptism and the dues of communion and the singing of the intercession of all the *manach* tenants living and dead; and Offering every Sunday and on every chief solemnity and every chief festival, and the celebration of each canonical Hour, and the singing of the three fifties[1] every canonical Hour, unless instruction and spiritual guidance, even unction and baptism, prevent [him].

13. If in the opinion of the tribe the ordained folk be too few, [it is lawful] that there be three churches or four on the conscience of each ordained man, provided that there come communion and baptism for the soul of each and Offering on solemnities and festivals on their altars.

14. These are his[2] reciprocal duties to the ordained man: a proper day's ploughing each year, with its seed and its arable land, and half of clothes for mantle or for shirt or for tunic. Dinner for four at Christmas and Easter and Pentecost.

[1] *i. e.* the 150 Psalms.

[2] *i. e.* the *manach* tenant's.

Digitized by Google

15. In proportion to the dignity of the ordained man, his due and his exemption are increased over and above what we have enumerated.

16. For it is this that would be due: an ordained man to every church, since there is not full fine of the church of God save where there are ordained men and proper young clerics, and they innocent, for frequenting the church.

NOTES.

foratá, *it is* (*incumbent*) *on*; *fortá* would be expected here. Both *fortá* and *foratá* occur in the glossary to Meyer's *Hibernica Minora*; and O'Davoren's *Glossary* has *forathá*. O'Donovan's Supplement has *forta* = 'it is due,' and *foratha* = 'it is ordained.' For the latter he quotes H. 3. 17 (O'D. 600). The word occurs in that MS. in a small slip of parchment set in between cols. 450 and 451, where the context is: Foratha nech dogni gufiad*naise* in fiach doscara isé fil fair inn.

écnaire, *intercession, requiem.* See note at p. 206, Reeves' *Culdees*. Dr. Strachan has drawn my attention to two passages in LL.—278ª45 and 283ª38—where the meaning is *requiem*. The word seems to have been applied to some special prayer or litany recited for the absent and the dead.

manach. Throughout this text the meaning seems to be *lay tenant of ecclesiastical lands*; cf. *Laws*, Glossary.

eltrai, ?

lethgabol étaig. I have not been able to ascertain the precise meaning of *lethgabol* in the context. Several examples of the use of the word are given in the Glossary to the *Laws*, p. 531, but none of them suits here, where the meaning seems to be in the nature of a *tribute* (of clothing) from the *manach* tenants to the ordained.

frecra, *equivalent*, see *Laws*, Glossary.

díre a séóit ná toichneda. What the precise meaning of the phrase—evidently a legal one—in this text is I cannot say. Cf., however, LB. 11ᵇ23, *Laws*, vol. iv., p. 362, and *Laws*, Glossary.

terimpetóir; Gl. imaltóir, *portable altar*? Cf. Glossary to Stokes' *Three Middle-Irish Homilies*, and to his *Lismore Lives*, s. v. immaltoir.

tecmail. Can this be an error for *tecmai*, 3 sg. s. subj. of *doecmaing*? The passage in which it occurs is anything but clear as it stands.

in lessa doboing. Cf. *Laws*, v. 118, and Glossary, s. v. *les* and *toibgim*.

cona áil 7 a ithir. This passage is somewhat obscure to me as it stands. Assuming that there is no corruption, the meaning would appear to be that among other reciprocal duties from the *manach* tenant to the ordained were: (1) the grant in "conacre" of as much arable land as a man might plough in one day, (2) the actual ploughing (? and general preparation) of it, and (3) the seed for it.

dul fo láim n-epscoip, *to go under the hand of a bishop*. In Mod. Ir., *to be confirmed*.

Digitized by Google

FÉILIRE ADAMNÁIN.

THE following short poem is not an uncommon form of Irish prayer addressed to the saints who preside over the different seasons. It is contained in four MSS.: a Brussels MS. from which a transcript of the poem was made by Dr. Whitley Stokes, and three Royal Irish Academy MSS., 23 P. 3, fol. 19a; 23 G. 23, p. 42; and 23 G. 27, p. 204. Of the Academy MSS., 23 G. 23, and 23 G. 27, two paper MSS. called the O'Longan MSS., of which the former bears various dates from 1790 to 1831, and the latter the date 1815, are of no interest as regards this text, the copy of it contained in them being clearly transcribed from 23 P. 3, with the spelling modernised. This latter MS., a small folio vellum written in the year 1467, and consisting almost entirely of religious pieces, has been catalogued by Dr. Meyer in *Archiv*, vol. ii., p. 136. The Brussels MS. containing the poem is a thin paper quarto consisting of 214 leaves. It is preserved in the Bibliothèque Royale, where it is marked 5100–4, and was transcribed about the year 1630 by Michael O'Clery. A full description of its contents is to be found in the introduction to Stokes' edition of the Martyrology of O'Gorman. Our poem begins at fol. 92^b, l. 21.

The poem is composed in the metre called *Rinnard*. A full description of this metre, which is also employed in the Féilire of Oengus, is given in *Revue Celtique*, vol. xx., p. 192. In it, each stanza consists of four verses, and each verse contains six syllables. The second and fourth verses rhyme; and the final word of the third verse assonates with some word in the fourth—e.g. *idain*, *Grigair*, *gaire*, *Maire*, *inat*, *spirat*, etc. This assonance is obligatory, however, only when there is no assonance between the final syllables of the second, third, and fourth lines. If we have this triple assonance, the metre is called Rinnard trí n-ard, as in the stanza 'In feilire,' etc., where the three words *saeraibh*, *randaibh*, *naemhaibh* rhyme.

Digitized by Google

Otherwise the metre is known as Rinnard da n-ard, as in the first five stanzas, where there is assonance only between *two final* words.

As is the case with most Irish hymns the authorship of this one seems to be doubtful. In the Brussels MS. it is ascribed to Adamnan; in 23 P. 3 no author is mentioned; in 23 G. 23 it is attributed to St. Ciaran, while 23 G. 27 has the following heading: Creidim gurbé Cormac Naomtha Mac Cullionáin adubairt na rainnsi um dhiaidh. However, it is certainly later than the age of any of them, though the exact period of its composition is doubtful. It contains such Middle-Irish forms as *bliadna* for *bliadnae*, *ionat* for *inad*, and *Íssa* for the *Íssu* of the Glosses.

It is not unlikely that the original poem ended at *nemda*. Then comes what appears to be a comparison with the Féilire of Oengus, followed by six verses of invocation which are also possibly a later addition. I have called the Brussels and Royal Irish Academy MSS., respectively, B and P. My text is that of the former; and all the important variants from the latter are given in the foot-notes. I wish to acknowledge gratefully the help that Dr. Strachan has given me in my difficulties.

Incipit feleire Adamnain dia math*air* hic.

1 Noimh nac ceithre raithe dutracht lim a nguidhe
Romsaerat[1] ar phiana[2] noimh na bliadhna huile.

2 Naoimh ind erraigh errdairc lim do deoin Dé daltait[3]
Im Brighit noigh niodhain im Grighair im Pattraicc.

3 Naimh int samraidh tirim[4] impa ata mo baile
On tírsa co tíssa[5] co hÍssa mac Maire.

4 Naimh ind foghmair álainn ailim drong nad dichéol[6]
Co tísat im gaire[7] im Maire is im Michéol.[8]

5 Naimh in geimridh guidim lium fri[9] drongu demhna
Im Iosa na nionat[10] in[11] spirat naemh nemhdha.

---

[1] ronsaerad [2] phianai [3] dáilid [4] guidim [5] co rísam a tiru P. Co tíssa on tírsa B (order reversed for sake of assonance). [6] foghmair ailim; aluinn drong nach dichél P. nadícheol B [7] Co tiad dom cobur [8] Michél [9] ré [10] ionad B and P (changed for assonance *ionat*: *spirat*) [11] immun

Digitized by Google

6 In feilire naemhsa[1-2] bias[3] ag sruithibh sáeraibh
Cipsa lia[4] do randaib nocha lia do naemhaibh.[5]

7 Aitcim naoim[6] in talman aitchim aingle[7] ile
Aitchim Dia fodeine[8] fo eirge is fo lighe
Cia denar[9] cia therar[10] co trebhar[11] tir nimhe.

TRANSLATION.

Here begins *the Saints' Calendar of Adamnan* to his mother.

1 The saints of the four seasons, I long to pray to them,
May they save me from torments, the saints of the whole year!

2 The saints of the glorious spring-time, may they be with me by the will of God's fosterling,[12]
Together with Brigid, a maiden pure, with Gregory and Patrick.

3 The saints of the dry summer, about them is my poetic frenzy,
That I may come from this land to Jesus, Son of Mary.

4 The saints of the beauteous autumn,—I call upon a company not inharmonious,[13]
That they may come near me, together with Mary and Michael.

5 The saints of the winter I pray to, may they be with me against the throngs of demons,
Around Jesus of the mansions, the holy, heavenly spirit.

---

[1] *in margin of B* [2] mor sin [3] bhis [4] Gid lia he [5] (In margin of B) Vel sic: Nocha lia do randaibh cipsa lia do naomhuiph nisi dicat n*on* plures *sanctos* quamvis plures *ver*sus esse apud aliud quam apud se his paucis versibus [6] naema [7] amlaid [8] budéine [9] dénum [10] déaram [11] gur trebhum

[12] Suggested by Dr. Strachan, taking *daltait* as an irregular derivative from *dalte* (for *daltetat*), 'God's fosterling' being an epithet for Christ.

[13] Apparently an adj. comp. of *di* and *ceol*. Cp. S. na R. l. 2197, where the meaning seems to be *harsh*:

'Niba dicheoil, toraind ngle, A Micheoil fria morgaire.'

Digitized by Google

6 This saints' calendar [*i.e.* the calendar of Oengus], which noble sages will have,[1]
Though more numerous in verses, it is not more numerous in saints.

7 I beseech the saints of the earth, I beseech all the angels,
I beseech God Himself, both rising and lying down,
Whate'er I do or whate'er I say, that I may inhabit the heavenly land.

MARY E. BYRNE, B.A.

[1] Better *bhis* as in P v.v. which . . . . have.

Digitized by Google

INDEX OF THE PRINCIPAL WORDS AND GRAMMATICAL INFLECTIONS STUDIED

-ae, -ai, -a (nom. pl.), 1 sq.
ad-fet, 10.
adfither, 69 *n.* [2]
aibhéis, 15.
airet, 7 *n.* [4]
Aitten-chaithrech, 117 *n.* [b]
analaig, 203.
anbal, 205.
arcorpai, 204.
arco fuin, 207.
armaigh, 15.
atáthar, 55 sq.
-athchuintis, 206.
atin, 69 *n.* [1]

ba-ba, 204.
báe, 'good,' 11 *n.* [3]
bághas, 55.
ro-bás, etc., 54 sq.
bathadhaim, 15.
batin, 69 *n.* [1]
beifidhe, 57.
beithí, 55 sq.
berbtaiger, 48.
berim díriug, 208.
besu arad, 207.
no-bethe, 54.
biait, 203.
bíotar, 56.
bhíothars, 57.
bither, etc., 52 sq.
botha, both, ro-bod, 53.
Bri Ele, 187 *n.* [1]
bruithchim, 15.

caisc mór, 48.
cáit, 10.
caither, 117 *n.* [b]
cate, cateet, cote, coteet, 9.
ce, 7.
ced, cid, 7.
cési, cessi, cisi, 6.
cia, 6 sq.
cia dú, 7.
ciasa, -o, 8.
cindas, 7.
citné, 6–7, 9 *n.* [3]
coibche, 15.
coiclea, coicne, 204.
comae, 208.
comhghar, 15.
conádhach, 15.
conairlethar, 204.
conidrúalae, 203.
conónaidh, 15.
cosnama, coisnimi, 2.
cotún, 130.
criothfhuar, 15, 19 *n.*
cró, 209 sq.
croimhlind, 15.
crosfigill, 105.
cundarthach, 206.

dá n- (neut. dual), 205.
daltat, 227.
decair, 'hardship,' 15.
dech-, 140.
-dechuid, 140.
degurd, 48.
deisebair, desebar, 40 *n.* [2]
díbad, 209 sq.
dorche (inna), 5.
do-s-fóidi (rel.), 205.
do-t-śéstae, 207.
drúide, 40 *n.* [4]
dú, 7 *n.* [3]
dúre, 205.

-e (nom. pl.), 1 sq.
Eca, 136 *n.*

Digitized by Google

éagcosgaradh, 15.
ech díola, 15.
écnairc, 224.
eltess, 206.
éola, éula, 11.
étchiu, 117 *n.* [c]
etlae, 203.

-fagbai, 203.
fáth, fátha, 15.
feas, 31 *n.*
fed-, 10.
fesda, 'now,' 15.
filter, etc., 52 sq.
foilce, 19 *n.*
folaid, 205.
foratá, 224.
frecra, 224.
fuiler, 55.
fuinnsion, 15.

galgat, 42 *n.* [1]
géir-ethach, 15.
gleten, 42 *n.* [2]

-i (nom. pl.), 1 sq.
imman-d-airi, 207.
inad, inid, 12 *n.*
inda, 12.
indid, 12.
indinni-se, 'talis,' 12.
indládud, 40 *n.* [5]
ingrae, 204.
innách, 12.
-io- (adjectival stems), 5.
isindí, 12.
irdáil, urdáil, 48.
iúil, éol, 12.

land, 40 *n.* [3]
lethgabol, 224.
luidim, 73 *n.* [5]

manach, 207, 224.
manotgabat, 204.
medón-lái, 48.
-miastar, 204.
mínchaisc, 48.
mogai, -ae, -a, 2, 3.

n- after neut. dual, 205.
nachbéir, 157 *n.* [1]

-o- (adjectival stems), 4.
-obbais, 206.
olar, 203.
oldás in rí, 205.
olsuide, 5.
opae (fr. ud-ben-), 206.
orda, oirdinid, 15.

posta, 15.
pwy (W.), 8.

rabus, 54.
rabhthar, rubthar, etc., 52, 61 sq.
remor, 203.
rodrósat = dorósat, 171 *n.* [1]
romar, 207.

séala, 15.
senchassa, -i, 2.
seng, 26 *n.*
Sescenn Uair-beóil, 183 *n.* [1]
sí, 5, 6.
side, 'pax,' 5.
side (nom.), 5.
slechtain, -an, 203.
slemon, 204.
som, 5.
suanan, 15.
suidiu, suide, 5.

-t, -d (pres. ind.), 10.
taithbéimm, 114.
tari, 203.
táthar, 52 sq.
táthars, 56.
techt do láim, 48, 224.
teoir, 204.
terimpetóir, 224.
toichneda, 224.
tre-glas, 40 *n*[1].
try (W.), 40 *n*[1].
tuil, 'portion,' 48.

u-stems, masc., nom. pl., 1 sq.
uamha, 15.

Digitized by Google

SUPPLEMENT TO ÉRIU

WITH this number is issued the first instalment of an edition of the Táin Bó Cúailnge, from the Yellow Book of Lecan and the Lebor na Huidre, by J. STRACHAN and J. G. O'KEEFFE; the remainder will appear in successive issues; the pagination will be consecutive, and will be independent of the rest of the Journal; an introduction will accompany the last instalment. The text of the YBL. has been taken as the basis because, apart from orthographical peculiarities, it is, on the whole, superior to that of the LU., and also because, owing to the character of the facsimile of the Yellow Book, it is unfortunately necessary that the important texts which it contains should be published again directly from the manuscript. Lacunae have been supplied from the LU., and, for the sake of completeness, episodes have been added which are found in the LU., but not in the YBL. From the LU. have been added all important variants, and enough of variants of less importance to illustrate the differences of orthography of the two texts.

Digitized by Google

éagcosgaradh, 15.
ech díola, 15.
écnairc, 224.
eltess, 206.
éola, éula, 11.

n- after neut. dual, 205.
nachbéir, 157 *n.* [1]

-o- (adjectival stems), 4.
-obbais, 206.

ethgabol, 224.
uidim, 73 *n.* [5]

manach, 207, 224.
manotgabat, 204.
medón-lái, 48.
-miastar, 204.
mínchaisc, 48.
mogai, -ae, -a, 2, 3.

terimpetóir, 224.
toichneda, 224.
tre-glas, 40 *n*[1].
try (W.), 40 *n*[1].
tuil, 'portion,' 48.

u-stems, masc., nom. pl., 1 sq.
uamha, 15.

Digitized by Google

TÁIN BÓ CÚAILNGE

Digitized by Google

Digitized by Google

[LU. 55a.] TÁIN BÓ CÚAILNGE INSO SĪS

Tarcomlád slóiged mór la *Con*nac*h*tu[1] .i. la hAilill 7 la Meidb 7 hetha húaidib cossna trī chóiced aili. *Ocus* fóite tec*h*ta ó Ailill co .VII. mac*c*u Mágach .i. co *h*Ailill, co Ánluan, co Moccorb, co Cét, co Én, 7 Bascall, 7 Dóc*h*e—*trich*a cét la ca*ch* næ—7 co Cormac *Con*dloṅgas mac *Conch*obair *con*a t[h]ríb cétaib, bói for *con*dmiud la[2] *Con*nachta. Tecait uile ſarum co mbātar hi Crūac*h*naib Ái.

Trí luirg di*diu* do C*h*ormac oc tochím do C[h]rúachnaib. In cētna lorg, broitt brecca i *for*cipul co filliud impu. F*or*tíi bért*h*a foraib. Léini fot*h*airinniut*h* cota ṅglūn 7 fotalscéit*h* foraib 7 manāis let*h*anglas *for* crúnd midṡi*n*g i lláim cec*h* fir.

In lorg tánaisi, broit dubglasa impusi*d*e 7 lénti co ndercintliud co horcnib sís, 7 moṅga tar a cenna síar, 7 lubne gela foraib 7 slega có[i]crinné i*n*na lāmaib. "Ni hé Cormac beus," or Médb.

Tic in tres lórc da*no*. Broitt c*h*orcra ím*p*u 7 lénte cul̇patac*h*a fo dérggintṡlaid co traigt*h*e, 7 bert*h*ai slec*h*tai co gūaille, 7 cromscéith co fæbraib *con*dúala ímpu 7 t*urr*e rígt*h*ige i llāim ca*ch* fir. "Is é Cormac inso hi fec*h*tsa,[3]" or Médb.

Doecmalta da*no* iar*um* .IIII. c[h]ōiced hĒrend co mbātar hi Crúac*h*naib Áii. *Ocus* nīstéilcset a fát*h*i 7 a ndrúid ass sei*n* co cénd cóict*h*igis oc írnaidi ṡeóin. Asb*er*t Médb ſarum fria haraid a llaa documlásat: "ca*ch* óen scaras sund t*ra* indiu," olsi, "*fri*a c*h*óem 7 a c*h*arait, dobērat maldachtai*n* ſórmsa, úair is mé dorinól in slúagadsa." "Ansu di*diu*," ol int ara, "*co n*imparrá in carpat deisel, 7 cotí nert int ṡeūin ara tísam ar frithisi."

Intan di*diu* dosói int ara forsin carpat 7 lotair do t*hech*t ass, co naccatár in níngin ma*c*dac*h*t remib. Folt buidi furri. Bratt brecc impe. Delg nōir ánd. Léine c[h]ulpatach *co n*derggintṡlaid

[1] *leg.* Connachta [2] Gl. ṫ fo [3] = in fechtsa

Digitized by Google

ímpe. Dā assa co foráib óir impu. Agad fochōel forlethan. Dí brói duba dórchaidi. [55b] Abrait duib dáin, co mbentais foscod i medōn a dā grūaide. Indar latt ropa di partaing ímdéntai a beóil. Indar latt ba fross do nēmannaib bói inna bélaib .i. a fíaclai. Teóra trillsi fuirri .i. dí thriliss immo cénd sūas, trilis tara haiss sīar, co mbeired[1] a dā colpt[h]a inna díaid. Claideb corthaire do findruine inna láim; esnaid óir and. Trī maic imlissen cechtar a dá súla. Gaisched lasin íngin 7 dá ech duba foa cárput.

"Cía do chomainmsiu?" ol Médb frisin ningin. "Fedelm banfili do Chonnachtaib mo ainmsea," or ind ingen. "Can dothéig?" or Medb. "A hAlbain iar foglaim filidechta," or ind ingen. "In fil imbass forosna lat?" or Médb. "Fil écin," or ind ingen. "Décai dámsa didiu, cobbia mo fechtas." Dosnécce ind íngen íarum. Is ánd asbert Médb: "A Feidélm banfāit[h] co acci[2] in slúag?" Frisgart Fedelm co nepert: "Atchíu fordérg, atchíu rúad." "Ní fír són ém," ol Médb, "ar atá Conchobor ina chess i nEmain 7 hUlaid imbi co neoch a[ ][3] a nócc, 7 ráncatar mo thectasa co tucsat fis scél damsa ass." "Fedélm banfáith, co acca ar slūag?" ol Médb. "Atchíu fórderg, atchíu rúad," ol ind íngen. "Nī fír són," ol Medb, "ar atá Celtchar mac Guthidir[4] co triún hUlad imbi i nDún Lethglaisse, 7 atá Fergus mac Roeich maic Echdach lenni sund for loingais co tricha[5] chēt imbi." "Fedélm banfāith, co acca ar slūag?" ol Médb. "Atchīu forderg, atchīu rūad," ol ind ingen. "Nī baa anísin tra," ol Médb, "ar bīt imferga 7 círgala 7 fuili fordérgga i cach slūag 7 i cach thaurchómrac dūnaid móir. Déca atheruch dūnd dano, 7 abbair a fír frind." "Feidelm banfāith, co acca ar slūag?" "A[t]chíu forderg, atchíu rūad," ol Fedelm.

"Atchíu fer find sirfes[6] cles co lín crēchta fora chris:
lūan láith i nairthiur a chind, ōenach mbúada a thulchind.

Fail .VII. ngemma láith ngaile for lár a dá imlisse;
fil fúidrech fora glinni, fil leind ndeirg ndrolaig immi.

---

[1] *leg.* co mbenad? [2] gl. .i. cinnas atchí [3] The letter after *a* may have been *s*, the following letter is illegible; then follow faint traces of what may have been *ec*; *leg.* as dech [4] *leg.* Uthidir [5] *leg.* trichait . [6] *leg.* firfes

Digitized by Google

Do fil gnūis as grāto dō dober mod[1] don banc[h]ureo:
duni óc is ālaind dath dofeith [ ][2].

Cosmail innas a gaile fri Coinculaind Murtheme:
noconfetar cúich in cū Culaind asa caini clú,
acht rofeturs a amne, is forderg in slūagsa de.

Atchíu fer mór forsin maig, dober tres dona slōgaib:
cet[h]ri claidbīni cles nān fil i cechtar a dā lām.

[56a] Dā gæ bolga immosber cenmothá colg dēt is [s]leg:
tānic : : : :[3] dont slūag : sain gnīm fristēit cach narm úad.

Fer i cathfochrus bruit deirg dober in cosmail cach leirg:
ardaslig tar fonnad clé, cotagoin in ríastarthe.
delb domarfás fair cose, a[t]chīu imrochlad a gnē.

Rogab toscugud don chath: mani airlestar, bid brath.
dōich lim iss ē dodobsaig; Cūc[h]ulaind mac Sūaldaim.

Slaidfid for slúagu slāna, fochiuchra for tiugára,
fáicfidi less mīli cend, nī cheil in banfāith Fedelm.

Snigfid crú a cnesaib curad do láim lāich, bid lānpudar:
oirgfid ócu, imregat fir do clannaib Dedad maic Sin:
beit cuirp cerbtha, cāinfit mná la Coin na Certa atchīusa." a.

In lūan iar Samain is and documlaiset. Iss ed dollotar, sairdes a Crúachnaib Āii .i.

For Muicc Cruinb
for Terloch Teōra Crích
for Túaim Mōna
for Cūil Sibrinne[4]
for Fid
for Bolga
for Coltain
for Glúne Gabair
for Mag Trego

---

[1] o over the line [2] Five syllables illegible [3] tanic is fairly certain; what follows is not clear: probably iht or ïot" [4] Gl. .i. Loch Carrcin 7 o Silind ingin Madchair roainmniged

Digitized by Google

for Tethbai Tūascirt[1]
for Tethbai Descirt
for Tíarthechta
for Ord
for Sláis fadess
for Indiuind
for Carnd
for Ochtrach
for Midi
for Findglassa Assail
for Deilt
for Delind
for Sailig
for Slaibre
for Slécht ai selgatar
for Cúil Sibrinni
for Ochuind fadess
for hŪatu fathúaid
for Dub
for Comur fadess
for Tromma
for Othromma sair
for Slāni
for Gortslāni
for Druim Licce fadess
for Áth nGabla
for Ard Achad
for Férainḍ fothúaid
for Findabair
for Assi fadess
for Drúim Sálfind
for Druim Cáin
for Druim mac nDega
for Eódond Mór
for Eōdond mBec
for Mēthe Tog
for Mēthe nEóin
for Druim Cæmtechta

[1] Gl. .i. Carpri

Digitized by Google

for Scúaip
for Imscúaip
for Cend Ferna
for Baile
for Aile
for Báil Scena
for Dáil Scena
for Fertse
for Ross Lochad
for Sále
for Lochmach
for Ánmag
for Deind
for Deilt
for Dubglaiss
for Fid Mór[1]
for Colbtha
for Crond
hi Cūalngi.

A Findabair Chūalngi, is ass fodāilte int ślóig hĒrend fón cóiced do c[h]uingid in tairb. Ár ropo thairsiúsin dochótar céin co rāncatar Findabair. Finit a titulrad ; incipit in scél iar núrd.

[56b] IN SCÉL IAR NURD INSO SÍS

Ō dodeochatár a cétna rude[2] a Crūachnaib co mbátár hi Cúil Sibrinne,[3] asbert Medb fria haraid ara nindled a nōi carpti[4] dí, co rolád cor isin dúnud co naccad dús cía lasmboth[5] scīth 7 lasmboth laind techt int slōgaid.

Focress a phupall colléic for Ailill 7 sudigthe a thincur eter choilcthe 7 brothracha. Fergus mac Rōich didiu for lāim Ailello isin phupull ; Cormac Cóndlongas mac Conchobair fora láimsidi ; Conall Cernach fora lāim[6] ; Fīacha mac Fir Febe fora lāimside, macc ingine Conchobair ; Medb ingen Echach Fedlig fora

[1] Gl. .i. trúalli [2] *Leg.* nude [3] Gl. .i. áit hi fil Loch Carrcin indiu [4] Gl. .i. nonbor cairptech nobidsi for leith arna salcad dendgur in morsluaig hisi [5] Gl. .i. lasmbad dolig [6] MS. lām

Digitized by Google

láim aili do Alill ; Findabair ingen Ailella 7 Medbi fora lāimsidi ; Flidaisi[1] fora láimsidi. Cenmothá fossu 7 timthirthidi insin.

Tic Medb iar ndēscin int slóig 7 asbert ba nespa do chách dul int slógaid díantēset in tricha cét Galión. "Ced ara tānsi na firu?" or Ailill. "Nidátánsem dam," ol Medb, "it āna ind óic. Intan rombói cách oc gním a sosta, roscáig dóibseom tuga a sosta 7 fune a mbíd. Intan rombói cách oc praind, roscáig praind dóibseom hi suidiu 7 robátár a cruti ocaó nairfitiud. Is espa[2] didiu," ol Medb, "a techt ; is foraib biáid búaid int slóig." "Is airiund arbáget dano," or Ailill. "Ní regat lend," ol Medb. "Anat didiu," ol Ailill. "Náchainfet dano," ol Medb. "Ficfit ford[3] iar tíachtain," olsi, "7 gébtáit ar tír frind." "Ceist. Cid dogéntar friú," or Ailill, "innách maith a nanad nāch a techt?" "A nguin," ol Medb. "Ní chélam as banchomarle," or Ailill ; "ní maith a nasbir." "La sanais ón," ol Fergus, "nímaricfe, úair is æs comchotaig[4] dúinni nar nUltaib, acht ma nongontar uli." "Cid ed ón, dorigenmais[5]ní," ol Medb. "Ár atúsa sund mo sainteglach díb trichtaib cét," olsi, "7 atát na .VII. Mane .i. mo secht maicc, .VII. trichait chét ; cotarói a toccad," olsi, ".i. Mane Māthramail 7 Mane Athramail 7 Mane Morgor 7 Mane Mingor 7 Mane Mōepirt, (.i. iss ēside Mani Milscothach), Mane Andóe, 7 Mane Cotageib Ule ; is ēside tuc cruth a máthar 7 a athar 7 a nordan diblínaib." "Nīpá fír són," ol Fergus ; "atát .VII. ríg sund din Mumu, 7 tricha cét la cech næ, comchotach dúinni nar nUltaib. Dobérsa cath duit," ol Fergus, "for lár in dúnaid hitām cosna .VII. trichtaib cétsin 7 com thrichait chét fadéin 7 co trichait chét na nGalión. Acht ni thacērsa anísin," ol Fergus ; "arlifimni na hócu chena connágébat forsint slóg. Secht trichait [57a] cét dēac lenni," ol Fergus, "iss é lín ar ndúnaid cenmothá ar ndāescorslúag 7 ar mná—ar itá a rīgan la cach ríg sund hi comaitecht Medba—7 cenmothá ar maccæmu. Issē int ocht(mad) tricha chét déac inso .i. tricha cét na nGalión. Fodailter fón slóg ule." "Cumma lem," ol Medb, "acht nā robat isin chāir chomraic itaat." Is ed dognīth and iarum, fodāilte in Galiáin fon slóg.

Dollotár ass arnabárach do Móin Chóiltrae. Dosnárthet ocht fichit oss nallaid and i nóen alaim. Cúartait impu ; nosgonat íarom. Nách airm thra imbúi fer donaib Galiānaib, is hé ar-

[1] Added over line ; *leg.* Flidais [2] Gl. .i. is feles [3] = forn
[4] com over the line [5] Gl. .i. rofetfaimmais a denom

Digitized by Google

ddaánaic, ac*h*t .v. oss aránic i*n* slóg ule diib. Dot*h*ægat iarsudiu i *m*Mag Trego, 7 scurit a*n*d, 7 arfognat dōib. Asb*e*ratso*m* is a*n*dsi*n* rogab Dubthac*h* i*n* láidseo:

Atmaid nád c*h*úalaid cosse costec*h*t f*r*i t*r*ess nDubt*h*aige:
slúagad ní*m*dub arubt*h*ā f*r*i Fi*n*dbe*n*d mnā Ailellá.

Doficfe in slúagadac*h* gébas ar c[*h*]e*n*d éte Murt*h*e*m*ne[1]:
ībait fiáic*h* lúgbairt lac*h*t di gnáis i*n*na muccaide.

Gébaid C*r*a*n*n[2] fóitec*h* f*r*iíthu,[3] nísléicfe i Murt*h*e*m*niu,

[YBL 17[a]]

'*co* roisc obair fer Fēne isi*n*t Slēb thūaid Oc*h*ai*n*iu.[5]

"Crib," ol Aili*l* fri Cormac, "tāit *co* comsaigid far mac.
Nī t*h*æd[6] di maigib in būair nāchrouba[7] fūam int slūaig."

Bid cat*h* andso iarsi*n*dn ūair[8] la Meidb co t*r*iun int s*h*lūaig:
Biait colnai de i*n*e[9] de dianubtī in rīastairt*h*i.[10]"

Dosfōpair t*h*rā i*n*d [N]emain[11] lasodain, 7 nipsī si*n* adaig ba sāmam dōib la būaidris[12] and athaich .i. Dubt*h*aich[13] t*r*iana chodlad.[14] Foscerdad inambuidne[15] foc*h*ētōir, 7 focherd dīrna mōr dint slōg, *co* luid Meadb dia cosc.[16] Dot*h*īagad iar*um* co feōtar i nG*r*ānairiud[17] Teat*h*ba tūaisc*i*rt.[18]

Dobret*h* robad[19] ō Ferg*us* isuidiu cu Ult*u* ar c[h]ondalbai.[20] Bātirside hi ceass collēic[21] *acht* Cūchula*i*nd 7 a at*h*air .i. Sūaltaim. Doluid Cūchula*i*nd 7 a at*h*air iar rīchtai*n*[22] i*n*d robuid ō Ferg*us* co *m*bātar i *n*nIrardd Chuilleand[23] oc forco*m*ēt[24] int s*h*lōig and. "Atā me*n*ma int slōig and[25] anocht,"[26] ol Cūchula*i*nd f*r*ia at*h*air.

---

[1] The half-line has two superfluous syllables [2] *leg.* Crón [3] *leg.* friü [4] Here begins the YBL. version [5] sléib tūad Oc*h*áini LU. [6] t*h*æt LU. [7] nac*h*robda LU.; *leg.* nārofubtha? [8] iarsi*n*d ūair LU. [9] de i*n*é LU.: *leg.* dóine [10] dianubt*h*i i*n* ríastart*h*é LU. [11] Gl. .i. in Badb [12] budris LU. [13] i*n*d at*h*ig with .i. Dubt*h*aig as a gloss LU. [14] c*h*otlud LU. [15] *sic*, with another *b* over the line between *e* of buidne and *th* of Dubthaich; i*n*na buidne LU., *recte* [16] c*h*osc LU. [17] Gl. .i. Grá*n*ard i*n*diu LU. [18] iar tabairt i*m*t*h*úsa fo*r*dallaig fo*r*si*n* slúag dar grellac*h*a 7 dar srut*h*ra *add.* LU. [19] robud LU. [20] c*h*ondalbi LU. [21] cess calléic LU. [22] far ríac*h*tai*n* LU. [23] i nIraird Cuille*n*d (.i. Crossa Cúil) LU. [24] f*r*ecomét LU. [25] oco*m* LU. [26] i*n*noc*h*t LU.

Digitized by Google

"Ortha[1] hūan*n* co rrobad[2] do Ul*taib*. Isnēcensa[3] tec*h*t i*n*d dāil[4] Feidelmæ Nōic*h*ridi (.i. i ndāil a *h*ineilti[5] bāi[6] i co*m*air Conchula*ind*[7] i *n*dor*m*ainecht[8]) di*m* glindiu fodein[9] dochōid fr*i*æ." Dognī ith[10] nerchomail iar*u*m ria tec*h*t, 7 scrībais ogu*m* ina menacc,[11] 7 focheird i nūac*h*tar[12] in choirt*h*i.

Dobreth di*diu* tuus na dīrma[13] do Ferg*us* riasind slōg. Luid Ferg*us* di*diu* fordul mōr fodeass[14] co foirse*d*[15] do hUl*taib* ter*c*homroc slōig. Ar c[h]ondailbi doroi*n*di[16]seo*m* si*n*. Airigthi[17] Aili*l* 7 Medb an*n*īsi*n*.[18] Ba hand asbe*r*t Medb:

"A Fergais,[19] is andam a*m*ne cindu*s*[20] co*n*aire inse.[21]
Fordul fades nō fothūaid, tīagmai tar cach naile tūaith.

Atatāg*h*adar[22] dia mbrath Ailill Aie lia slūagad,
Nī t*h*arad[23] menmai*n* cose do thuus na co*n*aire.[24]

Masa chon*n*albai[25] dognī, nā tuid na hechraidi.[26]
Bēs adchotar nech aíle do t*h*osac*h* na conaire."

Ferg*us* respondtit[27]:

"A Medb, cid nodmeadraisiu[28]? Nī cosmail fri mrath i*n*se.
Is la hUltu, a bean, t*r*ā a tīr tarndotuidisa.

Nī *h*ar[29] amlesaib int[30] slūaig tīagu cac*h* fordul a hūair.
Do imgabāil i*n* mōrgene i*m*madich[31] Mag Muirthemne.

Nī ar*n*ā corad mo chīall arna fordulo no*n*tīag,[32]
Dūs:i*m*gaib[33] ced iartai*n* Coinc*h*ula*ind*[34] mac Sūaltaim."

Tecaid t*r*ā co mbādar i *n*Irairdd Chuillen*n*.[35] Eirr 7 I*n*dell, Fōich 7 Fōchlam a ndā *n*ara,[36] it hēiside nobītis remain riasi*n*

---

[1] Gl. .i. eirg LU. [2] rrobud LU. [3] isi*m*écen*s*a LU., *recte* [4] i *n*dáil, LU. [5] *h*inailte LU. [6] bói LU. [7] Conculai*nd* LU. [8] Gl. .i. fo c*h*lit*h* LU. [9] fadei*n* LU. [10] id LU. [11] ina menacc added over the line: i*n*na menoc LU. [12] i*m* úac*h*tar LU. [13] conaire LU. [14] 7 bud thuaid added over the line [15] MS. foirs: fors LU. [16] doróni LU. [17] MS. airigi: airigthi LU. [18] om. LU. [19] Ferguis LU. [20] ci*n*nas LU. [21] ci*n*gme LU. [22] Mark of aspiration later: Atotágathar LU. [23] t*h*arat LU. [24] do t*h*ús i*n*na *con*aire LU. [25] maso *chon*dalbi LU. [26] na tuíd i*n*na ec*h*raidí LU. [27] rorecair Ferg*us* LU. [28] notmedraisiu LU. [29] *h* added later [30] *s* added under *t* [31] i*m*man*d*ig LU. [32] Over the last part of the stroke for *n* and above the *t* is added a mark of aspiration: notiag LU., *recte* [33] after *dus* is an erasure, followed by what looks like the siglum for *ar*: iri*m*gaib LU.; *leg.* inrimgaib [34] Coinculai*nd* LU. [35] Gl. .i. is fris asbe*r*ar Crossa Cuil i*n*diu LU. [36] ara LU., *recte*; after ara LU. adds: Cet[h]ri mai*c* Iraird mei*c* Ánchi*n*ne, with the marginal note: *nō* cet*h*ri mai*c* Nera mei*c* Núado mei*c* Taccai*n*, ut i*n* alis libri*s* i*n*uenitu*r*

Digitized by Google

slūag do imdidnad[1] a mbratnas[2] 7 a *for*tcha 7 a mbrat, arnāc*h*asalc*h*ad dendgor in dīrma. Fogabsadside i*n*d nith focheard[3] Cūchula*ind* 7 airigsitar[4] in gleith[5] geltadar i*n*d eich. Ar geltadar dā ech Sūaltai*m* a fēr *con*a bun a talam ; lelgadar[6] im*morro* eich C*h*onchula*ind*[7] *in* nūr[8] corricce[9] na clocha i *n*degaid i*n*d ḟeūir. Suidit iar*um* co tānic in slūag, 7 ar*us*peittet[10] a nōes ciūil. Dosber*ad* i llāi*m* Ferg*us*a m*aic* Roeich[11] *in* nit*h*. Arolēgs*ide*[12] [17ᵇ] *in* nogu*m* bōi isi*n* it*h*.[13] Asb*er*[14] Meadb iar tiac*h*tain : " cid ḟris*in*anad su*nn*? " ol *Medb*.[15] " A*n*mai," or Ferg*us*, " ḟris*in* nit*h*[16] ucat.[17] Atā ogu*m* ina menuc,[18] 7 is *ed* fil and : " nā tīac*h*ar[19] sec*h*a *co n*ētar fer rolaa id samlaid *con*a ēnlāim[20] 7 ōenslat diatā, 7 ḟriscuiriur mo p*h*opa Ferg*us*." Fīr," or[21] Fearg*us*, "Cūc*h*ula*ind* rodlā, 7 it ē a eich geltadar a[22] magso." *Ocus* domb*er*[23] i llāi*m* in druad, 7 cac*h*ai*n* Ferg*us* in lāidseo sīs :

"Id inso. Ced sloi*n*deas dūi*n*d[24]? I*n*d id cid[25] fothā[26] a rūi*n*[27]?
Cia līn rolaa andse[28] ? In hūat*h*ad[29] *nō* in sochaide ?

In dēini erchōit dont slūag ma doc*h*ōised huide hūad[30] ?
Findaid, a druidi, nī arsin,[31] cid ḟrisifarcbad[32] int id.

Crep*h*nais[33] churad caur rodlā, lānaiṅgciss[34] for errida.
Astud[35] ruirech, ferg i*n* dāil, rolaa ēnf*er* co nēnlāim.[36]

In nāc*h* dia rēir slūag i*n*d rīg, i*n*gi ma rochoillset[37] fīr,
*con*idrolā ūaib namā, ōenf*er* am*al* fer ron*l*ā[38] ?
noc*hon*et*ur* ac*ht* andsi*n*[39] nī frisicoirt*h*i[40] ind id."
Id i*n*dso 7 rl.

Asber[41] Fergos iar*um* ḟriu : " ma sāraigt*h*e i*n*d nidse,[42]" olse, "nō ma tīstai[43] secha, cia beth[44] i llāi*m* dune nō i taig fo[45] glas, ricfe

---

[1] idid**n**ad LU. [2] a bret**n**as LU. [3] fogabats*ide* i*n* nid foc*h*eird LU. [4] Gl. .i. at*con*cotár LU. [5] geilt LU. [6] Gl. .i. lo*m*raiset LU. [7] da ec*h* *Con*cula*ind* LU. [8] i*n* núir LU., *recte* [9] corrici LU. [10] Gl. .i. sennit LU. [11] Ferg*us*a m*aic* Róich LU. [12] Arlégaside LU. [13] isi*n*d id LU. [14] Asb*ert* LU. [15] cid ḟrisi*nn*anaid a*nd* LU. [16] after nit*h* a letter has been erased [17] nucut LU., *recte* [18] i*nn*a menuc*h* LU. [19] ná tíagar LU. [20] óenlái*m* LU. [21] ol LU. [22] i*n* LU. [23] da*m*b*er* LU., *recte* [24] dú*n* LU. [25] cia LU. [26] fotá LU., *recte* [27] rún LU., *recte* [28] insé LU. [29] i*nn* úated LU. [30] docoiset ude núad LU. [31] *a* is added later under the preceding *i* [32] *recte* frisafarcbad [33] Crep*h*nas LU. [34] lán ai*ng*ces LU. [35] *d* added later over the line [36] ferg i*n* da óenfer *co n*oenlai*m* rolá LU., with the variant: feirg i*n* dáil rolá oenfer *co n*óenláim [37] i*n*ge má roc*h*oilled LU. [38] rolá LU. [39] i*n*si*n* LU. [40] frisicort*h*e LU., *leg.* frisacorthe [41] Asb*ert* LU. [42] i*n* nidso LU. [43] nó ma t*h*íastá LU. ; *leg.* nó má thíastae [44] beit*h* LU. [45] fó LU.

Digitized by Google

indead[1] ind fir roscrīb int ogom[2] nind, 7 gēnaidsi deguin duine dīb ria maidin,[3] mani laa neach ūaib id samlaid." "Nī hāil dūindi ēm guin duine dīn fochētōir," ol Ailill. "Regmai for muncind ind feda, .i. Fidduin,[4] mōir ucut frind aṅdes, 7 ni regam tairiseom itir." Roselgadar[5] na buidne iarum in fith resna cairpthib.[6] Iss *ed* ainm in puirtsin Slechta. [7]Sed alios libros so sīs. Iar tīachtain dōib Fedaduin *co* naccadar in carpat 7 ingen ālaind and, .i. amal roindisimar remaind tūas scēl Feidelme banfāthа, combad sund in scēlsin, 7 combad iarsin frecra dobéradsi for Meidb, noslechta in fid .i. "dēca dam," or Medb, "co bia mo fechtsa." "Is annso dam ēm," or indn ingen, "nī rolāim sūil toraib isin fid." "Is ar bīas ōn," or Medb; "silsimni in fid didiu amal sin." Is *ed* ainm in poirtsin Slechta.[7] Is and atā Partragi. Feōtar iarum i Cūil Sibrilli .i. i Cenannus.[8] Ferais snechta mōr forru co fernnu fer 7 co drochu carpad.

Ba moch a madan arnabārach do ērgiu. Nīrbo sī sin[9] adaig robo sāmam[10] dōib lasin snechta, 7 nī airgēnsad[11] bīada dōib ind adaigsin. Nī fo[12] moch didiu dolluid Cūchulaind asa bandāil. Anais co foilc 7 co fothraic. Dothoet[13] iarum for lorc int slōig.[14] "Nī madlodmar[15] dō," ol Cūchulaind, "nā mertamar hUltu. Rolēicseom slōg forru cen airius.[16] Cure airddmes[17] dūn tarsin slōg," ol Cūchulaind fri Lōeg, "co fesamar līn int slōig.[18]" Dognī Lōeg annīsin,[19] 7 asber fri Coinchulaind[20]: "is mesc lemsa," olse, "anīsiu, nī ermaissim." "Nī ba mesc adchiu[21] acht co rīsa," ol Cūchulaind. "Tair isin charpat[22] [18a] didiu," or Lōeg. Tēit[23] Cūchulaind isin charpat[24] 7 focherd airddmius forsin lorc iar cēin mōir. "Cid tussu," or Lōeg, "nī rēid fort." "Is assa ēm damsa," ol Cūchulaind, "oldās daitseo. Air itāat trī būada formsa .i. būaid roisc, 7 indtliuchta 7 airdmesa. Rolāosa didiu

---

[1] *a* added later under the line [2] *in* nogum LU. *recte* [3] ría *m*matain LU. [4] .i. fidduin, which is wanting in LU., is a gloss [5] raselgatár LU. [6] carptib LU. [7-7] *For* sed *leg.* secundum Here LU. has: Is and atá Partraige. Mad íar narailib immorro dorala andso imacallaim eter Medb 7 Fedelm banfáit[h], amal roinnisimar remoind. 7 dano is iarsind frecra doratsi for Medb roslechtad in fid, .i. "deca dam," or Medb, "co bia mo fechtas." "Is ansa dam," or ind ingen "ni roláim súil toraib isind fid." "Is ar bías ón," or Medb; "silsimini in fid." Dognit[h]er dano anísin, conid sed ainm in puirtsin Slecthta LU. [8] In LU. .i. Cennannas is a gloss [9] hí sin LU. [10] ropa sám LU. [11] ní argénsat LU. [12] po LU. [13] dothæt LU.; *leg.* dotét [14] *s* added later under the line. [15] ní málodmar LU. [16] airfius LU. [17] airdmius LU. [18] *s* added later under the line. [19] anísin LU. [20] Coinculaind LU. [21] atchíu LU.; *leg.* adcichiu ? [22] carpat LU.; *leg.* assin charput ? [23] tic LU. [24] carpat LU.; *leg.* assin charput ?

Digitized by Google

trā," olse, "fomus forsinnīsin.[1] Ocht trichait cēt .x[2]. immorro inso," olse, "ara rīm, acht forodlad int ochtmad tricha cēt[3] dēac[4] fon slōg nuile, conid mesc fria rīm .i. tricha cēt na ṅGaileōn.[5]"

Dolluid Cūchulaind iarum timchell ind slōig co mbāi[6] oc Āth Gabla.[7] Bennaid[8] gabail i siuidiu[9] ōenbēm cona c[h]loideb[10], 7 saidius[11] for medōn na glaissi, conā dīchtheth carpat friæ disīu nāch anall. Dofurget[12] oco Eirr 7 Indell, Fōich 7 Fōchlam a ndā ara. Benaidsi[13] a ceithri cind[14] dīb 7 focheird for ceitheora[15] benna in c[h]raind.[16] Is de atā Āth Gabla[17] andsin.[18]

Tīagaid iarum eich in c[h]ethrair ind agaig[19] int slōig,[20] 7 a fortcha[21] forderga foraib. Indar leō ba cath bāi[22] ara cind isinn āth.[23] Dothæt[24] buiden hūadib do dēscin[25] ind āth a. Nī facadar[26] nī and acht[27] slicht ind ōencharpait, 7 in gabal[28] cusna ceithri cinnu[29] 7 ainm nogaim iarna scrībannd[30] ina tōeb. Ric in slūag uli lasodain. "In diar muintirni na cenda ucut?" or Medb. "Is diar muinterni[31] ōn 7 is diar forglidib," or Ailill. Ardolēga[32] fer dīb in nogum robūi[33] i tōeb na gabla .i. ōenfer rodlā[34] in gabal[35] cona ōenlāim, 7 nī tēsid seacha,[36] condarala nech dīb[37] cona ōenlāim cenmothā Fergus. "Is machtath," ol Ailill, "a thraiti[38] rombīth[39] in cethror." "Nā bad ed bas machtad lat," ol Fergus; "bad bēim na gabla dia[40] bun ōenbēm, 7 masa[41] ōenleōd a bun, is crichiude,[42] 7 a intsāthud[43] in tuchtsa, ol nī chlaidi[44] roclas rempe, 7 is a hīarthuir[45] carpait rolaad co nōenlāim." "Diṅgaib dīnd ind ēiginsea,[46] a Ḟeargus," ol Medb. "Tucaid carpat dammsa trā," ol Fergus, "condatucsa as, co ndercass[47] in ōenleūd a bun." Brisus[48] Fergus iarum .IIII.[49] carptiu dēac dia chairptib,[50] compo[51]

[1] forsanísin, LU. [2] ochſt] tric[h]ait chét deac LU. [3] chet LU. [4] MS. dh[v] [5] .xxx. chét na nGalión LU. [6] mbói LU. [7] Áth Grena LU. [8] benaid LU. [9] suidiu LU. [10] claidiub LU. [11] saidsius LU.; leg. sáidsius [12] MS. dofurcet altered to dofurget; dofuircet LU.; leg. dafuircet? cf. Wb. 25[b]16. [13] benaidsom LU. [14] cinnu LU.; leg. a cethri chenna [15] cethora LU. [16] na gabla LU. [17] After ath a letter has been erased: Ath nGabla LU. [18] om. LU., which has the gloss: .i. oc Beloch Caille More fri Cnogba atuaid [19] i nagid LU. [20] s added later below [21] fortchai LU. [22] bá cath bói LU. [23] isind áth LU. [24] dothéit LU.: leg. dotéit [25] recte décsin [26] acatár LU. [27] added later over the line [28] gabul LU. [29] leg. cosnaib cethrib cennaib [30] scribend LU.; recte scrfbund [31] muintirni LU. [32] o added later below the line; ardléga LU.; leg. arléga [33] robói LU. [34] rodlá LU.; leg. rolá? [35] gab- LU.; leg. gabuil [36] secce LU., recte [37] náib LU.; over the line in YBL. is added id samlaid [38] thraite LU. [39] robíth LU. [40] a added later under the line: di LU. [41] mássu LU. [42] crichidiu de LU. [43] s added later under the line: intádud LU. [44] claide LU. [45] iarthur LU. [46] in necinsea LU. [47] -dercais altered to -dercass: -dercaiss LU.; leg. -dercastar? [48] brissis LU. [49] cetri LU. [50] leg. dia cairptib [51] combo LU.

Digitized by Google

assa c[h]arpad[1] feisin dosmbert[2] a talmain, co nacadar[3] ba ōenleūd a bun. "Is tabartha do airi," ol Oilill, "indus in cheneōil[4] cosatīagam. Ergnad[5] cāch hūaib a bīad—nīrbo sām dūib[6] irrāir lasin snechta—7 indister dūn nī do imtheachtaib 7 do airscēlaib in c[h]eneúil cusatīagam."

Is andsin trā adfeasa dōib imthechta Conculaind. Imchomairc[7] Ailill iarum: "Inn ē Conchobar dorigne inso[8]?" "Nāch ē," or[9] Fergus; "nī terghadside[10] co hor crīchi cen līn catha imbi." "Ceist. inn ē Celtchair[11] mac Cuithidir[12]?" "Nāch hē. Nī thargadside co hor crīchi cen līn catha imbi." "Ceist. inn ē Eōgan mac Derthacht[13]?" "Nāch ē," ol Fergus, "nī thargadside tar or chrīchi[14] cen tricha cēt carpat[15] nimrinn imbi. Is hē fer dogēnad in gnīm," ol Fergus, "Cūc[h]ulaind; is ē nobenfad a crand ōenbēim[16] dia[17] bun, 7 nogēnad in cethrar in praipi[18] rombītha, 7 daragad[19] dochom crīchi 7 a ara."

"Cindus fer,[20]" ol[21] Ailill, "in Cū rochūalamar la hUltu? Cia æs in gilla[22] sin is airrdric[23]?" "Nī ansa, ēm," ol Fergus; "inna [18a] c[h]ūiced blīadain luid dia chuindchid[24] gasgid[25] cusin macraid do Emain Macha[26]; isin seachtmad[27] blīadain luid do foglaim gaiscid 7 cleas[28] la Scāthaich,[29] 7 luid do thochmorc nEmeiri[30]; isinn ochtmad[31] blīadain gabais gaisced. Isin seachtmad[32] blīadain dēc a ōes ind inbaidsi. "Ann ē[33] sin as ansam fil la hUltu?" ol Medb. "For cach nāi ēm," ol Fergos. "Nī fairgēbasu ar do chind lāech bas ansum,[34] nā rind bis āithighiu,[35] nā fīach bus feōilchairiu[36] nā bas bus athluime, nā lāth bus luindiu, nā comlond aesa[37] radsia co trian,[38] nā leō bus feochra, nā clāriudh[39] comlaind, nā hord esoircne,[40] nā coma ergaile, nā brāth for buidne, nā hergairi mōrslūaig bas indraiciu. Nī

[1] charput LU. [2] dosbert LU. [3] ɔaca LU. [4] *oi* added later under the line [5] érgnad LU. [6] dóib LU. [7] airc on an erasure: imcomarc LU. [8] seo LU. [9] ol LU. [10] The mark of aspiration is later [11] Celtchar LU. [12] Uthidir LU., *recte* [13] Durtacht LU. [14] tar or co cocrichе LU.; *leg.* tar or cocriche [15] MS. cairp˜: cen trichait carpat LU. [16] óenbémim LU. [17] *a* added later under the line: di LU. [18] in cethrur ucut hi praipi LU. [19] doragad LU. [20] cinnas fir LU. [21] or LU. [22] gillai LU. [23] irdairc LU. [24] There is a dot above and a dot below the first *h* [25] dia chuindchid gasgid; gasgid added later over the line: dia cluchiu LU. [26] Machi LU. [27] isint éessed LU. [28] chless LU. [29] Scáthaig LU. [30] 7 luid . . . Emeiri *om.* LU. LU. has a marginal note: obicitur tochmarc Emire deso [31] isint sechtmad LU. [32] isint sechtmad LU. [33] inn é LU. [34] The siglum for *m* is later: andsu LU. *recte* [35] An erasure between the first *h* and *i*; the mark of aspiration is later: bas áigthidiu ná bas altnidi ná bas athlaimi LU. [36] nā fīach .... luindiu: nó láth bas luinniu ná fiách bas feólchairiu LU. [37] a ésa LU., *recte* [38] ródsá co trían LU. [39] Aspiration added later: cláriud LU. [40] In hord the mark of aspiration is later: hórd esorcthe LU.

Digitized by Google

fuaircifesa[1] and fer rosasad a ǣs 7 a fās[2] 7 a errid[3] 7 a erūath 7[4] a earrlabra 7[4] a āin*ius* 7[4] a airrd*ric*us[5] 7[4] a gut*h* 7[4] a chruth 7[4] a c*umachta* 7[4] a chrūas 7[4] a cleas[6] 7[4] a gaisced 7[4] a bēim 7[4] a bruth 7[4] a barand 7[4] a būaid 7[4] a brāt*h* 7[4] a būadraisi 7[4] a foraim 7[4] a foimsigi[7] 7[4] a fianc[h]oscor 7[4] a dēni 7[4] a t*h*airp*h*igi[8] 7[4] a dechrad, co clius[9] n*ón*buir for cach rind am*al* Choinchulaind.[10]"

Formolta Conc*hulaind* andsin.[11]

"Nī dēnaimsea baa desin," ol Meadb; "i nnōenchorp atā[12]; fodaim guin, nī mōu gabāil, lasinnī[13] is ǣs ingine macdacht insin, 7 nī thāngadar a fergnīma beos." "Nī har[14] nī sōn," ol Fergus. "Nī ba[15] machtad," ol Fergus, "daggnīm do dēnam dosom[16] indiu. Ar cid intan robo sōsam,[17] bātir ferrdai a gnīma."

"Altasom ēm," ol[18] Ferghus,[19] "la athair 7 la māthair[20] oconn dairggdhig[21] hi Maig[22] Murthemne. Adfesa dō airscēla na macraidi[23] inn Emain.[24] Air bīit trī chōecaid[25] macc and," ol Fergus, "oca[26] cluithi.[27] Is amlaid domel Conchobar a flaith: a[28] trian ind lāi oc dēcsain[29] na macraidi[23], a trian naill oc imbirt fichtilli,[30] a trian anaill[31] oc ōl corma[32] conidgaib codlad de. Cia bemni for loinges riam,[33] nī fil ind Ēre[34] ōclaig bus amru," ol Fergus.

Guidig[35] Cū[36] da[37] māthair didiu a lēcad[38] dochom na[39] macraide. "Nī rega," ol a māthair, "conditroib cōemtheacht di ānrothaib Ulad." "Rochīan limsa anad fri sodain," ol Cūchulaind. "Inchoiscsiu damsa ceth leth atā Emain." "Fua thūaith[40] amne," ol a māthair, "7 is doraid an nuidi,[41]" olsi, "atā Slīab Fhūaid[42] etruib." "Dobēr indus[43] fair," ol Cūchulaind, "amin.[44]"

Tēit as iarum, 7 a scīath slisean[45] lais 7 a bunsach riam[46] 7 a

---

[1] fuircébasu LU. [2] *f* added later over the line: LU. ás [3] erriud LU. [4] *om.* LU. [5] irdarcus LU. [6] chless LU. [7] fómsigi LU. [8] tarptigi LU.; *leg.* tairpthigi [9] *c* under the line [10] Choinculaind LU. [11] Formolta . . . andsin *om.* LU., which has above between the columns opposite Cindas fir the note: ina formolta inso sís [12] i nóenchorp atasíde LU. [13] lasanní LU.; *leg.* lasaní [14] The mark of aspiration is later: ar LU. [15] bo LU., *recte.* [16] dossom LU. [17] ba soosom LU. [18] ol on an erasure [19] the mark of aspiration is later [20] la máthair 7 la athair LU. [21] The mark of aspiration is later [22] i mmaig LU. [23] macraide LU. [24] i nEmain LU. [25] *leg.* cóecait [26] *a* added later under the line: oc LU. [27] cluchiu LU. *recte* [28] *om.* LU. [29] déscin LU. [30] fidchille LU. [31] naill LU. *recte* [32] chorma LU. [33] *om.* LU. [34] i nÉre LU. [35] gudid LU. *recte* [36] Cúculaind LU. [37] día LU. [38] lécud LU. [39] *na* on an erasure [40] fa thúaid LU. [41] a nude LU. *recte* [42] sliab added later over fhuaid; slíab fuáit LU. [43] indass LU. [44] amim LU. [45] slissen LU. [46] misplaced; it should follow focherded a bunsach, as in LU.

Digitized by Google

lorg āne 7 a līathrōid. Focherded a bunsach *con*dagaibet*h* resīu dorodsad[1] a bun for lār. Tēit cosna m*a*ccu iar*um* cen naid*m* a fōesma[2] foruib.[3] Ar nī thēiged nech cucu ina cluichimag *co* narnasta a fōesam. Nī fid*ir*seo*m* an*n*īsi*n*.[4] "Nosaraigedar[5] in mac," ol Mallamai*n*[6] mac Conc[h]obair, [19a] "seach rafetamar[7] is di Ul*taib* dō. Arguittis[8] dō : : aigid[9] foo. Foc*h*erdat an t*r*ī cōect*h*a[10] bun*n*sac*h* fair, 7 arsisetar isi*n* scíath[11] slisen huile leisseo*m*.[12] Focherdat di*no* i llīathrōiti huile[13] fairseom, 7 nosgaibseo*m* cac*h* ōen līathrōid ina uc*h*t. Focherd di*no* an t*r*ī .LLL. lorg[14] ána fair. Araclichsom *con*āc*h*rāngadar,[15] 7 gabais airbir dīb[16] fria ais. Rīasdarda imbiso*m*[17] i suidiu. Indar lat ba indarcan[18] asnortt cach foiltne ina chend lasa co*m*ērgi[19] *con*ērrac*h*t. I*n*dar lat ba ōebell[20] tened bōi for cac*h* ōenfi*n*da and.[21] Īadais indala[22] sūil *con*nārbo lethiu andās[23] crō snāt*h*aidi. Asoilg[24] alaile comba mor[25] bēolu fidchōich.[26] Doēraig dia glainīni[27] corrigi a hāu.[28] Asoilgg a bēolu coa i*n*airddriuch co*m*bo ecna a inchrāes.[29] Atrecht[30] in lūan lāth asa[31] mullach.[32] Be*n*id fona m*a*ccu iar*um*. Doscara .L. m*a*cc dīb[33] sīu rīstais dor*us* nEmna. Forrumai nōn*b*or dīb[34] t*h*oramsa[35] 7 Conc*h*ob*ar* ; bām*u*r[36] oc imirt fi*th*c*hille*. Li*n*gidso*m* di*no*[37] tarsi*n* fich*ill* i ndedaig a nōn*b*air.[38] Gabaid *Conch*ob*ar* a rig. "Ní maith arrailt*er*[39] in m*a*crot*h*,[40]" ol Conc*h*ob*ar*. "Deit*h*b*ir* damsa, a p*h*opa,[41] a[42] C*h*onc*h*obar,[43]" olse. "Dosroac*h*t do c*h*lui*chiu* ōm t*h*aig ōm māthair 7 ōm ath*air*, 7 nī maith robādar[44] frim." "Cia diatā i*n* m*a*cso[45]?" ol *Conch*obar,

---

[1] dorótsad LU. [2] fóesama LU. [3] for*r*u LU. *recte*; at the bottom of the page YBL has for*r*o in the text hand with no visible mark of reference [4] fitirso*m* anísi*n* LU, with the gloss .i. i*n* ges bói for*a*ib [5] nonsaraigedar LU. ; *leg.* nonsáraigedar [6] under *m* is added *f*: Follo*m*o*n* LU. [7] rafeta*m*ar LU. [8] arguntís LU. [9] before aigid there is a horizontal stroke, and before that on an erasure is a peculiar symbol which we cannot decipher: benaid LU. [10] á t*r*i cóecta LU. [11] MS. ciath; over *c*, on an erasure, is something that may be meant for *s* [12] lesseo*m* LU. [13] da*no* a lía*th*róite uli LU. [14] foc*h*er˙ da*no* an t*r*i .LLL. lórg LU. : *leg.* focerdat dano a trí cóictea lorg [15] ɔnac*h*ra*n*catár hé LU. [16] díib LU. [17] ríastart*h*a i*m*miseo*m* LU. [18] ti*n*narcan LU. [19] co*m*érge LU. [20] *h*óibell LU. [21] and added later over the line : fi*n*nu LU. [22] i*n*dara LU. [23] i*n*dás LU. [24] asóilgg LU. [25] co*m*bo móir LU. *recte* [26] midc*h*úaic*h* LU. [27] In the MS. it looks like glaímm [28] corici a *h*ou LU. [29] inc*h*roes LU. ; *leg.* ginchróes [30] atreac*h*t LU. [31] lá*it*h assa LU. [32] mull˙ LU. ; *leg.* mulluch [33] díib LU. [34] díib LU. [35] t*h*oro*m*sa LU. [36] bámár LU. [37] *d*ano LU. [38] fidc*h*ill i *n*degaid i*n*d nónbui*r* LU. [39] Above the line between the two *r*s *s* has been added later; airrailt*er* LU. [40] ma*c*rad LU. [41] popa LU. [42] *om.* LU. [43] C*h*on*c*hob˙ LU. ; *leg.* Chonchobuir [44] ro*m*batar LU. *recte* [45] MS. ·ím·so.

Digitized by Google

"7 cia *th*' ai*n*mseo?"[1] "Setanta m*a*c Sūaltaim ato*m*comai*n*m-
sea,[2] 7 m*a*c Deichdene[3] do fetharsu. Nī po dōig mo c[h]onfēri[4]
sund." "Ced nā ronais[5] do fōesamsu di*no*[6] forsna m*a*ccu?"
ol *Con*c[h]ob*ar*. "Nī fetarsa an*n*īsi*n*,[7]" ol Cūchul*aind*. "Gaib id
lāi*m* mo fǣsam airt*h*o di*diu*." "Atmu," ol *Conch*ob*ar*. Laso-
dai*n* doellaso*m* forsi*n* m*a*craid sechnōn *in* taigi.[8] "Ced tāi
di*no*[6] dōib i*n*nosa?" ol Conc*h*ob*ar*. "Co ronastar a fōesam
son[9] formsa di*no*,[6]" ol Cūc*h*ul*aind*. "Gaib id laim di*diu*," ol
Conchob*ar*. "Atamu,[10]" ol Cūc*h*ul*aind*. Lotar uile[11] isa cluithea-
maic*h*[12] iar*um*, 7 atarac*h*tar[13] in maic hī roslasa and. Fosrā-
t*h*atar a *m*muimi 7 a naiti."

"Feacht and[13a] di*no*,[6]" or Fergos, "intan ba gilla, nī c*h*odlad[14]
i n*n*Emai*n*[15] Macha co maiti*n*.[15a]" "I*n*dis dam," or[16] Conc[h]ob*ar*
f*r*is, "cid nā cotlai i*n*d Emai*n*, a Chūchul*aind*?[17]" "Nī c*h*odlaim[18]
cen chomard frim[18] c[h]end 7 fri*m* chosa." Dobreth iar*um* la
Conc*h*ob*ar* coirt*h*i[19] fria c*h*en*n* 7 araile fria[20] chosa, 7 dognī[21]
imdæ foleith dō et*ur*ru.

"Luid in fec*h*t naile di*no*[6] araile fer dia dūscad[22]som, co
mbensom dia durn*n* i*n*na ētan, co ruc tulc[h]lār[23] i*n*d ētai*n*, co
mbāi[24] forsi*nn*[25] i*n*chind, 7 cort*h*rascair co rigid in coirt*he*.[26]
"Rofeas," or Ail*ill*, "robbad dorn*n* caurad 7 robad[27] rig rūanada."
"Ōsi*n* trā," or[28] Ferg*us*, "nī laimtiseo*m* dīuscad[29] *co n*dūisced
a ēnu*r*."[30]

"Bāi in fecht naile[31] di*no*[6] oc āi*n*e līathrōidi[32] i maig in cluithi[33]
fri hEmai*n* an*n*air[34]. Doleith dō di*no*[35] a ōenu*r* frisna t*r*i c*h*ōectu[36]

---

[1] cia diata . . . ainmsea: "Cia *th*'ai*n*mseo?" ol *Conch*ob*or* LU. [2] atom-*ch*om*n*aicse LU., *recte* [3] Dec*h*tere LU. [4] *chon*pére LU. [5] ronass LU. [6] da*no* LU. [7] anísi*n* LU. [8] set*h*nón i*n* taige LU. [9] foeso*m* LU.; *leg.* fóesamsom [10] atmu LU. [11] uili LU. [12] cluic*h*emaig LU.; *leg.* cluichemag [13] atarac*h*tatár LU. [13a] na*n*d LU. [14] The second *d* in a later hand: c*h*otlad LU. [15] i *n*Emai*n* LU. [15a] matai*n* LU. [16] ol LU. [17] i*n*d Emai*n* a Chuchul- *om.* LU. [18] ni c*h*odlaim and *r* of frim have been added later. For ni chodlaim, etc. LU. has "ní dénai*m*," or Cucula*ind*, "cen c*h*omard f*r*im c*h*end 7 f*r*im c*h*ossa." Perhaps the text from which YBL came had a Chúchulaind. ní dénaim or Cuchúlaind, and the scribe's eye wandered to the second Cúchulaind. Then ni chodlaim would be a conjecture to supply the lacuna. [19] coirt*he* LU. [20] The *a* has been added later under the line [21] dognít*h* LU. [22] du*s*cud LU. [23] tulc*hl*ár LU. [24] *m*bói LU. [25] *for*si*n*d LU. [26] i*n* cort*he* cá rigid LU. [27] robbó dord niad 7 ropo LU. [28] ol LU. [29] ní laim*th*eso*m* do dú*s*cud LU. [30] Written, as often, enu, with the siglum for *ur* over the *u*; ónur LU. [31] aile LU. [32] áni líat[h]raiti LU. [33] cluc*he* LU.; *leg.* chluchi [34] anair LU. [35] da*no* dó LU. [36] cóectu LU: *leg.* cóecta

Digitized by Google

macc. *Con*boiṅgæth[1] airthiu iar*um* cach cluichiu [19b] i*n*d ind*us*si*n* chaidche.[2] Gabaid in gilla oc suidiu imb*ir*t a dorn*n* foraib, *co* napad[3] .L. macc dīb.[4] Tēit *for* teithed[5] lasodain co mbōi fo adurt imdai *Chonch*obair. *Con*ērged[6] Ula*id* imbi; conēirgimsea 7 C[h]onch*ob*a*r* laiseo*m*. Conēirigseo*m* fon i*m*da[7] di*no*[8] co corastar i*n* ni*m*dai de[9] cosi*n* t*r*icha[10] lā*th* ngaile robāi[11] indi, co mbāi[12] ar[13] lār in tigi. Saigid[14] Ula*id* imbi lasodai*n* isi*n* tig. "Cōraigmaidne[15] iar*um*," or Ferg*us*, "7 sī*th*aigmit[16] in macraid friseo*m* iarsi*n*."

"Bāi imnissi[17] chat*h*a[18] it*ir* Ultaib[19] 7 Eōgan mac Durt*h*ach*t*.[20] Tīagaid Ula*id* don c*h*at*h*. Fācobarsom[21] i*n*na chodlad.[22] Mait*h*i[23] for Ul*tu*. Fācabair[24] Conc[h]obar 7 C[h]uscraid Mend Macha 7 sochaidi[25] mōr olc*h*ena. Dosuisceoso*m*[26] a ngol. Sīnithi iaru*m*, co memdadar in dā liicc robādar imbi. Hi fiādnaisi Bricriu[27] hucut dorōnad," ol Ferg*us*. "At*r*aig lasodain. Cot*r*icimsea f*r*is i *n*dor*us* lis[28] 7 mē adgāiti.[29] "Fuit! Dia do bet*h*a[30]! a p*h*opo, a Fergais[31]" olse. "Cate[32] Conc*h*ob*ar*?" "Ni ḟetarsa," olmē. Tēit ass iar*um*. Ba dorcha ind agaig.[33] Fōbair a nārmach. Co *n*acca ara chi*n*d in fer 7 let*h* a chi*n*d fair 7 let*h* fir[34] aile for a mui*n*. "Congna lem, a Chūchula*ind*," olse. "Rombīt*h*, 7 tuc*us* let*h* mo brát*h*ar ar[35] mo mui*n*. Ber sīst lim." "Nī bēr," olse.[36] Lasodai*n* focherd[37] *in* nairi dó. Focherdso*m*[37a] de. Imasī*n*it[h]ar dōib. Doscart*h*ar Cūch*ula**ind*. Co cūala nī, in boidb di*n*aib collaib. "Olc damna lōich[38] fil a*n*d fo chosaib aurd*r*ag*h*.[39]" Lasodai*n* fanēraig[40] Cūchula*ind* 7 benaid a chend de cossi*n*[41] luirg ái*n*e, 7 gaibig[42] i*m*mān līat*h*rōide riam darin *n*ārmaig.[43] "Hi[43a] fail mo popa[44] Conc*h*obar isi*n*n[45] ārmaigse?" Frisgairside[46] dō. Tēit chuici, coni*n*d*n*aca[47] isi*n* c[h]lud, 7 robōi i*n*dnúir[48] imbi do cach leith dia dīc[h]lith. "Cid dia tudchadso[49] isi*n* nārmaig*h*,[50]" ol Conchob*ar*,

[1] *con*bói*n*g LU. [2] i*n*d i*n*dassi*n* caidc*h*e LU. [3] *con*idapad LU. [4] díib LU. [5] tec*h*ed LU. [6] *con*erget LU. [7] fón i*m*dái LU. [8] da*no* LU. [9] de added over the line; de i*n* ni*m*dái LU. [10] .xxx. LU.: *leg.* trichait [11] robói LU. [12] *m*bói LU. [13] *for* LU. [14] sedait LU. [15] córaigmitni LU. [16] sídaigmít LU. [17] Bói i*m*nisse LU. [18] t*h*a added later over the line [19] Ul- LU. [20] nDurtac*h*t LU. [21] facabarso*m* LU. [22] c*h*otlud LU. [23] Maiti LU. [24] facabar LU. [25] soc*h*aide LU. [26] dofui*s*ciseo*m* LU. [27] *leg.* fiad Bricre? [28] i*n*d lis LU. [29] at*h*gáite LU. [30] bet*h*u LU. [31] a popa Fer° LU. [32] Cáte LU. [33] adaig LU. [34] fir on an erasure [35] = for [36] orse LU. [37] foc*h*éirt LU. [37a] foceirdso*m* LU. [38] da*m*næ láic*h* LU. [39] The mark of aspiration is later: c*h*ossaib aurddrag LU. [40] fónérig LU. [41] cosi*n*d LU. [42] gabaid LU. [43] darin mag LU: *leg.* darsa mag [43a] I*n* LU., *recte* [44] p*h*opa LU. [45] isi*n*d LU. [46] The first *s* is added over the line [47] *con*idnacca LU. [48] i*n*d úir LU.; *leg.* ind úr [49] tánac LU. [50] The mark of aspiration is later: isinnármag LU.; *leg.* isa nármag

Digitized by Google

"co nadechus[1] ūathbās and?" Tanōcaib asin c[h]lud lasodain. Nī taurgēbad[2] seiser linni dia thrēnferaib hUlad[3] nī ba calma.[4] "Tair ruind[5] don tig ucut," ar Conchobar, [6]"co ndernai tenid dam and." Atāiseom thenid mōir dō. "Maith dino," or Conchobar,[6] "dianamthiasad[7] muc fonaithi[8] robadambeō." "Ragsa condatucc," or[9] Cūchulaind. Tēid as[10] iarum, co naccai in fer ocond fulocht i medōn ind feda, indara lām dō[11] cona gaisced[12] inti, ind lām naill[13] oc fuine[14] in tuircc. Ba mōr a ūathmaire ind fir. Fanōpairseom araba, 7 dober a chend 7 a muic lais. Loingid Conchobar[15] in torc. "Tīagam diar tig," or Conchobar. Cotrecat[16] fri Cuscraid mac Conchobair. Bātar dino[17] tromgona fairsidi. Dobeir Cūchulaind fora muin. Dolotar[18] iarum a triur co hEmain Macha.

"Fecht aile dino[17] bādar Ulaid ina[19] nōeindin. Nī bī nōendin[20] linni iarum," for Fergus, "for mnāib 7 for[21] maccaib, nāch for nech bīs fri crīch nUlad aneachtair, nāch for Conchulaind,[22] 7 fora athair.[23] Tonnecad trī nōnbair[24] [20a] a hinsib Faichi.[25] Lotar forind īarleas,[26] tan bāmar inar nāindin.[27] Ēigid in bandtrocht isin[28] lis. Bōi in macraid[29] i maig cluithi.[30] Dothīagadside[31] fona[32] hēigme. Amal atchondcadar[33] in macraid[34] na firu dūaibseacha,[35] tīagait ar[36] teiched uili *acht* Cūchulaind a ōenur. Imbertside na lāmlecca foraib 7 a luirg áne foraib. Marbaid nōnbur dīb,[37] 7 fācbaid[38] .L. cned fairseom[39] 7 documlat ass iarum olchena. Fer dorigne[40] inna gnīmradasa[41] i nrabadar[42] slāna[43] a chōic blīadna, nīrbo machtnad[44] ce nofoisced a cenda[45] don c[h]ethrur[46] ucut."

"Rofeadarsa[47] ēm in gillasin," ol Conall Cernach, "7 nī

---

[1] The *a*, which is not wanted, has been added later under the line; *co ndeochais* LU. [2] *thurcébad* LU. [3] di *trenferaib Ulad* LU. [4] bad *chalma* LU. [5] reond LU. [6-6] *co ndernai*—Conchobar *om.* LU.: the scribe's eye had wandered from the first Conchobor to the second [7] díanom*thís*ad LU.; *recte* diandomthised [8] mucc fonai*the* LU. [9] ar LU. [10] Téit ass LU. [11] *do* is written under an erasure [12] gaisciud LU. [13] *recte* aile [14] funi LU. [15] iarsin *add.* LU. [16] *Con*drecat LU. [17] dano LU. [18] dollotár LU. [19] inna LU. [20] bói noenden LU. [21] *om.* LU. [22] Coinculᵘ LU.; *leg.* Coinchulaind [23] LU. adds: 7 ane ní lamar fuligud *for*rosom. Ar *con*scescing (*leg.* conscing) in cess for intí nodgoin nō a meth nō a garséle [24] nónbor LU. [25] Fáiche LU. [26] forin nírless LU. [27] noendin LU. [28] isind LU. [29] macrad LU. [30] in cluchi LU. [31] doíagatside LU; *recte* dotíagatside [32] fóna LU. [33] atchoncatár LU. [34] macrad LU. [35] firuduba: duabsecha LU.: the *r* and *duba* are in a different ink [36] = for [37] diib LU. [38] facbait LU. [39] *e* later under the line [40] dorigni LU. [41] gnimasin LU. [42] innaptar LU. [43] The final *a* added later under *n*: lán LU. [44] machthad cenathised co hor cocrichi 7 LU. [45] ce noeisged a cinnu LU. [46] *r* added later under the line: don chetror LU. [47] Rafetammár LU.

Digitized by Google

mesaide[1] *f*ria Ḟis, is dalta dūn. Nī fo cī*an*[2] iars*in* gnīm adchūaid Ferg*us* *in*dosa[3] *co n*dernaso*m* béit[4] naile. Dia forngenai[5] Culai*n*d c*h*erd[6] ōegedec*h*t do C[h]onc[h]obu*r*,[7] asbe*r*t Caulaind[8] iaru*m* nā bad sochaide naberth*a*[9] chucai, air nī pu da t*h*īr nā feran*n*[10] dō a fuirec dorigne,[11] *ach*t do t*h*orad[12] a dā lām 7 a tharṅguir. Luid[13] iaru*m* 7 .L. carpa*t*[14] imbi do neoch ba sruitheam 7 bas airegdu ina churad.[15]

"Adell *Conch*obar lais iaru*m* a cluichimag.[16] Ba bēs[17] dō dogrēs a nadall 7 a tadall oc teac*h*t 7 oc tuideac*h*t do chui*n*dchid[18] a mb*en*dac*h*ta[19] cusna maccu. *Co n*acai iaru*m* Coinc*h*u-l*aind*[20] oc āi*n* līath*r*ōidi f*r*isna t*r*ī cōectu macc, adbe*r*t[21] a rōena foru.[22] Intan ba hāi*n* phuill dognītis, nolīnadso*m*[23] in poll dia līathrōidib, 7 nī cumgaidis[24] a ersclaide.[25] Intan bātir hēsseo*m*[26] huile dobicdis[27] in poll, araclic*h*emsom[28] a ēnu*r*[29] *con*nā tēiged cid ēn[30] līathrōid i*n*d. Antan[31] ba ni*m*t[h]rascr*a*d[32] dognītis, dosrascradsom[33] na t*r*ī cōectu macc a ōenu*r*, 7 nīco*n*c[h]o*m*raiced[34] imbiseo*m* līn a t[h]rascart*h*a. Intan di*no*[35] ba ni*m*dīreach dognītis,[36] dosnirgedso*m*[37] uli co *m*bítis tornoc*h*ta, 7 no*con*rucdaiso*m*[38] im*morro* cid a delg asa brotso*m* nammā.

"Ba hamra la Conc*h*ob*ar* an*n*īsi*n*.[39] Asbe*r*tside i*n* ete*r*bied an gni*m*a[40] *ach*t tiac*h*t[41] dōib co ōes ferdada.[42] Asbe*r*t cāch it*ir*dobied.[43] Asbe*r*t[44] Conc*h*ob*ar* fri Coi*nch*ula*ind*[45]: "Tairr[46] lem," olse, "don Ḟlid[47] dia tīagam fobīth ad[48] ōegi." "Nīdo*m*[49] sāitheac*h* dom c*h*luithi[50] beos, a p*h*opa, a C*h*onc*h*ob*air*,[51]" ol in gilla.

---

[1] messaite LU. = O. Ir. messa de [2] After cia*n* there is an erasure: ní pu c*h*ían LU. [3] *in*dossa LU. [4] bét LU. [5] There are two dots in paler ink, the one above *f*, the other below *r*; *f*orgéni LU., *recte* [6] Caula*n*d cerdd LU. [7] *Con*chob. LU. [8] Caula*n*d LU. [9] nober*th*a LU.; O. Ir. noberthe [10] du t*h*ír na feru*n*d LU. [11] dorigni LU. [12] t*h*orud LU. [13] *Con*chob^{u} *add.* LU. [14] MS. cairp^{r}: carpa*t* LU. [15] ba *h*æregdu i*n*na caurad LU. [16] cluc*h*emag LU. [17] da*n*o *add.* LU. [18] c*h*ui*n*gid LU. [19] a be*n*nac*h*da LU. [20] *Con*cul^{u} LU.; *leg.* Coinculaind [21] 7 bi*r*t LU., *recte* [22] fo*r*ru LU. [23] rolinadsom altered from rolinatsom LU. [24] c*h*um*n*caitis i*n* maicc LU. [25] ersclaige LU. [26] heseo*m* LU. [27] dobictis LU.; *recte* dobidctis [28] arac*h*lic*h*edso*m* LU.; *leg.* araclichedsom [29] ōenur LU. [30] ōen LU. [31] Intan LU. [32] *d* on an erasure; after it a letter (*r*?) has been erased [33] The first *s* added over the line: dorascradsom LU. [34] ni c*h*o*m*raiced LU. [35] da*n*o LU. [36] bá nimdírec*h* dognitis LU. [37] dosnergedso*m* LU.; *leg.* dosnérgedsom [38] no*n*ructaisseo*m* LU. [39] anísi*n* LU. [40] i *n*eter*b*íad a gní*m*u LU. [41] tiš LU.; *leg.* tised [42] After this word a letter is erased: ferdatad LU. [43] eter*d*abíad LU. [44] *t* on an erasure: asb^{u} LU. [45] Cocul^{u} LU.; *leg.* Coinculaind [46] tair LU. [47] dond fleid LU. [48] dáig otægi LU.; *leg.* ót óegi ? [49] ni*m*da LU.; O. Ir. níta [50] Over *t* is a small *c*: cluc*h*i LU.; *leg.* chluichiu [51] a bobba *Conch*ob^{u} LU.

Digitized by Google

"Regad[1] i nbar ndïaid.[2]" Ō rāngadar ule[3] iar*um* don ḟlid,[4] asb*er*t Caula*in*d[5] fri *Conch*ob*ar*[5a]: "In frithalaid[5b] nech in bar ṅdíaid[6]?" olse. "Nāt*h*ō," ol *Conch*ob*ar*. Nīrbo c[h]*uma*in[6a] lais dāl a daltai ina dead.[7] "Atā" or Cuillean*n*, "archū leam[8]; t*r*ī slabrada fair, 7 t*r*iar cacha slabrada.[9] Lēict*h*ir[10] de dāig ar ni*n*dile 7 ar ceathra 7 dūntar i*n*d[11] leas." Tic in gilla fo soda*in*. Fonōbair[12] in cū. Nofeithedso*m* a cluichi collēicc.[13] Focheirded a līathrōid 7 focheird a lloirgg āi*n*e[14] ina[14a] díaid, co mbenad in līathrōid. Nībo mōo in band oldās a c*h*ēle. *Ocus* focherd a bunsaich[15] ina ndíaid, *con*dagebed re toiti*m*. *Ocus* nī rot*h*airmisc[15a] a cluichi imbi, cia roibi[16] in cū oca ascnom. Torbāis [20b] Conc*h*ob*ar* 7 a mui*n*ter an*n*īsi*n*, *con*nārbo eiter leo a ṅglūasac*h*t. I*n*dar leo nī faircibdis[17] i mbet*h*aid ara ci*n*d, cid erloisce[18] in leas. Antan[19] di*di*u dolluid in cū chucaiso*m*, focheirdseo*m* ūad a līat*h*rōit 7 a lloirc[20] 7 frisi*n*le[21] in coi*n* co*n*a dib lāmaib .i. dobeir indara lāim dō fri huball brāgad in cho*n*, dober araile f*r*ia c[h]ūl. Benta[22] frisi*n* coirt*h*i[23] ina farrad,[24] co sceasai*n*[25] cach ball de[26] a leithi[27]." (Mad iar naraile[28] im*morro* issī[29] a līathrōit rollāso*m* ina bēolui,[30] co ruc an*n* inathar[31] t*r*īt.)

"Comēirgid[32] Ula*id* ara amu*s*, araill dīb tar[33] less, araill for dor*us* lis. Domberad[34] a nuc*h*t[35] Conc*h*ob*air*. Focherddar armc*r*ith[36] mōr leo .i. m*a*c set*h*ar i*n*d rīg do ḟalmaissiu a bāis. Dot*h*oet Caula*in*d[37] isa teac*h* lasoda*in*. "Fochen duid, a m*a*ccā*in*, fodēig c*r*idi do māthar. Misi[38] im*morro* nī madairgen*us* flid. Is bethu imaudu[39] 7 is trebad i maig mo t*h*rebad i *n*deadaig[40] mo cho*n*. *Con*agaib ainech 7 anmai*n* da*m*sa," olse, "in fer muinteri[41] rucad ūam .i. mo chū. Robo dī*n* 7 dītiu[42] diar feib 7

---

[1] ragatsa LU. [2] i *n*far ndiáid LU; O. Ir. i far ndiaid [3] uli LU. [4] do*n*d ḟleid LU. [5] Caula*n*d LU. [5a] MS. ǒčob˘ [5b] Over the line, between *t* and *h*, a *d* has been added later [6] i *n*far ṅdiáid LU. [6a] *chu*man LU. [7] i*n*na diáid LU. [8] "Atá árch*ú* le*m*sa," ol Cula*n*d LU., with a gloss. :.i. cú dorucad dar muir .i. c(ulen) brotcon [9] slabraide LU.; after this LU. adds: a hEspái*n* dosfucad [10] leict*h*˘ LU. [11] i*n* LU. [12] fónópair LU.; *leg.* fanópair [13] cluc*h*e colleic LU. [14] foc*h*erded a loirg LU. [14a] *a* added later under *n* [15] bu*n*said LU. [15a] rotairmesc LU. [16] ce robói LU. [17] faircbitís LU. [18] ersloict*h*e LU., *recte* [19] Intan LU. [20] loirg LU. [21] fri*s*i*n*dle LU. [22] be*n*tai LU. [23] cort*h*e LU. [24] *f* has been added later over the line. [25] Over the second *s* is an indecipherable mark, meant for *c* (?): sescai*n*d LU. [26] On an erasure [27] a let*h*e LU. [28] iar narailiu LU. [29] is LU. [30] rolás*om* i*n*na beolu LU. [31] ann inathar: a i*n*at*h*ar LU., *recte* [32] co*m*érgit LU.; O. Ir. conérget [33] fo*r* LU. [34] da*m*ber*a*t LU. [35] i nuc*h*t LU. [36] armg*r*ith LU. [37] Dot*h*éit Cula*n*d LU. [38] Meise LU. [39] i*m*mudu LU.; *leg.* is bethu immudu mo bethu ? [40] i *n*degaid LU. [41] It looks like mūteri, with the first three letters on an erasure: mui*n*tire LU. [42] MS. ditiū

Digitized by Google

diar nindile.[1] Robo imdedail[2] cacha slabrai dūn itir mag 7 tech." "Nī mōr brīg sin trā," ol in gilla, "ebeltar[3] cuilēn din chūain[4] cētna[5] leamsa duit, 7 bīam cūsa do imgheadail[6] do chethra 7 dot imdedail[6] fēin collēic, co rāssa in cū hīsin 7 corip[7] ingnīma. Ocus imdiusa Mag Muirthemne uili[8]; nochombērthar ūaimsea ēit nā halma ass, manip aurrderg[9] limsa. "Bid Cūchulaind th' ainmseo,[10]" or Cathbad. "Maith lim[11] ced edh[11a] mo ainm," ar Cūchulaind.[12] Fer dorigne sin amdar lāna a .VI. blīadna, nību machtad[13] ce dorōndadside[14] dagnīm ind inbuidse, intan ata lāna a .VII. mbladna dēc," ol Conaill Cernach.

"Dogēni feacht naile[15] dino,[16]" ol Fiacha mac Firfeibi. "Bāi Cathbad drūi hi fail a meic .i. Chonc[h]obar[17] mac Neasa. Cet fer ndēinmech dō oc foglaim druidechta hūad. Is ē līn noninchoisced[18] Cathbad. Iarmifoachtarailedia felmacaib[18a] do suidiu cid diambad maith a llāsa. Asbert Cathbad ōclach[19] nogēbad gaisced and, forbīad a ainm ar gnīmaib gaiscid firu Ērend,[20] 7 nomērtais a airscēla co brāth. Roclunethar Cūc[h]ulaind anīsin. Dothēit co Conchobar do chuindchid gaiscid.[21] Asbeir Conchobar: "cia dorinchoisc duid?" "Mo popa Cathbad," ol Cūchulaind. "Rofedamar[22] ēm," ol Conchobar. Dober gā[23] 7 scīath dō. Bertaigis[24] forra,[25] connā tērna[26] nī dona .V. gaiscedaib dēc nobītis d'imorcraid[27] hi teaglach[28] Conchobair fri maidm nairm nō fri gabāil ngaiscid[29] do neoch. Co tardad dō gaisced[29a] Conchobair fēin. Falloingside immorro ēseom 7 bertaigsi[30] hē, 7 beandachais in rīg bā gaisced 7 asbert: "cēin mair tūaith 7 cenēl dianaid rī in fer asa harm so." Dofice[31] iarum Cathbad chucu 7 asber: "In gaisced gebis[32] in gilla?" or Cathbad. "Ed," ol Conchobar. "Nī sirsan do macc a máthar ēm," olse. [21a] "Ced ōn? Nāch tussu ēm[33] dodnarchosaig?"[34] ol Conchobar. "Nāch

---

[1] 7 ar nindili LU. [2] imdegail LU., *recte* [3] ébéltair LU. [4] chuáni LU. [5] chétna LU. [6] imdegail LU. [7] corop LU. [8] uile LU. [9] aúrberg corrected to aúrderg LU. [10] íarom *add.* LU. [11] Added later over the line [11a] The mark of aspiration is later [12] ol Cú LU. [13] machdad LU. [14] doronadside LU. [15] aile LU. [16] dano LU. [17] Conchob˘ LU. [18] doninchoisced LU. [18a] felmaccaim LU. [19] óclæch LU. [20] forbiád a ainm hErind co brath ar gním gascid LU. [21] chuingid gascid LU. [22] Over the line is added sen: Rofetammar LU. [23] ga on an erasure: gai LU. [24] Bertaigthus LU. [25] *ra* of forra on an erasure, and there is a blank space of erasure between forra and ona: for lár in taige LU. [26] ternó LU. [27] di imforcraid LU. [28] tegluch LU. [29] ngasced LU. [29a] do stands on the right margin; before gaisced there is an erasure [30] bertaigthi LU. [31] dafic LU. [32] gebes LU. [33] after em there is an erasure [34] donarchosaig LU.

Digitized by Google

mē ēcin," ol Cathbath. "Cid do chana duit in breg[1] do imbirt form, a shiriti?" ol Conchobar fri Coinculaind.[2] "A rī fēne, nī brēg,[1]" or[3] Cūchulaind, "is ē dorinchoisc dia ḟelmaccaib hifuarach,[4] 7 rochūalasa[5] fri hEmain andes 7 dodeachadsa chucutso iarum." "Is maith ane in lāa," ol Cathbath; "is glē bid airrdric[6] 7 bid animgnaid intī gēbas gaisced and, *acht* bid duthain namā." "Amra brīgi soin,[7]" ol Cūchulaind; "*acht* ropom airdricse,[8] maith lim cen co bend būan[9] *acht* ōenlāa for domun."

"A llāa naili[10] imchomrac[11] araile fer dona druidib cid dia[12] maith a llāisin. "Nech noragad hi carpat and," for Cathbad, "forbīad a ainm hĒrind co brāth." Rocluinithir[13] iarum Cūc[h]ulaind sin. Dothéidside co Conc[h]obar *co* nepert fris. "A popa, a Chonc[h]obair,[14]" olse, "carpat damsa." Doberside carpat dō. Forruirim a lāim itir dī ḟertais in charbaid, co mmemaid[15] ina lāim[16] in carbat. Brisis in dā charpat dēc[17] in c[h]ruthsin. Doberar dō iarum carpat Conchobair. Foloiṅgside ēseom. Tēit isin carpat iarsuidiu 7 ara[18] Conchobair leis. Imsāi[19] int ara, .i. Ibor a ainmside, in carpat fōsom.[20] "Tair isin charpad[21] a feachtsa,[22]" ol int ara. "It cǣma[23] na heich[23a], am cǣmsa dino,[24]" ol Cūc[h]u laind, "am maccam.[25] Tair riun[25a] timc[h]ell Emna[26] namā, 7 rotbīa a lōg airi." Tēit ōn dino[24] int ara, 7 cotnēignigestair[27] Cūchulaind iarsuidiu *co* dairleth forsin sligid[28] do chelebrad dona maccaib, "7 condambendachtais in maicc." Gāid dō dino[24] *co* tairled in sligid dorīsi. Ō thāncadar dono,[29] asbert Cuchulaind frisin naraid: "Indaig brot forsin nechraid thrā,[30]" olse. "Ceth leth ōn[30a]?" ol int ara. "Cēin anindain ar[31] int sligi,[31a]" or Cūchulaind.

"Tecaid di suidiu co Slīab Fūaid.[32] Forecat Conall Cernach and. Do Chonall Chernach[33] dino[24] darala imdedail[34] in chūicid[35]

---

[1] bréc LU. [2] Cocl- LU. [3] ol LU. [4] imbuaruch LU. [5] rachúalasa LU. [6] airdairc LU. [7] son LU.; *leg.* són [8] In ropom the stroke for *m* is later: ropa airdercsa LU. [9] *om.* LU. [10] naile LU. [11] imchomairc LU. [12] díambo LU. [13] Roclunithar LU. [14] a popa *Chonchob*ᵉ LU. [15] co *m*mebaid LU. [16] ina laim *om.* LU. [17] deac LU. [18] *ar* is followed by an erasure [19] imsói LU. [20] *fo* on an erasure: fóiseom LU. [21] charpat LU; *leg.* asin charput [22] a feachtsa; fechtsa LU.; *leg.* in fechtsa [23] cóema LU. [23a] na *h* on an erasure [24] dano LU. [25] am maccam; in am the stroke for *m* is later; a maccán LU. [25a] riún LU. [26] nEmna LU. [27] cotnéicnigidar LU. [28] slige LU. [29] dō is on an erasure; the mark of abbreviation over do is joined to a down separating stroke between do and dino in the line above: ón dano LU. [30] trá LU. [30a] *on* on an erasure [31] *na r* is written in large letters and coloured red; *na* is on an erasure; *r* extends into the right margin: céin adindain LU.; *leg.* céin adnindain: cf. Wb. 14°20. [31a] int added later on left margin [32] Fuait LU. [33] *om.* LU. [34] dorala indegail LU. [35] chóicid LU.

Digitized by Google

a llāsi*n*. Fobit*h*i[1] nobīt*h*[2] cach lāt*h* gaile do Ult*aib* a lāa i Slē*ib* Fūait fri snādud neich dodīsad[3] *co* n*a*irche*t*ul *nō* do c*h*omruc fri fer, co mbad andsi*n* condrīsta ris,[4] arnā tēised nech dochum nEamna cen rathug*ud*.[4a] "Do sōinmige[5] si*n* tr*ā*,[5a]" or Conall; "rob do būaid[5b] 7 do[6] choscor si*n*," or Conall.[7] "Ēircseo t*h*rā,[8] a C*h*onaill, don dūn, 7 romlēicsea oc forairi sund collēic," or Cūc*h*ul*aind*. "Bid lōr sōn," or Co*n*all, "mad fri snādad[9] neich *co* n*a*irche*t*ul; mad do cho*m*ruc fri fer im*m*orro, is rom sōn daitsi[10] cose beos." "Bēs nīpo ēicen ōn di*n*o[11] it*ir*," or Cūch*ulaind*. "Tīagam et*er*po*r*t,[12]" ol Cūch*ulaind*, "do dēiscin ūain*n* for fe*r*tais Loc*h*a Echtra. Is gnā*t*h airisem ōc fēne[13] and." "Is mai*t*h lim," or *Co*nall. Tīagaid ass iaram. Focherdsem cloich asa t*h*abaill co mmemaid fertais charp*ait*[14] Conaill C[h]ernaich. "Cid frisi*n*drolais in cloich, a m*a*ccāin?" or Conall. "Do p*hr*omad mo lām 7 dīrgi[15] mo urchair," or Cūchul*aind*; [21b] "*Ocus* is bēs dāibsi[16] uar nUltaib nī rēidig[17] tar i*n*ngli*n*de.[18] Aircseo[19] arit*h*isi, a p*h*opa, a Chonaill,[20] 7 romlēicsea sund oc forairi." "Mait*h* lim di*n*o,[21]" or Conall. Nī dech*aid Co*nall Cer*nach* sech in maigi*n* si*n*[22] iarsuidiu. Tēit Cūc[h]ul*aind* as iar*um* do Loch Echt*r*a, 7 nī fūaratar[22b] nech and ara ci*n*d.[23] Asbert int ara fri Coi*n*cul*aind* ara naurt*h*aitis[24] do Emai*n*, *co* tairsitis[25] ōl and. "Acc," ol Cūc*h*ul*aind*. "Ced slīab i*n*so t*h*all?" ol Cūc*h*ul*aind*. "Slīab Mondair*n*[26]," ol int ara. "Tīagam co rīsem,[27]" ol Cūc*h*ul*aind*. Tīagaid iar*um* co rrāngadar. Iar tīac*h*tai*n*[28] dōib int s*h*lēbe imcōe*m*orcair[29] Cūc*h*ul*aind* iar*um*: "Cia carnd ngel[30] inso t*h*all i*n*d úac*h*tar[31] int slēbe[32]?" ol Cūc*h*ul*aind*.[33] "Fi*n*dcharnd na foraire,[34]" ol int ara. "Ced mag anī t*h*all?" ol Cūc*h*ul*aind*. "Mag mBreg," ol int ara. Adfēd dō di*n*o[35] ai*n*m cech prīmdū*n*e it*ir* T*h*emair 7 C[h]endand*us*. Adfēd dō c*h*etam*us* a nīat*h*u 7 a nāt*h*u, a nairdrici[36] 7 a treba, a ndūne 7 a mārdi*n*gnu.[37]

---

[1] The second *i* added later: fobít*h* LU. [2] nobíid LU.: O. Ir. nombíid [3] dot*h*íssad LU.; *leg.* do-d-ísed [4] fr*i*s LU. [4a] MS. rathu*d*g [5] MS. soinmīe; sónmigi LU.; *leg.* sóinmigi [5a] On an erasure [5b] dobuaid, dob added later on the margin. [6] *om.* LU. [7] sin or Conall *om.* LU. [8] Eirgsu tr*á* LU. [9] The first *d* has been added later over the line: snádud LU. [10] daitsiu LU. [11] *om.* LU. [12] etarp*h*ort LU. [13] féne LU. [14] fertais carp*ait* LU. [15] dírge LU. [16] duibsi LU. [17] r*é*idid LU. *recte* [18] On an erasure: tar églin*d*ne LU.; *leg.* tar éclinde [19] do Em*ai*n, *add.* LU. [20] a p*h*opa Daill LU. [21] da*n*o LU. [22] sin *om.* LU. [22b] *atar* on an erasure [23] c*h*iund LU. [24] ara nurt*h*áitis LU. [25] co táirsitis LU. [26] Monduird LU. [27] rísa*m* LU. [28] riac*h*tai*n* LU. = O. Ir. ríchtin [29] i*m*c*h*om*a*rcair LU. [30] *leg.* carn gel? [31] i n*u*ác*h*tor LU. [32] *s* added under the line [33] ol Cúchulaind *om.* LU. [34] na foraire *om.* LU. [35] da*n*o LU. [36] a nairdirci LU. [37] a narddi*n*dgnu LU.

Digitized by Google

"Inchosaich[1] dō di*no*[2] dūn t*r*ī m*ac* Nec*h*tai*n* Scēne[3] .i. Foill 7 Fandall 7 Tūac*h*ell a nanmand.[4] "Indad ēiside asb*er*ad," ar[5] Cūc*hulaind*, "nāch mōo fil do Ultaib i mbethaid old*us* robeodtarso*m*[6] dīb?" "At ē ēici*n*," ol int ara. "Tīagam condarīssem,[7]" or Cūc*hulaind*. "Is g*ūas*[8] dū*n* ēm," ol intara. "Nī dia imgabāil ām t*h*īagma,[9]" ol Cūc*hulaind*. Tīagaid as iar*um* 7 scorit a n*n*eocho oc co*m*mor māna 7 aba allandeas ūas dūn a chēle, 7 srēithi i*n* nid būi[10] forsi*n* coirt*h*i rout a lāma isi*n* nabai*n*d, 7 lēict*h*e la srut*h*, dāig ba coll geisi[11] do m*ac*caib Nec*h*tai*n*[12] Scēne an*n*īsi*n*.[13] Airigidside iar*um* 7 dot*h*īagad a ndochu*m*. *Con*tuli Cūc*hulaind* iar*um* oc*on* choirt*h*i iar lēcud i*n*d ide f*r*isi*n* srut*h*, 7 asb*er*t frisi*n* naraid: "nīmdersaigi fri ūat*h*ad, nomdīusca im*morro* fri sochaidi." Ba himecail[14] im*morro* int ara collēic, 7 i*n*dlit*h*side a c*h*arp*at* 7 dosrenga a f*or*tgæ 7 a forgai*m*niu robādar fo Coinc*hulaind*,[15] hūair nāc*h*rolamadh[16] a dī*us*cad[17]; dāig asbert Cūc*hulaind* frisi*n*[18] ar t[h]ūs nāc*h*dī*us*cad[19] f*r*i ūat*h*ad.[20] Tecaid iar*um* m*ai*c Nec*h*tai*n*[21] Scēne. "Cia fil sund?" ol fer dīb. "M*acc* bec dochōid i*n*diu ar oesclu[22] hi carp*at*," or[23] int ara. "Nī rob[24] do soi*n*mige,[25]" ol in lōech, "7 nī rob do fec*h*tnaidi[26] dō a c*h*ētgabāil ṅgaiscid. Nā bīd inar tīr 7 nā gelad i*n*d eich and nī as mōo," ol in lōech. "Ataat a nēisi im lāi*m*se," ol int ara. "Nīrbo latso tuilled ēcraide,[27]" ol Ibar frisi*n* lōech, "7 atā di*no*[2] in m*acc* ina c*h*otlad.[28]" "Nīda*m*[29] m*acc* ēici*n*," ol[30] Cūc*hulaind*, "*acht* is do chui*n*dchid co*m*raic[31] fri fer dodechaid in m*acc* fil and." "Is [s]ai*n* limsa ōn," ol in lōech. "Bid sai*n* duidseo i*n*nosa isi*nn*[32] āt*h* ucud," ar[33] Cūchul*aind*.

"Is taccar dait trā," ol[30] int ara, "foichle i[n] fer dot*h*oet[34] ar do chend—Foill a ai*n*m," or se—"ar maini [22[a]] tetarrais[35] isi*n* c*h*ētforcam,[36] nī t*h*etarrais[37] co fescor." "Toṅga[38] do dīa toiṅges mo

[1] INc*h*oscid LU. [2] da*no* LU. [3] Nec*h*ta Scene LU., with a gloss .i. o I*n*biur Scéne, and a marginal note: Fer ulli m*ac* Lugdac*h* a nat*h*air 7 Nec*h*tan Scéne a *m*mat*h*air. Ullaid da*no* romarbsat a nat*h*air. ISS air robatár hi cocud faraib. [4] a nanmandaidi LU. [5] I*n*dat eside asb*er*at or LU. Over against *ar* is written between the columns ban dā lan [6] oldás robéotarso*m* LU., *recte* [7] co*n*darisam LU. [8] MS. *gus*; gúais LU. [9] tíagma LU. [10] bói LU. [11] ngisse LU. [12] Nec*h*ta LU. [13] anísi*n* LU. [14] Bá *him*ecal LU. [15] f*or* Coi*n*culai*n*d LU. [16] nac*h*rolamar LU. [17] dúscud LU. [18] f*r*iseo*m* LU., *recte* [19] nac*h*dúsced LU. [20] *h*uáted LU. [21] Nec*h*ta LU. [22] esclu LU. [23] ol LU. [24] po LU. [25] MS. soi*n*me and what we take to be *ig* added later beneath *e* [26] fec*h*tnaige LU.; *leg.* fechtnaigi [27] toll*em* écraite LU. [28] c*h*otlud LU. [29] ni*m*da LU. [30] or LU. [31] c*h*o*m*raic LU. [32] issi*n*d LU. [33] ol LU. [34] dot*h*ēt LU: *leg.* dothét [35] The second *a* is added later under the line: thetarrais LU. [36] c*h*etf*or*gam LU. [37] The mark of aspiration is later, and the second *a* is added under the line [38] Tongu LU., *recte*

Digitized by Google

thūath, noconimbērasam[1] for Ultu a clessin doriisi dianotairle[1a] monāis[2] mo phopa C[h]onchobair as mo lāimsea. Bid lāim[3] deōraid dō." Sreithis[4] fair iarum in sleig, co mmemaid a druim trīt. Tobert[5] leis a foidb[6] 7 a chend[7] iarsuidiu. "Foichle in fer naili dino,[8]" ol int ara, "Fandall dino[9] [a] ainmside. Nī truma doéssa[10] in nuisci oldās ela no fandoll." "Tongasa[11] dino[8] nochonimbēra[12] for Ultu in clessin[13] dorīsi," ol Cūc[h]ulaind. "Atcondarccaisiu[14] ēm," olse, "indus imatīagsa in lind oc Emain." Conddrecad iarum isinn[15] āth. Gonaidsom dino[8] in fersin 7 dobert a chend 7 a fodb lais. "Foichle in fer naili dothoet[16] chucut," ol int ara, "Tūaichell a ainm. Nī leasainm dō dino,[8] air nī thuit di arm itir." "Ondar dossom in del cliss[17] dia mescad conidnderna retherderg[17a] de," or Cūchulaind. Srethais[18] fair iarum in slig, conidralla ina ṡuidiu. Dolluid a dochum iarum 7 benaid a chend de. Dobert Cūchulaind iarum a chend 7 a fodb lais dia araid fadessin. Co cūala iarsuidiu fāid[19] a mmāthar ina ndíaid .i. Nechta Scéne. Dobeir a fodb di siudiu[20] 7 dobeir na trī cind lais ina charpat, 7 adbert[21]: "nī fuicēb mo choscor thrā,"[22] olse, "co rrīs[23] Emain Macha."

"Documlat Emain Macha iarum as[24] cona coscor. Is annsin asbert Cūchulaind frisin naraid: "Dorairngertaisiu dagimrim[25] dūnd," or[26] Cūchulaind," 7 rosnecom a lleass anosa[27] dāig[28] in tresa[29] 7 inna īara[30] fil inar ndīaid." Imrīadat iarum co Slīab Fūaid. Ba hē lūas ind ērma donucsad iar mBregaib iar ngrīsad ann ara,[31] co togrennitis ind eich fon c[h]arpat in gāith 7 na hēonu for lūamain, 7 co toirthead[32] Cūchulaind ind[33] nurchur dollēiced asa thailm riasū rīsed talmain.

"Iar tīachtain[34] dōib Slēbe Fuāit forrecad alma noss nand ara cind.[35] "Cissī slabra in dīscersa thall?" or[36] Cūchulaind. "Ois alta," ol int ara. "Caidi,[30]" or Cūchulaind, "bad ferr

---

[1] noconimberasom LU. [1a] dianotárle LU.; *leg.* diantairle [2] mánáis LU. [3] lám LU. [4] sréthis LU. [5] ert on an erasure: dobᵘ LU. [6] fodb LU. [7] a cend LU. [8] dano LU. [9] om. LU. [10] Of the *a* there are only faint traces: trummu doessa in nusce LU. [11] Tongusa LU. [12] noconimberasom LU. [13] The second *s* has been added later over the first [14] *ai* is later, under the line: atconnarcsu LU. [15] issind LU. [16] dothæt LU.; *leg.* dothét [17] chlis LU. [17a] derg later, on an erasure [18] srethius LU. [19] fóid LU. [20] sudiu LU. [21] asbert LU. [22] The mark of aspiration is later: trá mo choscur LU. [23] co rríus LU. [24] Documlat ass iarum LU. [25] dagérim LU. [26] ol LU. [27] indossa LU. [28] diág LU. [29] tressa LU. [30] iarra LU. [31] ann ara: ind arad LU. [32] tairthed LU. [33] in LU. [34] riachtain LU. [35] ciund LU. [36] Cia dé LU.

Digitized by Google

la hUltu, a marb nach ǣ do breith dōib nō a mbeō[1]?" "Is iṅganto dōib," ol int ara "a mbeō.[2] Nī cach ōen darric[3] samlaid. A *m*marb im*morro* nī fil ūaidibso*m* ōnāc*h*rī.[4] Ni c*um*gisom on[5] a beō nac*h* óe[6] do breith," ol int ara. "Cuimcim ēigi*n*," ar Cūc*h*ula*ind*.[7] I*n*dnaig[8] brot forsi*n* nechraid[9] isi*n* mōna.[10]" Dognī int ara ō*n* an*n*īsi*n*.[11] Glenaid na[12] *h*eich isi*n* mōna[13] iar*um*. Turli*n*g Cūc*h*ula*ind* 7 gaibid a nos[14] ba neaso*m* dō 7 ba c[h]ai*n*e*m* (?)[15] dīb. Slaitius sechnōn na mōna 7 damai*n*ti foc*h*ētōir. Cumraigis it*ir* dia ḟeirt[16] in charpa*it*.

"*Co n*acadar nī, ēill ṅgēisi,[17] ara ci*n*d[18] aithirrach. "Cia de bud ferr[19] la hUltu[20] a mbeō na[21] a *m*marb do brit*h*[22] dōib?" "Is a mbeō be*r*es a nasbeōdu 7 i na[s][23] segondo," ol int ara. Lāth*r*ait*h* Cūc[h]ula*ind*[24] iar*um* cloic*h* mbicc forna heō*n*u co mbī .VII.[25] neōnu dīib. I*n*lāa afrithisi cloich mōir, co mbai[26] dā ēn dēc[27] [22b] dīb. T*r*i t[h]athbēmend[28] trā i*n*dsi*n*[29] huile. "Teccmall na heōn*n*u dūnd t*r*ā," ol Cūc*h*ula*ind*[30] f*r*ia araid. "Mad mesi t*h*ēis[31] dia t*h*abaird,[32]" orse, "*con*clithfe[33] in da*m* allaid fortso." "Nī rēid dam a t[h]ec*h*t ēm," or[34] i*n*t ara. "Rodās*ed* imna heocho *con*dadichi*m*[35] sec*h*o.[36] Nī ētai*m* di*no*[37] tec*h*t sech nea*ch*dar[37a] in dā rot*h* .i. fon*no*[38] īarnæ in c*h*arba*it* ara fæbraidi[39] 7 nī dic*hth*im[39a] di*no*[37] sech in dam, a[r] rolīn a choṅgnai[40] it*ir* di fert in charpa*it* uile." "Cingsiu amend dia choṅgno," or Cūc[h]ula*ind*.[41] "Tonga[42] do dīa toi*n*gi[43] Ula*id*, clōenad clōenfatsa mo chend fair, *nō* int s*h*ūil dogēnsa f*r*is, nocon-fōic*h*er[44] cor dia chi*n*d riut 7 nocholinfait*h*ir[45] a glūasacht." Dognid[46] sō*n* iar*um*. *Con*rig Cūc*h*ula*ind* i*n*na ēissi 7 tecmolta[47]

---

[1] a *m*marb *nō* a *m*beo do breit*h* dóib. nó a *m*beó. LU. [2] is i*n*ganto a *m*béo ol i*n*t ara dóib LU. [3] The first letter seems to be *d*, and before it is an erasure: *con*dric LU. [4] Before *ri* a letter seems to have been erased; the aspiration of *c* is later: ónac*h*ric LU. [5] ní c*hum*cison LU.; *leg.* ní cumcisiu ón [6] æ LU. [7] Cú LU. [8] i*n*daig LU. [9] *for*sna eoc*h*u LU. [10] monai LU. [11] anísi*n* LU. [12] i*n*d LU. [13] mónai LU. [14] i*n* noss LU. [15] Either cain᷑ or cam᷑ might be read: bá caime*m* LU. [16] da fert LU. [17] ngésse LU. [18] ciu*n*d LU. [19] bad ḟerr LU. [20] or Cuc*hulaind* add. LU. [21] nó LU. [22] do brith *om.* LU. [23] a nas LU. [24] Cú LU. [25] .uiii. LU. [26] *m*bí LU. [27] MS. dh᷑: déc LU. [28] The first *t* under the line: T*r*ia t*h*áit*h*bēme*n*d LU. [29] i*n*si*n* LU. [30] Cú LU. [31] dig LU. [32] tabairt LU. [33] *con*clic*h*fe LU. [34] ol LU. [35] *con*nadic*h*ti*m* LU. [36] Before sec*h*o there is an erasure: seccu LU. [37] da*no* LU. [37a] *e* has been added under the line [38] .i. fonno is a gloss which has crept into the text: LU. has i*n* da rot*h* with a gloss .i. fonnod [39] fæbraige LU.; *leg.* fáebraigi [39a] The mark of aspiration over *c* is later: dic*h*tim LU. [40] con*g*na LU. [41] Cú LU. [42] To*n*gusa LU. [43] toi*n*gte LU. [44] no*con*foc*h*er LU. [45] nocolémait*h*er LU.; *leg.* níconlilmaither [46] dognít LU.; *leg.* dogníth or dogníat? [47] tecmalta LU.; *leg.* tecmalla

Digitized by Google

int ara ina heōna.[1] *Con*reraig Cūch*ulaind* iarsi*n* ina hoen*nu*[1] di th*ē*taib 7 rofedaib[1a] in charp*ait*. *Con*id samlaid si*n* luid do Emai*n* Macha: dam allaid i *n*díaid a charp*ait* 7 īall gēisi oc folūamai*n* hūassa, 7 tr*ī* cin*d* mac Nech*tain* Scēne ina ch*arput*.[2]

"Doreccaid[3] iarsi*n* co hEmai*n*. "Cairpth*ech*[4] dorēt far ndochum," ol in dercaid i nEmai*n* Mach*a*. "Ardāilfe fuil laiss cach duine fil isi*n*[4a] lis, mina[5] foichlicht*her*[6] 7 mi*na*[5] dic[h]set mnāi[7] ernoch*ta* fris." Tosōisom iar*um* clār clē a ch*arp*ait fri hEmai*n*, 7 ba geis dī an*n*isi*n*[8]. *Ocus* asb*ert* Cūch*ulaind*: "Toṅgu do dīa toṅgaid[9] Ul*aid*, mani ēt[10] fer do gleō frimsa, ardāilfe[11] a ḟuil cach ōen[12] fil isi*n* dū*n*." "Mnā ernoch*ta* ara ch*end*!" ar Conch*obar*. Doth*ēit*[13] iar*um* bantroch*t* nEmna ara c[h]end i*m* Mugai*n*[14] mnāi Conch*obair* maic Nesa, 7 donnoch*tad* a mbrui*n*di fris.[14a] "It ē ōic in*n*so *con*dricset[15] frit i*n*diu," or Mumain.[16] Foilgisseom[16a] a gnūis. Lasodai*n* atnethet[17] lāith gaili Emna 7 focherdad i *n*dabaich nūaruisci.[18] Maiti imbisom i*n* dabaich[19] hīsi*n*. In dabach aile di*no*[20] hirrolād, fichis dornaib de. I*n* tres dabach i *n*dechaid iarsuidiu fosngertsaige[21] co mbo cuimse[22] dō a theas[22a] 7 a fūacht. Doth*oet*[23] ass iar*um*. *Ocus* dob*ert* in rīgan .i. Mumain nō Fērach iarsuidiu brat ngorm i*m*bi[24] 7 delg nairgid nand, 7 lēne ch*lupatach*,[25] 7 suidit[26] fo glūn *Conch*obair iar*um*, 7 ba sī si*n* a lebaid dogrēs iarsi*n*.[27] "Fer dogni[27a] si*n* ina .VII. mad[27b] blīa*dain*," ol Fīacha[28] mac Firfeibe, "nī po mmach*tad*[29] cia chonbosaide[30] for ēcomlond 7 cia notragad[31] ar[32] comlann, intan ata lāna a.VII. mblīa*dna*[33] dēcc.[34]" It ē maccerdda Con*cul**aind* andso an*n*ūas for Tāin Bō Cūailṅge.[35]

Slicht sain an*n*sosīs[36] co hoidig[37] nŌrlāim.

"Tīagam as trā i fechtsa," or Ailill. Roeccat[38] iar*um* Mag Muicceda. Benaid Cūch*ulaind* omnæ ara ciund isuidiu 7 scrī-

---

[1] i*n*na h*e*ónu LU. [1a] refedaib LU. [2] tr*i* cin*d* i*n*na carp*ut* LU. [3] Recait LU. [4] Carptech LU. [4a] isi*nd* LU. [5] mani LU. [6] An attempt has been made to alter the second *c* to *t*: foich*lit**her* LU. [7] mṅá LU. [8] anísi*n* LU. [9] toigth*e* LU; *leg.* toingte [10] Followed by an erasure: etar LU.; *leg.* étar [11] *sic* LU.: *leg.* ardáliub [12] a ḟuil cach oen; fuil cach naén LU. [13] Toth*éit* LU. [14] LU. has a note: ṫ i*m* Féraig *secundum* alios [14a] *s* later over *i* [15] *leg.* condricfet: *con*dricfat LU. [16] ṫ Ferach is written above: Mugai*n* LU., with a note: ṫ or Férach [16a] The second *s* later over the first [17] atnethat LU. [18] focherdat i *n*dabaig núarusci LU. [19] dabach LU. [20] dano LU. [21] *side* LU, *recte* [22] *chumsi* LU.; *leg.* chuimse [22a] tess LU. [23] dothæt LU. [24] 7 dober i*n*d rigan iarsudiu .i. Mugai*n* bratt ngorm nimbi LU. [25] chulpatach LU., *recte* [26] suidid LU, *recte* [27] iarsudiu LU. [27a] dorigni LU., *recte* [27b] *mad* added later over the line [28] Fíachna LU. [29] machdad LU. [30] *leg.* chonbósadside [31] *d* later over the line; gl. .i. cia noerged LU. [32] *for* LU. [33] sé bliadna LU. [34] indiu *add.* LU. [35] it é . . . Cuailṅge *om.* LU. [36] annso sis: so (.i. sis) LU. [37] aidid LU., *recte* [38] roeca LU.

Digitized by Google

baius[1] ogum ina tāib. Is *ed* robōi and, arnā dechsad nech seccai[2] *con*dribuil*sed*[3] eirr[4] ōencharpait. [23a] Foc*h*ertad a puipli i suidiu 7 dotīag*at* dia lēmi*m* i*n*na cairpthib.[5] Dofuit t*r*icha ech oc suidi[6] 7 brister[7] t*r*icha carp*at* and. Bēlac*h* nĀne iar*um* as[8] *ed* ai*n*m na maignisi*n* co brāt*h*.

Bīit and co arabārach. *Con*gairt[h]*er* Frōech m*a*c Fidaig[9] dōib. "Tonfōir, a Frōich," ol Medb, "dic*h*osctarad[10] dī*n*d[11] i*n*d ēigi*n*[12] fil f*o*rn. Ēirg dūnd ar ci*n*d[13] *Con*cul*aind* dūs in co*m*rasta fris. Toccomla[14] ass maiti*n* moch[15] nō*n*bor co mbāi[16] oc Āt*h* Fūait. *Co n*accai i*n* nōclaig oca fothroco*d* isi*n*n[17] abai*n*d. "Anaid su*nn*," or Frōech ria mui*n*ter,[18] "*con*idrolursa frisi*n* f*e*r nucut ; ni mait*h* i *n*usc*i*," orse. Tīscaid a ētach de. Tēiti[19] isin uisc*i*[20] a dochum. "Nā tair ar mo chendsa," or Cūc*h*ul*aind*.[21] "Adbēl*a* de, 7 is trōg lim do marbad." "Ragad ām,[22]" ol Frōec*h*, "co *com*airse*m* isi*n*n uisc*i*,[23] 7 bad c[h]ert do c*h*luichiu[24] frim." "*Com*miti sō*n* am*al* bas mait*h* lat," or Cūc*h*ul*aind*. "Lām cec*h*t*ar* nāt[h]ar im araile," or Frōec*h*. Atnagaid co cēin mōir oc imt[h]*r*asc*r*ad forsi*n*n uisc*i*[25] 7 bātir Frōech. Tanōccaib sūas afrithisi. "In dulso," or Cūc*h*ul*aind*,[21] "in didma t'anoccol ?" "Nochodidem,[26]" or Frōec*h*. Atanaig[27] Cūc[h]ul*aind*[21] foii at*h*irrac*h*[28], *con*idappad Frōech. Docuirethar for tīr. Beraid a mui*n*ter a choland[28a] co *m*bōi isi*n* dūnad.[29] Āth Frōeich is *ed* ai*n*m i*n*n[30] āt*h*asin co brāt*h*. Cāinti i*n*n dūnad[31] uile intī[32] Fr*ā*ec*h*. *Co n*accadar banchuire i ninaraib hūai*n*ib for colai*n*d Frūich m*a*ic Fidaid.[33] Facesad[34] hūaidib isa sīt*h*. Sīt*h* Frōic*h* ai*n*m in s*h*īda[35] si*n* iar*um*. Li*n*gid Ferg*us* tarsi*n* nomnai ina c*h*arput. Iar[36] slic*h*t aile seo .i. tīagat as iar*um* co *m*bātar oc Āt*h* Meislir. Toscara Cūc*h*ul*aind* seisiur dīb and .i. Meislir 7 rel*i*qua.

Tīagad ass[37] iar*om* hi For*n*ocht. Cuilēn la Meidb, Baiscne a

---

[1] scribais LU. [2] sec*h*ai LU. [3] *con*ribuilsed LU. [4] err LU. [5] carptib LU. [6] sudiu LU. [7] brisit LU.; *leg.* brīstir [8] iss LU. [9] m*a*c Fidaig *om.* LU. [10] díscart LU. [11] dí*n* LU. [12] i*n* nécin LU. [13] *leg.* ar chenn [14] Toc*um*lai LU. [15] mattai*n* muic*h* LU. [16] *m*bói LU. [17] isi*n*d LU. [18] f*r*ia mui*n*tir LU. [19] After this a letter (*s ?*) has been erased : Téit LU. [20] isi*n* n*u*sci LU. [21] Cú LU. [22] Ragat óm LU. [23] isi*n*d *u*sciu LU. [24] bad c*h*ert do cluc*h*i LU. [25] f*o*rsi*n*d *u*sci LU. [26] nocodídem LU.; *leg.* nícondidem [27] Atnaig LU. [28] fói at*h*erruc*h* LU. [28a] c*h*olai*n*d LU. [29] dúnud LU. [30] i*n*d LU. [31] Cói*n*ti a ndúnad LU. [32] *om.* LU. [33] Idaid LU. [34] Focessat LU. [35] i*n*t sida LU. [36] Iar . . . rel*i*qua : Tíagait co *m*bátár oc Aī*h* Taiten. Toscara Cú sessiur dib a*n*d .i. sé Dú*n*gail Irruiss LU. [37] Tíagait ass LU.

Digitized by Google

aimm. Lēicid Cūchulaind[1] aurchor fair co mbert a chend de. Druim ainm na maignesin iarum ōsein[2] amach. Mad iar naraile slicht immorro is and romarbad in togān[3] bōi hi carput la Meidb 7 in peatæ eōin da urchoraib, *acht* is iar marbad Ōrlāim chena iarsint [s]lichtsa.[4]

Dothīagad ass dino[5] arabārach tar Airdd.[6] Doslēici Cūchulaind riam. Dofuiric araid nŌrlāim maic Ailella 7 Medba i Tamlachtai Ōrlāim fri Dīsiurt Lōchait antūaid bicon[7] ic bēm[8] feda and. Mad iar naroile slicht immorro isihi[9] fertais charpait Conchulaind romaid, 7 is do bēim fertais[10] dochōid, intan cotrānic fri haraid nŌrlāim.[11] "Is nephnār a ndognīad Ulaid, masat ē filed[12] sund thall,[13]" ol Cūchulaind,[14] "cēin file in slōg fora tairr." Tēitseom cosin naraid dia chosc; indar lis ba di Ultaib dō. *Co n*accai in fer oc bēim feda .i. fertais[15] carpait. [23b] "Cid dognī sund?" olsi Cūchulaind.[16] "Fertais[17] carpait do bēimim,[18]" ol int ara; "robrisiseam ar carpaid[19] oc tafand[20] na hailiti ucut .i. Cūchulaind.[21] *Con*gna frim," ol int ara. Dēca namā in ba teclaim na fertus[22] dogēna fa nimscothad.[23]" "Bid a nimscathad ēm," ol Cūc[h]ulaind[24]. [25] Imscathais[26] iarum na fertse cuilinn tria ladra a glacc hi fīadnaisi a chēli, *con*dacermnastair[27] itir rusc 7 fudbbu.[28] Nīb sī t'opar[29] comadhas[29a] dobiur fort," ol int ara. Baidnimomainsidi.[30] "Can duid?" ol Cūchulaind. "Ara Ōrlāim maic Aililla 7 Medba.[31] *Ocus* tusu?" ol int ara. Cūc[h]ulaind mo ainmse," olse. "Rommairgge[32] sōn ēm," ol int ara. "Nī āgither[33] nī," ol Cūchulaind. "Cāit atā do t[h]igerna?[31]" "Atā isin fert[34] ucut," ol int ara. "Coisle didiu as immalle frim," ol Cūchulaind, "ar nī gonaimse arada[35] itir." Tēit Cūchulaind

---

[1] Cú LU. [2] osin LU. [3] *g* seems to have been altered from *t*, and over it has been added a mark of aspiration [4] Mad . . . [s]lichtsa: "Mór in cuitbiud dúib," ol Medb, "can tophund na erri angceóil ucut fil co for nguin." Doberatsom iarom top[h]und fair iarsini (*leg.* iarsin), co robrisiset fertsi a carpat oca LU. [5] dano LU. [6] tar Iraird Culend arabarach LU. [7] bican LU. [8] oc béim LU [9] *leg.* is sí: is fertas carpait Conculaind LU. [10] fertas LU. [11] Is é int ara rosben na fertsi mad iarsint slichtsa *add.* LU. [12] file LU. [13] tall LU. [14] Cú LU. [15] fertas LU. [16] ol Cu LU. [17] fertse LU. [18] béim LU. [19] carp˘ LU.; *leg.* cairptiu [20] tofund LU. [21] .i. Cūchulaind; *Con*culaind LU. [22] fertas LU. [23] fa nanimscotad LU.; *leg.* fa a nimscothad [24] Over Cucuł is written int ara [25] Cú LU. [26] imscothis LU. [27] *con*dacermnastar LU. [28] *f* has been added later: udbu LU. [29] th' opar LU. [29a] The mark of aspiration is later [30] bádnimomonside LU. = ba-dn-imomon-side [31] orse *add.* LU. [32] romairgge LU. [33] aigigt˘, with faint marks of aspiration over the two *g*'s, YBL: agither LU. [34] isind fertai LU. [35] The last *a* added below the line: aradu LU.

Digitized by Google

doc[h]*um* nŌrlāi*m*. Gontai 7 benaid a c*h*eand de 7 *rus*ecroth an cend[1] fris*in* slōg. Dob*eir* in cend for mui*n* i*n*d arad iars*in* 7 adb*ert*: "Ber lat si*n*," or Cūc*h*ul*aind*,[2] "7 teidsi[3] don dūnad[4] amlaid. Minap[5] samlaid thēis,[6] roticfa[7] cloch hūai*m*se isi*n*[8] tailm." A ndochōid i*n*d oc*us*[9] don dū*n*ad,[10] tīsca a cend dia mui*n*, 7 adfēd a imt*h*eac*h*ta do Meidb 7 do Ail*il*l. "Nī frithid[11] bid eissi*n*e ēm," olsi. "*Ocus* asrub*art*[12] mani t*h*ucai*n*d for mo mui*n* doc[h]*um* in dūnaid, dob*r*isfead[13] mo chend formsa co cloich." Slicht sai*n* so sīs co co*m*ruc trī mac Gārac*h* 7 blag[14] bec de iar*m*mo ardāig dlūt*h*aigi i*n* sceōil.[15]

Ansaid iars*in* trī mai*c* Gārach fora nāth. It hē a nan*m*and[16]-side .i. Lon, 7 hŪalu, 7 Dīliu. Mislir[17] 7 Meslōech 7 Meslet*h*an and trī naraid.[18] Ba for*ō*il leu a ndorigne Cūc*h*ul*aind* .i. dā mac*d*alta i*n*d rīg do gui*n* 7 a mac*c*, 7 crot*h*ad in c[h]i*n*d fris*in* slōg. Co rubaitis Conc*h*ul*aind*[19] tara ēisi 7 *co n*dergabdais a nōenu*r* a ni*m*nethsin[19a] di*n*d tslōg[20]. Beantadar trī fidot dia naradaib,[21] co roltis[22] glied fris a seisiur. Nosgeodai*n*seo*m*[23] huile iar*um* ūair[24] rom-brisiset[25] fīr fer fair. Robōi ara Ōrlāi*m* intansi*n* it*ir* Ail*il*l 7 Meidb. Tanetat Cūc*h*ul*aind*[26] cloich fair, co mmemaid a c*h*end, co tānic a inchi*n*d fora c*h*lūasa .i. Ferteid*h*il[26a] a ai*n*m. Nī fir trā[26b] amlaidso[27] nā marbad Cūc*h*ul*aind*[28] arada.[29] Nī marbad cen c[h]i*n*aid.[30]

Bāgais Cūc*h*ul*aind* hi Mēithiu, port iars*in* i *n*aiciged[31] Ail*ill* nō Medb, focichred[31a] cloich as a t*h*abbaill[32] for*r*u. Dognīseo*m* ōn di*no*[33] .i. dollēici cloich asa t*h*ailm, *co n*ort in togmall bāi for gūalai*n*d Medba fris*in* nāt*h* an*n*deas. Is de atā Mēithi Tog. *Ocus* ort i*n*d ēn[34] bōi for gūalai*n*d Ail*el*la.[35] Is de atā Āt*h* Mēithi

---

[1] a c*h*e*n*d LU.: *leg.* a cenn [2] Cú LU. [3] Over *d* a faint mark of aspiration: tési LU., *recte* [4] dúnud LU. [5] manip LU. [6] téis LU. [7] *fa* on an erasure [8] asi*n* LU. [9] i *n*occus LU. [10] dúnud LU. [11] frít*h*id LU., which has a gloss: .i. ní i*n*und 7 en do gabáil [12] asrubairt LU. [13] brisfed LU.; *leg.* nobrisfed [14] MS. blg̊, with *a* later in paler ink [15] Slicht . . . sceoil *om.* LU.; in YBL ardaig . . . sceoil are added on the margin in a different hand [16] *and* under the line [17] Meslir LU. [18] ant*r*i araid LU: *leg.* a trí araid, *or* anmand a trí narad? [19] Coi*n*cul*aind* LU. [19a] *sin* on an erasure [20] *s* added later under the line [21] The second *a* added later under the line [22] coróiltis LU. [23] nosgegoi*n*seo*m* LU. [24] iarum uair: iar | núair LU. [25] robrisiset LU. [26] Tanettat (.i. teilgid) Cú LU. [26a] id*h*il added later on an erasure [26b] on an erasure [27] a*m*laidsi*n* LU. [28] Cú LU. [29] After arada *ni* has been erased: aradu LU. [30] After cen is an erasure with a reference to cinaid which is written later on the margin: Ní marbad *ém* ce*n* c*h*inaid cipi*n*nus LU. [31] i *n*acciged LU. [31a] foc*h*ic*h*red LU. [32] t*h*ábaill LU. [33] da*no* LU. [34] i*n* nén LU. [35] The second *a* later under the line

Digitized by Google

nEūi*n*. *Nō*[1] is for gūalai*n*d Med*b*a bātar i*m*malle it*ir* togān 7 ēn, 7 is a ci*n*d bentatar na hurchara dīb.

Bāiti[2] di*no*[3] Reūi*n* ina loch. Is de atā Loch Reūi*n*. "Nī cīan ūaib atā far cēle," or Aili*l* frisna Mane. Ataregatsidi [24a] sūas 7 imusdēcad. Intan sīassadar athorach,[4] be*n*aid Cūc*h*ula*ind*[5] fer dīb[6] co memaid a chen*n* fair. "Bamad ladsaid[7] dō; nī bu adas[8] far mbresi," or Mane oendrut*h*[10]; "dobēra*in*dsea a c[h]eand de." Tollēice Cūc*h*ula*ind*[5] cloch[11] dō, co *m*memaid a *ch*end fair. Is amlaid t*r*ā romarbt*h*a in luc*h*tsi*n*: Ōrlām c*h*etamu*s* ina di*n*d, t*r*ī ma*i*c Garchon[12] *fo*ra nāth, Fertedil ina dedil[13], Mænān[14] ina di*n*d. "Toṅgu do dīa toi*n*gi[15] mo t*h*ūat*h*," ol Aili*l*, "fer dogēna a ēcnach sund, dogēnsa[15a] dā let*h* de." Tāet as it*ir* lāa 7 aidc*h*e[16] dūn chena[17]," ol[18] Aili*l*, "co rīsem Cūailngṅe.[19] Mairfid in fersa dā t*r*ian far slūaig fo *nin*dasa.[20]"

Is andsin d*us*nāncatar cruiti Cāin Bile ō Easrūaid dia nairfided.[21] Indar leoso*m*[22] ḃa du toscelaib[23] forru[24] ō hUlt*aib*. Dobe*r*at tofond forru co llotar rempo i ndelbaib oss iaru*m* isna coirt*h*iu[25] oc Līac Mor antūaid; ar robdar druid co mōreōlu*s*.

Dogēni[26] di*no*[3] Lethan fora āth for Nīth la Conailliu. Anaiss cadeisi*n* ara c[h]i*n*d *Conchulaind*.[27] Ba sæth lais a ndogēni Cūc*h*ula*ind*. Eissgid[28] di*no*[3] Cūc*h*ula*ind*[29] a c*h*end dei suidiu[30], *co*nidfācaib[31] lais. Is de atā Āth Let*h*an for Nīt*h*. *Ocus* me*m*daitir a carpa*it* leu oc co*m*roc forsi*n*n[32] āt*h* ina farrad.[33] Is de atā Āt*h* Carpa*t*. Docher[34] Mulcha ara Let*h*ai*n* isi*n* gūala fil etorru. Is de atā Gūala Mulcho.[35] Cēi*n* bātar di*diu* in slōig[36] oc toichim Maig*h*i[37] Breg, fosrumæi[38] a llec*h*tu collēic. Noch is ī in Morrīgan sō*n* i *n*deilb heūi*n*, co *m*bōi forsi*n* c[h]oirt*h*i hi Temair Chuailgiu[39]; 7 asbe*r*tsi risin tarb.[40]

---

[1] da*no* *add*. LU. [2] Báite LU. [3] da*no* LU. [4] siaradar has been altered to siassadar: siasatársom da*no* at*h*eroc*h* LU. [5] Cú LU. [6] fer dīb: fer::ib, with a letter erased between *r* and *i* YBL. [7] Bámádlodsaid LU. [8] bu adas: buadas YBL., buádas LU. [9] mbraisse LU. [10] Mane oendrut*h*: Mænén drút*h* LU. [11] cloic*h* LU. *recte* [12] Gárac*h* LU. [13] dédlib LU. [14] MS. Mænard: Mēna*n* LU. [15] toi*ngth*e LU. [15a] dagénsa LU. [16] aidc*h*i LU. [17] c*h*ena du*n*d LU. [18] or LU. [19] co rísam Cualgi LU. [20] fónni*n*nassa LU. [21] *n*airfitiud LU. [22] leó, with indecipherable marks beneath the *o* LU. [23] toscelad LU.; *leg.* thoscélad [24] The first *r* is added over the line [25] coirt*h*ib LU. [26] Dagéini (.i. tic) LU. [27] *Conculaind* LU. [28] Ésgid LU. [29] MS. čuł [30] di sudiu LU. [31] *co*nidfácab LU. [32] *fo*rsi*n*d LU. [33] *f* has been added later [34] Docer LU. [35] mulclo was first written, and the second *l* was altered to *h* by means of a curve drawn over the final *o*: gulo mulc*h*ai LU. [36] int slóig LU. [37] The mark of aspiration and the second *i* are later [38] *fo*rru*m*ai LU. [39] Cualṅgi LU. [40] asb*e*rt *f*risi*n* tárb LU.

Digitized by Google

OXFORD UNIVERSITY PRESS

Irish Manuscripts in the Bodleian Library

THE DELEGATES OF THE CLARENDON PRESS propose to issue, by subscription, a Serie of reproductions of the most important Irish Manu scripts now in the Bodleian Library.

The Texts will be edited by Dr. KUNO MEYER, the University of Liverpool, who has secured th co-operation of other distinguished Celtic scholars.

A beginning will be made, if two hundred subscr bers can be found ready to take up copies, with th Manuscript known as

RAWLINSON B. 502,

a folio volume containing eighty-three leaves of vellu with which twenty leaves of paper are bound up.

This Manuscript will be reproduced in the exa size of the original. The price of the volume to su scribers will be £4 4s. net. Prospectus on applicatio

BY THE SAME EDITOR

CAIN ADAMNÁIN, with Translation and Notes. 4to. Immediately
THE CATH FINNTRÁGA, or BATTLE OF VENTRY. 6s.
HIBERNICA MINORA, being a fragment of an Old-Irish Treatise the Psalter. With Translation and Glossary. 7s. 6d.

EDITED BY DR. WHITLEY STOKES.

THE SALTAIR NA RANN. 7s. 6d.
LIVES OF SAINTS, FROM THE BOOK OF LISMORE. With Translati £1 11s. 6d.

LONDON: HENRY FROWDE, OXFORD UNIVERSITY PRESS WAREHOUS AMEN CORNER, E.C.

Digitized by Google

NOW READY

SELECTIONS

FROM

THE OLD IRISH GLOSSES

WITH

NOTES AND VOCABULARY

BY

JOHN STRACHAN

Price 3/6 net

TO BE HAD AT

THE SCHOOL OF IRISH LEARNING, 28 CLARE ST., DUBLIN

AND

HODGES, FIGGIS, & CO., LTD., 104 GRAFTON ST., DUBLIN

Digitized by Google

ÉRIU

The Journal of the School of Irish Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. II—PART I

DUBLIN
SCHOOL OF IRISH LEARNING, 28 CLARE STREET
HODGES, FIGGIS, & CO. LTD., 104 GRAFTON STREET
LONDON
DAVID NUTT, 57–59 LONG ACRE
1905

Annual Subscription, 10s. (2 parts) **6s. net**

Digitized by Google

CONTENTS

	Page
The Eulogy of Cúrói (Amra Chonrói). Whitley Stokes,	1
The Song of Créde, daughter of Guaire. Kuno Meyer, ...	15
The Tragic Death of Cúrói mac Dári. R. I. Best, ...	18
The Future Tense in Modern Irish. O. J. Bergin, ...	36
The Five Munsters. J. H. Lloyd, ...	49
The Hermit's Song. Kuno Meyer, ...	55
Addenda to Ériu i. John Strachan, ...	58
Welsh RY- = Irish RO- of Possibility. John Strachan, ...	60
Cormac's Rule. John Strachan, ...	62
Trácht Fuirbthen. J. H. Lloyd, ...	69
An Irish Folk-Ballad. Douglas Hyde, ...	77
The Priest and the Bees. E. J. Gwynn, ...	82
Miscellanea. Kuno Meyer, ...	84
A Prayer. M. E. Byrne, ...	89
Prayer to the Archangels. T. P. O'Nowlan, ...	92

SUPPLEMENT

Tāin Bō Cūailnge. John Strachan & J. G. O'Keeffe,	33–64

Digitized by Google

ÉRIU

The Journal of the School of Irish Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. II

DUBLIN
SCHOOL OF IRISH LEARNING, 33 DAWSON STREET
HODGES, FIGGIS, & CO., LTD., 104 GRAFTON STREET

LONDON
DAVID NUTT, 57–59 LONG ACRE

1905

Digitized by Google

PRINTED AT THE



BY PONSONBY & GIBBS

Digitized by Google

CONTENTS

	Page
The Eulogy of Cúrói (Amra Chonrói). WHITLEY STOKES,	1
The Song of Créde, daughter of Guaire. KUNO MEYER, ...	15
The Tragic Death of Cúrói mac Dári. R. I. BEST, ...	18
The Future Tense in Modern Irish. O. J. BERGIN, ...	36
The Five Munsters. J. H. LLOYD, ...	49
The Hermit's Song. KUNO MEYER, ...	55
Addenda to ÉRIU i. JOHN STRACHAN, ...	58
Welsh RY- = Irish RO- of Possibility. JOHN STRACHAN, ...	60
Cormac's Rule. JOHN STRACHAN, ...	62
Trácht Fuirbthen. J. H. LLOYD, ...	69
An Irish Folk-Ballad. DOUGLAS HYDE, ...	77
The Priest and the Bees. E. J. GWYNN, ...	82
Miscellanea. KUNO MEYER, ...	84
A Prayer. M. E. BYRNE, ...	89
Prayer to the Archangels. T. P. O'NOWLAN, ...	92
Poem ascribed to Suibne Geilt. KUNO MEYER, ...	95
The Evernew Tongue. WHITLEY STOKES, ...	96
The Graves of the Kings at Clonmacnois. R. I. BEST, ...	163
Duties of a Husbandman. KUNO MEYER, ...	172
Cath Boinde. JOSEPH O'NEILL, ...	173
The Three Drinking-horns of Cormac ua Cuinn. E. J. GWYNN,	186
Cáin Domnaig. J. G. O'KEEFFE, ...	189
Further Remarks on Welsh RY-. JOHN STRACHAN, ...	215
A Fragment of Old Irish. O. J. BERGIN, ...	221
Two Monastic Rules. JOHN STRACHAN, ...	227

SUPPLEMENT

Tāin Bō Cūailnge. JOHN STRACHAN & J. G. O'KEEFFE, 33–64

Digitized by Google

Digitized by Google

OTIA MERSEIANA

The Publication of the Faculty of Arts of the University of Liverpool

VOL. I. *Contents*: Introduction—The Population and Revenue of China, by E. H. Parker—A Proposal for Teaching the Ancient Tongues by a new method in the time of the Commonwealth, by W. H. Woodward—An Attempted Reformation in the Pronunciation of Ancient Greek, by R. J. Lloyd—An Elizabethan List of Works on Education mainly by Humanists, by W. H. Woodward—An Irish Bull of Urban IV attributed by Rymer to Urban V, by J. A. Twemlow—Two Lectures on the Temples and Ritual of Asklepios at Epidaurus and Athens, by R. Caton—Études Compostellanes, by V. H. Friedel—Stories and Songs from Irish Manuscripts, by Kuno Meyer—The Chief Sources of some Anglo-Saxon Homilies, by R. Priebsch—A Welsh Romani Folk-Tale, by John Sampson.

VOL. II. *Contents*: Un Village du Nord de la France, by Charles Bonnier—Stories and Songs from Irish Manuscripts, by Kuno Meyer—Notes on Colour and Imagery in Spenser, by Oliver Elton—Linguistic Affinity, by Henry Sweet—Statiana, by Gilbert A. Davies—The History of Old-English Fronted (Palatalized) Initial ȝ in the Middle and Modern English Dialects, by Henry Cecil Wyld—On the Etymologies of the English Words 'blight' and 'blain,' 'chornels' and 'kernels,' by Henry Cecil Wyld.

VOL. III. *Contents*: Letters of Guarino da Verona, by W. H. Woodward—Notes on a Lancashire Dialect, by J. Sephton—Une histoire de Brigands, by Charles Bonnier—Stories and Songs from Irish Manuscripts, by Kuno Meyer.

VOL. IV. *Contents*: Phonetic Infection in Shakespeare, by A. C. Bradley—Du Contact en Littérature, by Charles Bonnier—Literary Fame: A Renaissance Study, by O. Elton—The Autobiography of Sir Symonds d'Ewes, by R. H. Case—Contemporary Criticism of Lamb's 'Dramatic Specimens,' by Miss M. Dickin—Notes on the South Lancashire Place-Names in Domesday Book, by Rev. John Sephton—West Germanic A in Old English, by H. C. Wyld—Significance of the Symbol 'ę' in the Kentish Glosses, by Miss Irene F. Williams—A Glossary of the Mercian Hymns, by P. G. Thomas and H. C. Wyld—Some Features of Interest in the Phonology of the Modern Dialect of Kendal (Westmoreland), by T. O. Hirst.

Price of each volume, *2s. 6d.*

For copies apply to the Dean of the Arts Faculty, The University, Liverpool; Messrs. Williams & Norgate, 14, Henrietta Street, Covent Garden, London, W.C.

Digitized by Google

Digitized by Google

THE EULOGY OF CÚRÓI

(AMRA CHONRÓI)

CÚRÓI, gen. Conrói, a dynast of West Munster, was the husband of Bláthnait, daughter of the king of the Isle of Man. She fell in love with Cúchulainn, helped him to slay Cúrói treacherously, and then fled with him to Ulster. Ferchertne, Cúrói's faithful bard, determined to avenge his master, followed Bláthnait in order to kill her, and found her and her paramour standing with King Conchobar on the promontory of Cennbera. "Art thou not Ferchertne?" asks Conchobar. "I am," is the answer. "Cúrói was bountiful to thee," says Conchobar. "Truly he *was* bountiful," replies Ferchertne. "Tell us somewhat of his bounty," says the king. "I cannot do that now," says Ferchertne, "for my spirit is broken after the murder of my lord. My hand will kill myself if it kill not some other." Then said Ferchertne the poet: "Not due to my soul is the deed that has quelled (?) me," etc.[1]

After reciting the Eulogy (*Amra*) of Cúrói, Ferchertne rushed to Bláthnait, caught her between his arms, broke her ribs, and flung her (and himself) forward down the cliff, so that a rock (loosened by his leap) crushed them both; and their grave is on the strand beneath the rock.[2]

---

[1] Tanic Ferchertne iar-sodain. Na tu Ferchertne? ar Conchob*ar*. Me, im*morro*, or se. Ba maith Curúi frit, ar Conchob*ar*. Ba maith, im*morro*, or se. INnis dun ni dia maithis. Ni ernai sim [leg. dernaim-si on, Egerton 88], or seisen, indosa. IS olc lim mo menma iar marbad mo ríg, ar nom-marba iar*om* mo lam-sa foden mina marba nech n-aile. Is and asb*ert* Fercheirtne file: Ni hada do mo menmain apairt ro-mnet, YBL. p.124^{b}. For the first six words Egerton 88 has: *Ní hadha dom anmain apuirt*, which O'Curry rendered by "it is not lucky for me to remain in the house"; and S. H. O'Grady (*Catalogue of Irish MSS.*, p. 89) by "Her strains no more are lawful for my soul." But *apuirt* is only a bad spelling of *dpairt*, *dbairt*, 'feat.' LU. 71^{b}14, LL. 289^{b}3, etc.

[2] B*ert* iar*um* inti Ferch*er*tne rōthar chuici, 7 non-geb it*er* a di laim, co roimdetar a hasna ina druim, 7 srainid roime fon all co[n]da-robrui in charrac diblinaib, co fil al-lecht forsin trāig fon carraic, YBL. p. 125^{a}.

Digitized by Google

There are three copies of the *Amra*; namely: E in Egerton 88, a sixteenth-century MS. in the British Museum, fo. $10^{b}2$; H in H. 3. 18, a sixteenth-century MS. in the Library of Trinity College, Dublin, pp. 49–52; and Y in the Yellow Book of Lecan, another MS. in the same library, cols. 779–780, pp. 124^{b}, 125^{a} of the facsimile.

In Egerton 88 and the Yellow Book, the *Amra* forms part of the tale called Cúróí's Death (*Aided Conróí*), of which there is a good *précis* in O'Mahony's Keating, pp. 282–284. In H. 3. 18 the *Amra* is isolated. The three copies seem about equally corrupt; but the copy in H. 3. 18 is heavily glossed, and contains some textual matter not found elsewhere. For these reasons it is made the basis of the following edition. All the important various readings of the other copies are given either in the footnotes or in the glossarial index.

I have not attempted a consecutive translation of this obscure and corrupt composition, which is valuable chiefly (indeed solely) for lexicographical purposes. But most of the words and some of the passages are englished in the index.

Digitized by Google

*FERCERT*NE D*IXIT* AM*RA CON*RÓI

(H. 3. 18, p. 49.)

[N]i hadha[1] dom anmuin[2] apairt[a] romnett[3] no romred[4]
ni madbui[5b] ben[6] i tirib toruais[7] doroscarsuid mo namuid.[8c]

Nar[9] caur[10] rus romaith[11d]
rodin[12]fe[13e] faebra ficht[14] fiba fess[f] moch mairb.

Me[g] domciallfaithar[15] caidh[16] iar n-eraic[17] nairc nairc[h] aisndei[18] contechgamar[19,20i] oen suide[20a] flsc (*sic*)[j] domidsesc[jj] dond[22] oinfer[23] fibu[24] iarum ailib[25] feis iteir catha cuim[26k].

*Cu*roi ro hir dam .x. mbruig[i][27l] mac Daire .x. ndairbé[28m], .x. srianu oir[n] .x. n-eochu airmitiu[29o] .x. n-étgudu[p] imuame[30q] .x. coire[31r] .x. colga[32s] det .x. saine cernd[33] claidhem[t] cain .x. mbraine[34] [p. 50] .x. mbeichluaigh[35] buain .x. n*deich* mbo bo c*et*[u] .x. mbuachailli botana[v] .x. soda[w] soleicdi[36x] asa[y] slabraduib findruine *nó* airgit hi se[d]gregaib[37] oss n-eng[38z].

---

[1] .i. ni dlig*ed* [2] .i. ni maith dom anmain [3] .i. rommairg [4] .i. romanuc [5] .i. ni matorachtat an ben [6] .i. Blathnait [7] .i. i tíraib na tor n-uasal-sa [8] *nó* dor*us*cairidhe mé namait [9] .i. fíal [10] .i. t*renfer* .i. daghlaech [11] *nó* f*ris*roteim [12] *nó* ni fé [13] .i. faebhar [14] .i. F*ercert*[ne] d*ixit* [15] .i. mé fodein ni mairfe [16] .i. airmitnech [17] *nó* iar n-eraim i*n*gnais [18] .i. ernai [19] .i. rotechtsam [20] *nó* arotethcamar [21] .i. aenfear nomairfe .i. comflaith*us* [22] .i. slondum [23] .i. eon (*nó* aen) cinel dun [24] .i. oen*fer* nomairbhfe [26] .i. da aile no fes aile [26] .i. cú [27] .i. fotirbé .i. tíre [28] .i. bancum*ala* [29] *no* aurfinda .i. ceinnfinda [30] .i. cortharcha [31] .i. saincenel claidibh 7 in lin inbi *no* bidh ann is é lin biadh *no* b*er*te [32] .i. cl*aid*me *co n*-eltuibh déd [33] .i. cosc*r*ach *nó* buádhach [34] .i. longa [35] .i. saithe bech 7 lest*ra* [36] .i. milchoin soleicthi [37] *no* g*r*aidhe (leg. g*r*aighe) [38] .i. for slicht oss n-allta

---

[a] apuirt E, apairt Y [b] mad bui Y, mudbui H [c] doroscarsait re namait Y, doroscarsait mo namaid E [d] romuith Y, romaith E [e] rodonfe Y, E [f] foebra fiachtar fiba fes Y, faobrai fiacht fiba feis E [g] Mo Y, me E [h] caid iarneirr ecnairc E, iar nerr ecnaircc Y [i] aisnde contethgamar Y, aisneide *con*tethgamar E [j] oensuidiu seisc Y, oensuide sesc. E [jj] *om.* E [k] oenfer fiaba (fiba E) iarum ailib feis it*er* chathaib coim Y, cuim E [l] mbrugi Y, mbuirgi E [m] darba Y, ndarba E [n] *om.* Y, .x. srianæ E [o] airimindiu Y, airmidu E [p] netgutha Y, netguba H, nedgudu E [q] imuama Y, E [r] coiri Y, coire E [s] *om.* Y, colguded E [t] claidib Y, .x. saine cern claidem E [u] .x. neich bo bochet Y, .x. mbo mbo *cet* E [v] mbuachaille bothana E, bodonda Y [w] sodad Y, soda E, soga H [x] soleicti Y, soleicthe E [y] a Y, E [z] is g*r*age nose*n*g Y, i s*edgr*egha os eng E

Digitized by Google

*Cu*rig[a] [leg. Cúróí] ro hir dam .x. longa[39] .x. n-ana[40] airleic[b] .x. cuacha[41 c] coba .x. *nó* codain[d].

Ro hir dom .x. ngrib ingne[42 e] .x. mbenda[43] bonn-adharc buabaill[f] blaith.

Ro ir dam .x. ratha[44] .x. treaba[45] dagha[46] decla alta airgith*er*[g].

Atgaith dom .x. c*ét* muc .x. cét oib aimind[47] .x. fernu[48] .x. eobarr[49] .x. treith[50] tire[51] iacih[52] .x. ndarba[53 h] .x. damu dagfedma dlongar[54] Herion[55] uill *nó* uaind.[i]

Ar bui mo c*en*d chena la m*ac* [p. 50[b]] cen argat[56 j].

Ro ir dam[k] .x. cum*al*a bana[57] .x. mbuair mbecfol*ad*[58] no mb*ec* alma batar cotlud[59] ad dech[60 l].

Ro ir dom .x. moga, ro ir dom .x. mile[61 m] .x. same[62] .x. coraite[63] slab*r*ad sgeo glais geilia[i]rnd[n].

Ro ir dom .x. ngeiltesc*a*[64] .x. muince[65 o] doat[p] .x. gaillialla[66 q] .x. talliama[67] t*ar*æda[r] .x. ndabcha[68] delcha[s] .x. olcha[69 t] .x. tulcubha truma[70 u] .x. tinnu[v] .x. ru .x. loa[71] lethna[w] .x. mb*r*ait mb*r*eccphupaill[72 x] .x. mbruit[73] cuinsce clithar[y], condelib[74] indeitbear fa menmain[75] a . . nmen . . .[z]

---

[39] .i. caire [40] .i. uama (nó uma) bitis f*or* tib*r*ataib [41] .i. cuach umaidhi [42] .i. cuinnid ingi ng*r*ibhe [43] .i. .x. cuirn buabhaill [44] .i. lis [45] .i. tighe [46] .i. maithi *nó* co*n*a ndilsi feibh as dech atsaitar (*no atsuitar*) dilsi [47] .i. cairigh finda [48] .i. idh nía feirniu .i. idh bis im cois nía [49] .i. barr bís am cenn in rígh [50] .i. sentuirc [51] .i. tuirc biti for faithche [52] .i. b*r*atán [53] cum*al*a [54] .i. airit [55] *no* anrian [56] .i. ni búi m*ac* cenæ lais [57] .i. di argat *nó* find*r*uine [58] .i. cáirigh *nó* gabhair *nó* dairt [59] .i. cet [60] .i. maith [61] .i. gerrain [62] .i. lanamna .i. co .x. nd*eich* [63] .i. leithidheir *nó* l*e*thsæra [64] .i. míasa airgit [65] .i. foilge [66] .i. ofgeich .i. lomhn*a* co*n*naigh [67] .i. tein*n*ei beim .i. tailm [68] .i. luaman*n* [69] .i. ena [70] .i. bair [71] .i. b*r*uit d*er*ga *nó* bruit loi .i. pill *nó* echdhíllat [72] .i. pupaill cacha datha [73, 74] .i. cret itir dubh 7 find rachta (nachta ?) ilardha .i. find 7 dub 7 b*r*ecc *nó* da . . olta f*or* . . . [75] .i. asb*er*at

---

[a] Curui Y [b] *om.* Y [c] cucho Y, cuach E [d] *om.* Y, E [e] .x. ngrib ingní E, *om.* Y [f] bonaddaarc buabaill Y, bondadarc buabuill E, buagbaill H [g] Y omits the whole sentence [h] ndærba H For *atgaith* . . . *ndarba* Y has .x. treitheich, and E .x. treith tiriath .x. darba [i] .x. damu imdiu daighfeadma dlongthair heirion hui*n*d Y, .x. ndamai daghfedhma dlongtur heroin uinn no uill E [j] Y and E omit this sentence [k] Y and E omit Roir dam [l] .x. mbuar becfolad batar cotlud a deich Y, addech E Then Y: Roir dam *cét* m*uc* .x. c*ét* noe .x. fernu, .x. n-eoburu oir ro ir damh d. c. muc .x. c. noi .x. fernu .x. n-eobarrud E [m] meli Y meile E. [n] .x. coraidi slabraid sceo glais gel iaraind Y, .x. coraite .x. slabra sceo glais gealiairnd E [o] munciu Y [p] dóat E [q] ngalla alla Y, ngaillialla E [r] *om.* Y, taraoda E [s] deolcha Y, *om.* E [t] olchu Y, nolchua E [u] tulchoba trumma Y, tulcoba truma E [v] tindiu E [w] leo leithcnia Y, loa leathna E [x] .x. mbroit in brecphupall Y, mb*r*ecpupiall H, .x. mbrata brecpubull E [y] chu*n*si clithiar Y, cuinsci clithiar E [z] Y and E omit *condelib*, etc.

Digitized by Google

Ro ir dom .x. n-ubl*a*[76] oir .x. n-unascacha[aa] oir .x. cochma[77] oir .x. cochmedna[78] [bb] sceo b*r*at bidb*ad* mBabilone[79] [cc] .x. talliama[80] t*ar*æda iluamand[dd].

Ro ir d*om* .x. ruchta[81] d*er*ga[a] .x. mbanchaimsa[82] [b] .x. cleitme[83] [c] .x. findelga[84] [d] .x. fidchell*a*[85] [e] f*ri* luacharna[86] lassrad[f] .x. faidlenda[87] [g] fo a ngaiscedhuibh co n-iathaib[h] aro mbui mo lantol.

tricha aill[88] [leg. all] t*r*icha ech t*r*icha roth re roherba[i] f*ri* heachraidhe[j] n-ain.[k]

A rombúi[kk] i tighib moruib m*aic* Daire dail-sium deogaib cormaib cuich sgeo fin[l] f*ri* m*ac* g*r*eche[89] con[m] con tlus[n]. *con*tethaig[90] flaith [p. 50[c]] firu batar fo meilgtine[91] [o] main medb domun[92] do cernuib[93] Conrui ri rondet dousairb[94] nUltaib[p] ar is imaernu[q] dessa deruich[95] doroich sein co nue.

Ni buanach muid amail[r] mal Mis[96] fosud acata causair[97] [s].

Cuirigh[t] [leg. Cúrói] robo mor m*ac* deo Dare [p. 51] dur(?) dianacm*acht* huae[u] cach du deguth[v] deich reraig b*r*ega bui ina seirtaib[98] [w] s*eir*t no sathach[99] [x].

S*ech* mo iath arrosiasair[y] selg[z] a marbtha mal mostadbat a cle Concab*uir*. *Cu*cul*ainn con*sine f*r*is Firu Ochaine

---

[76] .i. clis [77] .i. ballaín b*e*ca [78] .i. lugha sidhe [79] ba di b*r*ait Babiloin [80] .i. sp*r*eídh tene. [81] .i. inair *nó* t*r*ibhsa [82] .i. léne b*e*ca *nó* nulam [83] .i. righbharr *nó* at [84] .i. air*get* [85] .i. c*u*mgem*m* as co*m*soillsi [86] .i. f*r*i de 7 oidhche [87] .i. alcainge *co n*-imden*u*m [88] .i. srián [89] .i. eitne cnó [90] .i. ro rann*us* (leg. ro rann) f*r*is a f*r*ann*a* [91] .i. bás [92] .i. mesc dórcha [93] .i. do buadhaib *nó* do ghnímuibh [94] .i. dobás [95] .i. isi sidhe (nó isi sedh) robo co *con*dalb*us* a cineóil [96] .i. ríg montis [97] .i. cosair imbe *nó* costa [98] .i. seirthe Ula*dh* [99] .i. claidhem

---

[aa] n-unasca Y, una*s*cacha E [bb] cochmeona Y, gcochmeona E [cc] brat bibdad mababilone Y, braid biubu babiloine E [dd] .x. tallima tar oeda illuamand Y, .x. tuilliam*a* taraoda iluamand E

[a] dergu Y, dergai E [b] mbanchaimsa Y, mbanciumsa E, mbancimsa H [c] *om.* Y, cleitine E [d] *om.* Y, findelcha *nó* delg*a*cha E [e] fidchella Y, fidhcella E, fichcelle H [f] lasar Y, fri luachairnae lasrad E [g] foidlenda Y, faidlenda E [h] conmath Y, coniath E [i] rothre ronerbrad Y. kkk [*i.e.* tricha] all, kkk each .xxx. roth ro herba E hechraidi Y, hechraid E [k] ndam Y, náin E [kk] arromboi E [l] deogaib corma cuich sceo find Y, fin E [m] *om.* Y, E [n] con*n*dlus Y, *con*tlus E [o] methine Y, melgtime E [p] re do*n*det dousarb ar ultaib Y, ri ronded do uasairb nulltaib E [q] air is imaerna E, ar is immad ernu Y [r] Nibuanach muida mail H, Nipa nach muid amall miss Y, Ni buanach muid amal Mál mis E [s] fosad a chatha cubsair Y, fosudh a catha causair E [t] Curui Y, Curoi E [u] dur dianach mach heu Y, dur dianach ma*cht* huæ E [v] deduath Y, deguath E [w] srethaib Y, sertibh E [x] no sait*ech* .i. cl*aideb* E ; Y *omits* no sathach [y] arosiasais Y, arro siasair E [z] seig Y, selg E

Digitized by Google

huarg*us*[100] genair ar marbtha[a] cen *coin* cin arm[b] airm i sluagaib sin sis fofuara*id*[c] ic nasc*ad* [p. 52] ara dun rongensaig codlad[d]

cotmb*r*ath mal re siab*r*a siasair soe[e] f*r*i riga.

rogiallaid robith nie namait. 7c.[f]

---

[100] .i. láimdei beca t*u*ctha anall imaill*e* f*r*isin n-ingin

---

[a] ara marbtha mnai Y, ara marba mnaoi E [b] arma E, arm Y [c] sinsid fo iaraid Y, sinsis fofuaraidh E [d] ara durn rongensad cotlud Y, ara dun rongensad coll*ud* E [e] sceo Y [f] f*r*i rigi rogiallnai N .i. hadd*a* E, fria righi Roghiallai. Ni ada dom anmain aprait romnet Y.

Digitized by Google

GLOSSARIAL INDEX.

[*The bare numbers refer to the glossed words.*]

ada, 1, *due*: ni hada dom anmain apairt rom-neit, *not due to my soul is the deed (or feat) that has quelled (?) me.* Cf. ni hadha dhúin biadh ind fir genntlidi-sea do thomailt = non debemus cibos uiri gentilis comedere, Hogan, Latin Lives, 77.

addech, 60, *very good, excellent* (?), a compd. of the prefix *ad* and *dech.*

aill, 88, *bridles*, coming after *tricha*, must be intended for the gen. pl. of *all* .i. srian, O'Cl. Read, therefore, *all*, or (if *all* be a stem in *s*) *aille.*

aimind, 47, gen. pl. of *óibind* 'lovely,' derived from *óib, óiph* Wb. 7°1.

ain, 88, leg. áin, acc. sg. fem. of *án* 'splendid,' epithet for horses.

airgither, p. 4, l. 5, meaning obscure.

airleic, see ána.

airmitiu, 29, *honoured*, acc. pl. of an epithet for horses, part. pass. of *armuiniur*, Ml. 36ª18, 124ᶜ16. The gloss gives a various reading *aurfinda* .i. ceinnfinda, 'white-headed.'

aisndei, 18 (aisńde Y), glossed by *ernai*, which may mean *thou givest away, thou payest.*

all, 88, *bridle*, gen. pl.

alma, F., *a herd*: see becalma.

alta, 46, meaning obscure.

ána, 40, *drinking-cups*, acc. pl. of *án*, F. Corm., cogn. with Skr. *pâna-m* 'drink.' ro hir dam . . . n-ana airleic, *he gave me ten . . . drinking-cups*; but *airleic* is obscure to me. The gloss means 'of brass, which used to be at wells.'

anmuin, 2, better anmain, dat. sg. of *anim* 'soul.' Cymr. *enaid.*

apairt, *feat*, see ada. v. ábairt, Meyer, Contribb., and Archiv i. 66.

argat, 56, acc. sg. *silver*, but the sentence is obscure.

at-gaith, 46, 'he left to,' may be cognate with Cymr. *gadu*, O. Cymr. *dirgatisse* (gl. concesserat). The context means: 'He left to me ten hundred pigs, ten hundred lovely sheep, ten garters, ten helmets, ten boars of the lawn, ten bondwomen,' etc. See dlongar.

bair, 70, *heavy*; hence **baire**, *mental heaviness, grief*, which is cognate with Gr. *βαρύς, βάρος*, Lat. *gravis*, and identical in form with Ion. *βαρίη*: see truma. For *baire*, see Corm. s. v. *gaire*, where it is (wrongly ?) glossed by *bás* 'death.'

banchaimsa, 82, acc. pl. leg. bánchaimsi, *white shirts*: *caimse* from Gallo-Latin *camisia.* The gloss means 'small shirts or *nulam*' (?).

bé, *woman*: Metr. Gloss. p. 47, see dairbé.

becc-alma, 58, gen. sg., leg. becc-almae, *a small herd.*

Digitized by Google

becfolad, 58, gen. sg., leg. beccfolad, gen. sg. of a *t*-stem *becfola* 'little substance,' glossed by *cáirigh* nó *gabhair* nó *dairt*, 'sheep or goats or heifers.' There was also an *o*-stem *folad*, dat. sg. *folud* LU. 68ª23.

beichluaig (bech luaig E, b(l)eith luaig Y), 35, leg. bechálúagu, pl. acc. of *bechsluag* 'bee-swarm.' The gloss means 'swarms of bees, and hives.'

ben, 6, *woman*, *wife*, i.e., according to the gloss, Bláthnait, wife of Cúrói.

benda, 43, for benna, *horns*; .x. benna bonnadarc buabaill bláith, *ten horns of trumpets of a gentle buffalo.*

bóchet, p. 3, l. 13, meaning obscure.

bótána, p. 3, l. 14, gen. of **bó-tháin**, *a drove of kine.*

braine, 34, acc. pl. glossed by *longa* 'vessels,' literally means 'prows.' Cymr. *breni* (gl. proram).

brat bidbad mBabilone, 79, *plunder of* (i.e. obtained by) *Babylon's enemies*. The gloss *ba di brait Babiloin* means ''twas of the plunder of Babylon.'

breccphupaill, 72, gen. sg. of breccphupall, *a speckled pavilion*. The gloss *pupaill cacha datha* means 'of a pavilion of every colour.'

bruig (leg. bruigi, or mruigi), 27, acc. pl. of *bruig*, O. Ir. *mruig* 'a district.' In the gloss, *fotirbé* (leg. *fothirbe*) is the acc. pl. of *foithirbe* .i. imaire no gort no achad, H. 3. 18, p. 69ª, and *tire* is the acc. pl. of the *s*-stem *tír*.

bruit, 73, nom. (for acc.) pl. of *brot* 'a goad,' O. N. *broddr*? The following words, *cainsce clithar*, are obscure. Perhaps *clithar* is gen. pl. of *clithar* 'king': see Corm. Gl. s. v. *clitharsét*.

buachailli, acc. pl. of *buachaill* 'cowherd,' gen. *buachaile*, Arm. 17ᵇ1.

buair (buar E), 58, nom. pl. of *búar* 'cattle,' but here 'herd.'

caidh, 16, leg. cáidh, *revered*. The gloss *airmitnech* 'venerable,' 'honourable,' is derived from the *n*-stem *airmitiu*, cognate with the verb *armuiniur*.

caur, 10, *champion*, gen. caurad, LU. 60ᵇ1, 73ª9. Also *cur*, Metr. Gloss. 63-64.

causair, 97, perhaps = *cósair* .i. leabaidh 'a bed,' O'Cl. The *cosair*, *costa* of the gloss seem for *cósair*, *costad*?

cernd, 33, *victory*, Metr. Gloss. p. 56, pl. dat. cernuib 93. At 33 we should perhaps take *cern* as the first element of a compd. *cernchlaideb* 'of victorious swords.' The gloss means 'triumphant or victorious.'

cét, 47, acc. pl. *hundreds*. Cymr. *cant*, pl. *cannoedd*.

cetlud, 59, now céadluth, *rejoicing* (Dinneen). The meaning of the gloss *cet* is that *cotlud* is to be corrected to *cetlud*.

cleitme, 83, cleitine E, reading doubtful, some kind of headgear. The gloss means 'royal top or hat.' If *cletine* be the right reading, it means 'javelin.'

clithar: see bruit.

coba, 41, the second element of *tulchoba*, q. v.

cochma, 77, acc. pl. *small vessels*, cochme Corm. The gloss means 'little bowls.'

cochmedna, 78, acc. pl., leg. cochména, acc. pl. of *cochmén*, a dimin. of *cochme*, v. Corm. Tr. 47 and H. 3. 18, p. 66ᵇ. The gloss means 'smaller these.'

Digitized by Google

codain: leg. *códáin*, nom. pl. of *cúadán*, a dimin. of *cuad* = *κύαθος*.

coire, 31. The first two words of the gloss mean 'a separate kind of sword'; and, if the glossator be right, we have here the acc. pl. of a word cognate with Goth. *hairus*, and Gr. *κείρω* from *κερϝω*. The rest of the gloss seems to mean 'and the number of notches that was therein is the number of rations (lit. foods) that were given' (to the owner of the sword).

colga, 32, acc. pl. of *colg* F., 'a straight sword,' cognate with O. Cymr. *colginn* (gl. arista). The gloss means 'swords with hilts of tooth.' *Colga dét*, lit. 'swords of tooth,' are swords hilted with the teeth of walruses, narwhals, etc. See Metr. Gloss., p. 59.

consine: Cúchulainn consine fris firu Ochaine. Cf. immchomsinim, Wind. Wtb.

contethaig, 90, *he possessed*, a redupl. pret. sg. 3. Possibly cognate with *τεταγών* and *ta-n-go* (but according to the gloss 'he parted or divided'). The 1st pl. may be *contechgamar* (leg. *contethgamar* as in Y, glossed in H by .i. *rotechtsam* 'we possessed') 19: cf. *arotethcamar* 20. aní *doru-thethaig* Adam hi pardus, 'that which Adam had possessed in Paradise,' Tur. 171, Thes. Pal.-hib. i. 485.

coraite, 63, leg. córaiti, pl. acc. of *córait* 'a yoke, brace, couple,' O'Curry, Lectures, 634. Hence *cocrait* (= *com-corait*), Fél. Oeng. Dec. 24.

cotlud, see cetlud, 59.

cuacha, 41, acc. pl. of cuach (gl. scyfum), Thes. Pal.-hib. i. 4. The gloss means 'a brazen cup,' and, like Cymr. *cawg*, is from Lat. *caucus* 'a drinking-vessel.' The following words *co ba dech* may mean 'up to ten times' (*co fo dech*), i.e. 'Cúróí gave me ten times ten beakers.'

cuim, 26, is glossed by *cú* 'a hound.' It is a variant of *cuib*, O'Dav. no. 562, LL. 208a7. Metr. Gloss. p. 62.

cuinnid: see grib-ingne.

cuinsce: see bruit.

cumala, 57 (cumala Y), acc. pl. of *cumal* (leg. *cummal*, *cumbal* ?), some kind of cup or dish; *cumala bana* (leg. *cummala bána*), lit. *white cummals*, i.e., according to the gloss, of silver or *findruine*: cognate with *κύμβη*, *κύμβος*, *κύμβαλον*.

dabcha, 68, acc. pl. of dabach *vat*. The gloss *luamann* is obscure. Perhaps it relates to the following word *delcha*, pl. of *delech* 'having udders,' *delechaib* (.i.) sinechaib, Laws i. 66. If so, it may be cognate with *luamain*, LB. 120a22, which seems to mean 'calf' (*lú-gamain*).

dag-ḟeidm, *good exertion*: see dlongar.

dagha, 46, acc. pl. of dag, *good*: cf. droch do drochaib, dag do dagaib, Corm. Tr. 61.

dair-bé, 28, *bondwomen*, better dóir-bé. *Bé* is a neuter *s*-stem, from **bepes*, apparently cognate with Germ. *Kebs*(*frau*).

darb .i. cumal .i. bantraill, H. 3. 18, p. 68c, acc. pl. darba 53, and Y at 28. The *deich n-arba* in Meyer's Contribb., p. 113, is for *deich ndarba*, and the glossator's *arba* .i. cumal, is a vox nihili. *Darb* seems cognate with *τρέφω*, Dor. *τράφω*, and *θρέμμα* 'verna,' from **θρεφ-μα*.

decla, 46, meaning obscure.

Digitized by Google

delech, *uddered*, pl. acc. f. delcha : cf. Gr. θηλή, Lat. *fellare* : see dabcha.

delg, N. *a brooch* : see findelga.

deruich, 95, meaning obscure. The gloss means ''tis she that was with her kindred's affection.'

dét, *tooth*, gen. sg. dét, Thurneysen, ZCP. v. 20, Cymr. *dant* : see colga.

dlongar, 54, *what is split* or *cleft*, relative form of 3rd sg. pres. ind. pass. of *dlongaim*. .x. damu dagfedma dlongar Herion uill nó uaind (leg. uille nó uinde), 'ten oxen of good work by which is cleft the bulk or stoniness of Erin.' The gloss *airit* means 'they plough,' and is cognate with Gr. ἀρόω, Lat. *aro*.

doat (see muinche), sg. gen. of *doe* 'forearm' ; pl. gen. *inna ndoat* (gl. lacertorum) Thes. Pal.-hib. ii. 8.

do-bás, *a hard death* : see dousarb.

domciallfaithar, 15 (do-m-ciallathar Y, dom ciallfathur E), *b*-fut. sg. 3 (with infixed pron.) of a deponent *do-ciallur*, the 3rd sg. pres. of which, *dociall-athar*, occurs in Laws, i. 8, 22, v. 452, and in O'Dav. no. 750; *dichiallither* in H. 3, 17, col. 438, cited by Atkinson, Law Glossary, p. 264.

do-scaraim, *I destroy*, s-pret. pl. 3, do-ro-scarsat, corruptly doroscarsuid, l. 2 : see madbúi.

do-ussairb, 94, acc. sg. of do-ussarb, *a hard death* : see ussarb. With *do-ussarb* and the gloss *do-bás*, cf. the Gr. adj. δυσθάνατος, *bringing*, or *dying*, *a hard death*.

echraide, leg. echraid, acc. sg. of *echrad*, a fem. collective of *ech* 'horse.'

eng, 38, an epithet for deer. The phrase hi sedgregaib oss n-eng, *in the herds of swift* (?) *deer*, occurs also in Bruden Da Derga, § 28 (LU. p. 83). Cf. perhaps Skr. *añjas*, *añjasā* 'straightway,' Goth. *anaks* 'suddenly.'

eobarr, 49, leg. eobairr, nom. pl. of eobarr, which from the gloss seems to mean *a king's head-covering*, *a royal helmet*. Eobarr, from **avibarso-s*, pl. acc. eoburu (leg. eobarru), 60.

eraic, 17, reading and meaning obscure.

étgudu, 30, pl. acc. of étgud, *clothing*, *garment* : see imuame.

faidlenda, 87, for *aidlenna*, acc. pl. of *aidlenn* 'a rack for spears.' The gloss means 'arm-racks with ornamentation,' and the context 'ten arm-racks under their arms, together with lands for which my full desire has been.'

-fé, 12, ní fé, *he will not fight* (*fichim* perhaps cognate with Lat. *vi-n-co*).

fernu, 48, acc. pl. of *ferenn* 'girdle, garter,' Corm. is fernnu, LU. 58a9.

fibu, 24 (fiaba Y, fiba E), meaning obscure : cf. *fífat*, LU. 78a22. The gloss on *oinfer fibu* means 'one man who will kill.'

ficht, 14, the gloss (*'Ferchertne dixit'*) suggests that this may be 3d sg. *t*-pret. of the root *veq*, whence Gr. ἔFειπε, *Fέπος*. For *ficht fiba* Y has *fiachtar fiba*, and E has *fiacht fiba*, both obscure.

fidchella, 85, acc. pl. of fidchell, *draughtboard*, Cymr. *gwyddbwyll*.

findelga, 84, leg. find-delge, *white* (i.e. according to the gloss, *silvern*) *brooches*. Delge is the acc. pl. of the s-stem *delg*.

findruine : see cumala, and slabrad.

Digitized by Google

Fir Ochaine, 99, *Men of Ochaine*, i.e. 'three birds on the ears of Iuchna's cows': see Ochaine.

gaill-ialla, 66, acc. pl. of gall-iall, *a foreign thong* or *strap*. In the gloss, *lomhna* is acc. pl. of *lomhan* 'rope,' 'string,' Cymr. *llyfan*; *oigeich*, leg. *óiceich*, gen. sg. of *óc-ech* 'a young steed,' and *connaigh* for *connaidh*, gen. sg. of *connadh* 'firewood.'

geil-iairnd, 63, *of bright iron*, *of steel* (?), gen. sg. of *gel-iarn*.

geil-tesca, 64, acc. pl. of gel-tesc, *a bright dish*: tesc, Sg. 70ª3, from Lat. *discus*. The gloss, *miasa airgit*, means 'chargers (*mensæ*) of silver.'

glais, 63, nom. pl. of glass, *fetter*.

grech, *nut*: see mac greche.

grib-ingne, 42, acc. pl. of *grib-ingen* 'a griffin's claw.' In the gloss *cuinnid* is obscure to me.

gus, *choice* (?): see huargus.

herion, 55, and its variant *anrian*, are equally obscure. Perhaps *herion* is meant as a gen. sg. of *Hériu*, 'Ireland,' as *Colgion*, Thes. Pal.-hib. iii. 275, is gen. sg. of *Colgiu* (Strachan). *An-rian*, the contrary of *rian* 'sea,' may mean 'land.'

huargus (húar gus ?), 100, also obscure. The gloss (which may be on *gus*) means 'little handgods (*lám-dei*, *teraphim*) which were taken thence together with the damsel.' For *ldim-dei*, pl. acc. *ldim-deo*, see Saltair na Rann, ll. 3016, 3026, 3037.

iacih, 52. The glossator's *bratan* shows that he supposed *iacih* to be intended for *iaich*, gen. sg. of *iach* 'salmon,' LU. 16ᵇ39. But the context proves that *iacih* is a scribal mistake for *iaith*, gen. sg. of *iath* .i. ferann, 'land,' O'Cl. pl. dat. *iathaib*.

iall, *thong*, *strap*: see gaill-ialla.

imuame, 30, glossed by *cortharcha* 'fringed, bordered,' is gen. sg. of *immuaimm*, a compound of *imm* and *iaimm* 'seam,' a neuter *n*-stem: cf. *uamand*, LL. 154ᵇ30. The *etgubu* which governs *imuame* is a scribal error for *étgudu*, acc. pl. of *étgud* 'a garment.'

inbi, 31, leg. *inbe*, gen. pl. of *inbe* 'a notch,' whence *inbheach* .i. eagach 'notched,' O'Cl.

ir, ro hir, *he has given*, cogn. with πορδω. 'Cúróí, son of Dáire, has given me ten lands, ten slave-women, ten golden bridles, ten honoured steeds, ten fringed garments, ten glaives, ten swords with ivory hilts, ten different kinds of fair, victorious brands, ten prows, ten lasting bee-swarms,' etc.

láim-dei: see huargus.

lán-tol, 87, *full desire*.

loa, 71, acc. pl. is explained as 'red mantles, or mantles of wool, i.e. skins or horse-cloth': *ló* from **plós*, cogn. with Ags. *fleos* 'fleece,' Germ. *fliess*, *flaus*.

lomna: see gaill-ialla.

longa, 39, pl. of *long* 'vessel,' glossed by *caire* 'caldrons': see braine.

luacharna, 86, acc. pl. of lúacharn, lúacharn (gl. λαμπάς), Sg. 47ª9, Cymr. *lugorn*, Lat. *lŭcerna*. The gloss means 'by day and night.'

luamann: see dabcha.

Digitized by Google

mac greche, 89, glossed by *eitne cno* 'kernel of a nut,' means literally 'son of a nut,' *grech* .i. cnú, *Corm. Tr.*, p. 90.

mad-búi; **ní mad-búi**, lit. *not well has she been*, i.e. *would that she had not been*. Cf. *ni mad-airgenas, ni man-facamar, ní ind-lodmar, ní ma-tancamar*, cited by Strachan, Subjunctive Mood in Irish, pp. 17, 19. See, too, Ann. Four Masters, A.D. 826, p. 440. The context should be: Ní mad-bui ben i tírib toruais doroscarsat mo námait, *would that the woman* (Bláthnait) *had not been in the lands of the noble chief whom my foes have destroyed*. In the gloss *matorachtat* should be *ma-toracht*, 'has well arrived.'

māl Mis, 96, king of (Sliab) Mis, a mountain in Cúrói's territory: leg. *mál* = Cymr. *mail, mael*, from **maglo*, Metr. Gloss. p. 94.

medb domun, 92, glossed by *mesc dorcha* 'intoxicating (and) dark': *medb* (ex **medvo-*, Cymr. *meddw*), occurs in the phrase *tilach i toimled mid medb*, Silva Gadelica i. 361, 35 (where *medb* is printed as a proper name). *Domun* 'deep,' from **dubno-s*, Cymr. *dwfn*.

menmain, 75, dat. sg. of menme *mind, spirit*.

meilgtine, 91, lit. 'death-fire,' is glossed by *bás* 'death,' and should probably be *melgtheme* 'death-darkness' (dorchadas bhais, O'Cl.), as in Corm. Tr. 108, and O'Dav., no. 1228: *melg* 'death,' seems cogn. with the Homeric ἀμολγῷ in *νυκτὸς . . . ἀμολγῷ*, 'in the darkness of night': *teme* cogn. with Ch. Slav. *tĭma*, Lat. *tenebrae*, Skr. *támas*, Ags. *thimm*.

mías from Lat. *mensa*: see geiltesca.

midsesc, 22, see sesc, meaning obscure.

mile, 61, glossed by *gerrain*, nom. pl. of *gerran* 'hack': better *meli*, acc. pl. of *meile* .i. gerrán, H. 3. 18, p. 651, .i. capull, H. 3. 18, p. 636[d].

mos-tadbat, p. 5, l. 18, *displays early* ?

mud-bui, 5, leg. mad-búi, as in Y.

muinci dóat, 65, glossed by *foilge* 'rings': *muinci* means 'necklaces,' 'collars,' *muince*, no slabrad (gl. collarium) Sg. 35[a]6. But with *doat* it means 'armlets.'

nar, 9, *modest*, glossed by *fial* 'bashful,' leg. *nár*, from **nagro*, cognate with Gr. *νήφω*, Dor. *νάφω*, Germ. *nüchtern*.

-nett: see romnett, and ada.

ní h-, 1, *is not*, Thurneysen, ZCP. i. 2.

Ochaine: also in the Táin Bó Cúalngi: Isin tsléib túad Ocháini, LU. 57[a]21, eter Ochine 7 muir, LU. 69[b]32.

oi, 47, gen. pl. of *ói* = Lat. *ovis*, Gr. *ŏïs*, Eng. *ewe*: see O'Dav., no. 1616. .x. cét ói n-óibind (*sic leg.*), 'ten hundreds of lovely sheep.' The gloss means 'white sheep.'

olcha, 69, glossed by *ena*, leg. *éna*, acc. pl. of *ian*, gen. *éine*, Laws i. 106, 166, pl. éna, O'Mulc. 402. *Olcha*, acc. pl. of a fem. *ā*-stem **olach*, or a *c*-stem **ola*, gen. **olach*. Cognate with Ir. *ol* 'a liquid measure,' as in Atkinson's Law Glossary, p. 598, where the mark of length is wrong.

oss, 38, gen. pl. of *oss* 'deer,' Metr. Gloss. p. 101, gen. *oiss*, probably cognate with Cymr. *ych*, pl. *ychen*, Goth. *aúhsa*, Eng. *ox*, Skr. *ukshán*. The gloss means 'on the track of wild deer.'

ratha, 44 (glossed by *lis*, pl. n. of *less*), pl. acc. of *ráth* 'an earthen fort.'

Digitized by Google

rodinfe, or ro donfe, 12, reading and meaning doubtful. The following word *faebra* means (*sword*)*edges*.

ro hir: see ir.

romaith, or romuith, 11, reading and meaning doubtful. If *romaith* be an adj., it means *very good, excellent*.

ro-m-nett, 3: see ada. The meaning of *ro-nett* is obscure. The gloss *romm-airg*, better *romm-oirg*, means 'has slain me,' *s*-pret. of *orgim*. If we emend the lemma to *rom-nét*, we might connect it with the subst. *néit* .i. guin duine, 'manslaughter,' H. 3. 18, p. 637[a], and perhaps also with Goth. *ana-nanthjan*.

ro-m-red, 3. The meaning of *ro-red* is obscure. The gloss *rom-anuc* may perhaps mean *has killed me*—cf. Ir. *éc* 'death,' Gr. *νέκυς*, Lat. *necare, noceo*,—and the lemma *red* may possibly be cognate with *πέρθω* 'I destroy.'

ro-n-det, 94, leg. -dét, *t*-pret. sg. 3, with infixed relative, of *damim* 'I suffer.'

ru, 70, acc. pl., meaning obscure.

ruchta, 81, acc. pl. of *rucht* 'tunic,' Corm. Gl., where the phrase (ascribed to Ferchertne) *i ndeich ruchtaib derga* seems quoted from some recension of the Amra Chonróí. The gloss means 'tunics or trousers.'

rus romaith, 11, means perhaps 'an excellent *rus*' ('sage'), Rev. Celt. xxvi. 50, 63.

saine, 33, leg. saini, *varieties*. Cognate with O. Cymr. *han* (cf. alium), Lat. *sine*.

same, 62, *yokes, couples*, for *sami*, acc. pl. of *saim* .i. cech corait bís eter dá dam nó iter dá hech, Bodl. Corm. Cognate with *ἅμα, simul*, etc.

sathach, 99, leg. sáthach, glossed by *claidem* 'a sword,' and cognate with *sdthaim* 'I thrust,' Cymr. *hodi* 'to shoot, to ear,' O. Ir. *in-sádaim* (gl. jacio) Carlsr. Pr. 60[a]1, Thes. Pal.-hib. ii. 228.

sceo, sgeo, p. 5, ll. 2, 10, p. 6 n[e]., *and, also*: Metr. Gloss. 107; Cymr. *heibio* (Victor Henry).

sedgregaib, 37, dat. pl. of *sed-graig* 'a herd of deer': *sed* is = Cymr. *hydd*, and *graig*, Cymr. *gre*, is cognate with Lat. *grex*. The gloss means 'in the track of wild oxen (deer).'

seirtaib, 98. The gloss *seirthe Uladh* might mean 'heels of the Ulstermen,' if *seirthe* be acc. pl. of *seir* (Cymr. *ffer*), dat. *serid*.

sen-tuirc, 50, *old boars*: see tréith. *Tuirc* is nom. pl. of *torc* = Cymr. *twrch*.

sese, seise, midsese, meaning obscure.

siassair, 99, *siassair* is the pret. and *doessid* the perf. to *suidid* 'sits'; but the context is obscure: *selg a marbtha*, literally 'hunt of killing him.'

slabrad findruine, *a leash of* findruine, some metal, *white bronze* perhaps; pl. dat. slabraduib f., p. 3, l. 14.

soga soleicdi, 36, leg. soda solcicthi, *bitches easily loosed* (from their leashes of *findruine* or silver). *soda* acc. pl. of *sod* F; sod maic tíre, *a bitchwolf*. LL. 301[b]39, ir-richt soide glaisse, *in the shape of a grey bitch*, LU. 74[a]; sotech (from sod-tech) gl. lupanar, Sg. 64[a]7. The gloss in H means 'greyhounds easily loosed.'

tailm, 67, *a blow* (Dinneen).

talliama, 67, 80, seems to mean *instruments for striking fire*. The gloss means 'a spark of fire.'

tesc: see geiltesca.

Digitized by Google

tire, 51, gen. sg. of *tír* 'land'; *tír iaith*. The gloss means 'boars that are on a green.'

tlus, meaning obscure.

toro, *boar*: see sentuirc.

toruais, 7, gen. sg. (see madbúi), *a noble chief*, or a compd. of tor, *chief* or *tower*, gen. tuir, Aisl. M. Congl. and *uais* .i. uasal, LL. 392^{d}30. The gloss means 'in the land of these noble chiefs.'

treaba, 45, leg. treba, *houses*, acc. pl. of *treb*, cogn. with *tref*, *tribus*, *thorp*, etc. The gloss *tige* is acc. pl. of *tech* = τέγος.

tréith, 50, glossed by *sentuirc* 'old boars,' is the nom. pl. (here used for acc. pl.) of *tríath* .i. torcc 'boar,' Corm., which O. Schlutter connects with Gr. τριετής, *three years old*, acc. sg. eter in triath 7 a setchi, LU. 122^{b}44.

truma, 70, glossed by *bair*, q. v., seems acc. pl. of *tromm* 'heavy.'

tulchoba, 70, better *tul-chube* (gl. crater) Sg. 95^{b}5, gen. sg. *telchubi* (gl. cadi) Sg. 180^{a}1. Cf. O. Cymr. *tal-cip* (gl. cratere), where *cip*, like Ir. *cube*, is from Lat. *cūpa* 'tub, cask.'

uaind, 54 (huind Y, uinn E), seems a corruption of **uinde* 'saxitas,' derived from *ond* 'saxum,' = Lat. *pondus*.

uais: see toruais.

ubla óir, 76, *apples of gold*, is glossed by *clis* 'feat' (*clius*, Thes. Pal.-hib. ii. 293), from **klizdtu*, cognate with Skr. *krīḍati*, Thurneysen), the meaning being that these golden apples were *ubla clessa*, 'feat-apples,' used in the juggler's trick described in LU. 92^{b}20 (Rev. Celt. XXII. 285).

uill, 54, leg. *uilli*, acc. sg. of *uille* F. (gl. amplitudo), Ml. 25^{a}17, deriv. of *oll* 'great,' from **polno-*, cognate with Gr. πέλωρ.

Ultaib, 94, instrumental pl. of *Ulaid*: rí ro-n-det dousairb n-Ultaib 'a king who suffered a hard death from Ultonians.'

unascacha, **unasca**, 76, *earrings*, for au-nascacha, aunasca; *au* = Lat. *auris*, Lit. *ausis*, and *nasc*, *nascach*, cognate with OHG. *nusca*.

usairb-n, 94, acc. sg. glossed by *bás* 'death,' acc. sg. of *ussarb*, Corm., from **ud-sterbā*, Idg. root *sterb*, a sister-root of *sterp*, whence Ags. *steorfan*, Eng. *starve*, Germ. *sterben*, and perhaps Lat. *torpeo*. Other such doublets are *skap* and *scab*, *reup* and *reub*, *dheup* and *dheub*, *vip* and *vib*, Brugmann, *Grundriss*^{2}, § 701.

WHITLEY STOKES.

Digitized by Google

THE SONG OF CRÉDE, DAUGHTER OF GUAIRE

IT is a pity that the following song has reached us in one manuscript only. We owe its preservation to the Gilla Riabach mac Tuathail ui Chlérig, the scribe of the Harleian MS. 5280, the same who transcribed 'King and Hermit.' He lived in the first half of the sixteenth century.

Dinertach evidently was a follower of Cuan mac Conaill, King of the Húi Fidgenti, who came to the help of Guaire of Aidne against Diarmait mac Aeda Sláne. He was slain by the side of his chief in the Battle of Carn Conaill, here called *tress Aidne*, which was fought in A.D. 649. For these particulars see Stokes' edition of *Cath Cairnn Chonaill*, Zeitschrift III., p. 206, § 4.

The third quatrain of the poem has unfortunately been handed down corruptly; nor can I suggest any emendation beyond the evident one that *Dínertach* should stand in assonance with *sírechtach*. I leave it untranslated.

MS. *Harl.* 5280, *fo.* 25^{b}.

Crēda ingen Gūariu ruchan na runnu sa di Dīnertach mac Gūairi maic Nechtain do Ūib Fidgenti. Diconnairc si isin treus Aidne rogeghin secht ngoine dēac for sedlach[1] a lēniod. Rocarostoir sie īerum. Is ann ispert sie:

1. It ē saigdi goine sūain
cech trāt[h]a ind-oidc[h]i adhūair:
sercoi lie gnāsa īar ndē
fir a tōib tīri Roighne.

2. Rograd fir alathīre
romsīacht[2] sech a comdīne:
rucc mo lī, nī lōr do dath,
nīmlēcci do tindabrad.

[1] seglach MS. [2] rosioact MS.

Digitized by Google

3. Sīrechtach nād faco-sa
Dīnertach romilecoin:
imbi nī b*ad* inf*echt*oin
im mac Gūairi mec Nechtoin.

4. Binni laoidib a labrad
acht rī[g] nime nōebadrad:
ān breō cin brēthir[1] mbraisi,
cēli tana tōebtaisi.

5. Im-sa nāidi rob-sa nā[i]r,
nī bīnd fri dula do dā[i]l:
ōttalod i n-inderb n-aois,
romgab mo thēdi toghaois.

6. Tathum cech mait[h] la Gūairi
lie rīg nAidne n-adfūaire:
tocair mo menma ōm t[h]ū*athaib*
isin īat[h] i nIrlūachair.

[fo. 26a]

7. Canair a n-īath[2] Aidne āin
im t[h]aobu Cilli Colmāin:
ān breō des luimnech lec[h]t*ach*
dienad comainm Dīnertach.

8. Crāidid mo chridhe cōinech,[3]
a C*hrīst* cāidh, a[4] f*or*róidh*edh*:
it ē soigde gona sūain
cech trātha a n-oidchi[5] adhūair. It ē.

Translation.

Crede the daughter of Guaire sang these quatrains concerning Dinertach the son of Guaire, the son of Nechtan, of the Húi Fidgenti.[6] She had seen in the battle of Aidne that seventeen wounds had wounded him upon the breast of his tunic. Thereupon she fell in love with him. 'Tis then she said:

1. "These are arrows that murder sleep at every hour in the bitter-cold night: pangs of love throughout the day for the company of the man from the side of the land of Roigne.[7]

[1] mbr*ethir* MS. [2] iad*h* MS. [3] cainech MS. [4] i MS. [5] oidq*h*ui MS.
[7] A territory comprising the present barony of Coshma, co. Limerick.
[6] Roigne, often called *Raigne rúad*, a plain in the present barony of Kells, co. Kilkenny.

Digitized by Google

2. Great love of a man of another land has come to me beyond all his mates: it has taken my bloom, no colour is left, it does not let me rest.

. . . . . .

4. Sweeter than songs was his speech, save holy adoration of Heaven's King[1]; a glorious flame, without a word of boasting, slender mate for a maid's side (?).

5. When I was a child, I was bashful, I was not used to go to a tryst; since I have come to an untried age, my wantonness has beguiled me.[2]

6. I have every good with Guaire, the king of cold Aidne; (but) my mind has fallen away from my people to the meadow at Irluachair.[3]

7. There is singing[4] in the meadow of glorious Aidne around the sides of Cell Cholmain: glorious flame, lovely, mantled, (now) sunk into the grave, the name of whom is Dinertach.

8. It wrings my pitiable heart, O chaste Christ, what has been sent (to me): these are arrows that murder sleep at every hour in the bitter-cold night."

KUNO MEYER.

---

[1] Cf. LL. 28a (BB. 352a): Bréc ilar líth fri labrad acht adrad ríg na n-uile.

[2] Cf. rogabh mo chíall mo thogaois, 'my reason has beguiled me,' Otia Merseiana i., p. 127.

[3] Where Dinertach was buried?

[4] The funeral chant for Dinertach.

Digitized by Google

THE TRAGIC DEATH OF CÚRÓI MAC DÁRI

THE following tale is taken from the Yellow Book of Lecan, where it is contained in col. 776–780 of the MS. (pp. 123*a*–125*a*, facsimile ed.). It is the oldest version we have, but is pretty corrupt and imperfect in places. The composition in its present form cannot be referred to a period earlier than the tenth century, to which Zimmer assigns the *Siabarcharpat Conculaind*, and Kuno Meyer the *Brinna Ferchertne*, both cited in the tale. The *Aided Conrói* is included in the catalogue of prime stories in the Book of Leinster (see O'Curry, *MS. Mat.*, 587), and an *Orgain Cathrach Conrói* and *Aithed Bláthnaite, ingine Puill maic Fidaig*, are mentioned in the *Airec menman Uraird maic Cose* (see D'Arbois de Jubainville, *Essai d'un Catalogue*, p. 18). The story has long been familiar through Keating's account (*Hist.*, ed. Halliday, 398 sq.). The men of Ulster, it appears, had set out to lay siege to the Isle of the Men of Falga. Cúrói went with them in disguise, and, when they were unable to take the stronghold, offered to aid them on condition that he should have first choice of the jewels contained therein. They agreed, and, according to Keating, Cúrói stopped a magic wheel at the gate of the fortress, and let the Ulstermen in. But they broke faith with him, with what result the present version sets forth. In Keating, again, Cúrói is described as carrying off Bláthnait concealed under a magic mask. The story has been fully discussed by Rhys in the *Hibbert Lectures*, 1886, 472 sq.

The other versions of the story known to me are—

(1) Egerton (Brit. Mus.) 88, fol. 10*a* 1–10*b* 1, a sixteenth-century MS. This is an independent version, but difficult, owing to the corrupt state of the text and the involved nature of the contractions in which it abounds. I hope, however, to print it in a later number of the Journal. (2) Laud (Oxford) 610, fol. 117*a*–117*b*, quite short, and already published, without

Digitized by Google

translation, by Dr. Kuno Meyer in *Rev. Celt.* vi. 187–8. Besides the above, the various *Dindsenchas* of Findglais record the treachery of Cuchulainn and Blathnait: Bk. of Leinster 169 *b* 42, edited and translated by Mr. S. H. O'Grady in *Silva Gadelica*, ii. 482, 530; Rennes fol. 107*b*, ed. Whitley Stokes, *Rev. Celt.* xv. 448; also Bk. of Ballymote, fol. 378 *a* 29, H 3. fol. 31*b* (Trin. Coll. Dub.), and Bk. of Lecan (R. I. A.), fol. 476*a*. The two modern versions in R. I. A. 23 B 21 and 23 G 21, mentioned by M. D'Arbois in his Catalogue, are simply copies of Keating. The poem entitled *Brinna Ferchertne*, or Vision of F., gives a more detailed account of Cúrói's last stand. It has been published with English translation by Dr. Kuno Meyer in *Zeitschr. für Celt. Philol.* iii. 40 sq. Reference has been constantly made to it in the following pages.

I have not ventured to translate the difficult and obscure *Amra* which in the Yellow Book breaks the continuity of the tale. As it is, I am afraid there still remain some obscurities in the latter which I have been unable to clear up, or of which my renderings may be considered doubtful.

I have to thank both Dr. Meyer and Dr. Strachan for much kind help and encouragement in the preparation of this text.

R. I. BEST.

Digitized by Google

[AIDED CONRÓI MAIC DÁIRI]

YBL. COL. 776 (FACSIMILE ED., P. 123).

1. Cīssī tucaid ar romarbsad Ul*aid* Coinrāi m*a*c Dáiri? Nī *hansa.* Im Blāthnait i*ngin* Mi*n*d tucad a f*or*bais fer Failgi oc*us* im na teōr[a] herca Iuchna 7 im na t*r*ī fira[1] Ochaine .i. eōi*n* bega nobītis f*or* hōib na mbō .i. na n-earc nIuchnai, 7 tucad coiri lasna bū. Bo *h*ē al-lōeg. T*r*icha aigi a luc*h*t i*n* c*h*oiri 7 nobligt*h*ea a lān cacha t*h*rātha ūaidib cēn nobīdis na heōi*n* ic a foichedul. Is de asb*er*t Cūchulaind isin tSīabarcharpat:

" Būi cori 'si*n* dūn :
lōeg na teōra[2] mbō,
t*r*icha aigi ina c*hr*ōis,
is*ed*[3] si*n* fo luc*h*t dō.

Tathaigtis in coiri si*n*,
ba mellac*h* in bāg,
ni t*h*ēigdis ūad atherrac*h*
co fācbaidis lān.

Bāi mōr n-ō[i]r 7 n-airc*id* an*d*,
robo mait*h* in [f]rīt*h*.
Dob*er*t-sa[4] in core si*n*
la hi*ngi*n ind rīg."

2. Luid di*du* Cūrūi m*a*c Dāiri leoso*m* don forbais 7 nīnaithgēntair[5] .i. fer broit lac*h*tna asb*er*tadar f*r*is. Cach cend doberthea asin dūn, " Cīa romarb in fer sin?" ar Conchobar. " Misi 7 fear in broit lac*h*tna," ar cach fear ar n-ūair.

3. Intan di*du* rombatha[6] ic roi*n*d na broiti nī rochutigsead in Coinrūi, ar nirdamad īaru*m* cert dō. Rethaid fona bū cor*us*timairc remi 7 cordait na heōnu i*n*a c*hr*is 7 co tarad in mnāi ina lethuscaill 7 no lodadar[7] ūadaib[8] 7 a choiri fora mui*n*, 7 nī roacht neach do Ul*taib* comacallai*m* fair acht Cūc*h*ula*ind* a

[1] *a* added below line. [2] *a* added below line. [3] *leg.* 'sed. [4] dobiur-sa RC. vi. 187. [5] *recte* nínaithgénatar. [6] = ro-m-both. [7] Erasure in MS. before lodadar and *o* substituted for *a*. [8] *a* added below line by later hand.

Digitized by Google

TRANSLATION

1. Why did the men of Ulster slay Cúrói son of Dáre? Easy to say. Because of Bláthnait daughter of Mend[a] who was carried off from the siege of the Men of Falga, because of the three cows of Iuchna and the three men of Ochain, that is, the little birds that used to be on the ears of the cows, even Iuchna's cows, and a caldron was carried off with the cows. That was their calf. Thirty cows was the portion of the caldron, and the full of it was milked from them every time whilst the birds were singing[b] to them. Hence said Cuchulainn in the Siabarcharpat[c]:

"There was a caldron in the fort:
The calf of the three cows,
Thirty cows within its gullet,
That was its portion.[d]

They used to resort to that caldron,
Delightful was the struggle,
Nor did they come away from it again
Until they left it full.

There was much gold and silver in it,
'Twas a goodly find.
I carried off that caldron
With the daughter of the king."

2. Cúrói son of Dáre went with them then to the siege, and they did not recognize him, that is, they called him the man in a grey mantle. Every head that was brought out of the fort, "who slew that man?" said Conchobar. "I and the man in the grey mantle," each answered in turn.

3. When, however, they were dividing the spoil, they did not give Cúrói a share, for justice was not granted him. He ran in among the cows and gathered them before him, collected the birds in his girdle, and thrust the woman under one of his armpits, and they went from them, he with his caldron on his back. And none among the men of Ulster was able to get speech with

[a] The Bk. of Lecan, Findglais Dindsenchas, p. 476 a 31, has *ingen Midir*. [b] *foichetal*, vbl. noun of *fo-cain*: cf. *fo-m-chain*, St. Gall Poems, *Thesaurus*, ii. 290, l. 9. [c] LU. 114 b 15. [d] Cf. Coire dub Chonrūi, is fír, is ni gō: tricha dam 'na crōes, nirba luchtlach dó, ZCP. iii. 39.

Digitized by Google

ōenur. Imsōi *f*riside contarad isi*n* talmai*n* conici a dā ascaill 7 co roberr māil fair cosi*n* c*h*loduib, 7 co roc*h*omail cacc ina[1] mbō i*n*na c*h*end, 7 luid ūaidib īarsein co rānic a t*h*ech.

4. Būi Cū*c*hul*aind* īarsin blī*adain* lāin for imgabāil Ulad. A mbūi-seo*m* di*du*[2] laa n-and for Bendaib Bairchi *co n*-acai ēill mōir do ēnaib dubuib c*h*uigi darsi*n* fairrgi. Marbaid ēn dīb fochētōir. Marbaid ēn cac*h* tīre din*n* ēill īarsi*n* co rā*n*ic Srub Broi*n* i*n*-īart*h*ar hĒ*rend* .i. a cend tall-so*m* dond eōn dub, is de dogairther Srub Broin. Is*ed* dorala a*nn*ia*r*[3] do chathraig Conrāi, conad[4] and rofiter[5] is ē dorad mebal fair 7 roacaill 'no[6] in mnāi, ar rocharastair cid sīu t*h*uct*h*a dar muir; ingen side Iuchnai rī[g] fer Falgai .i. fāl mara i n-i*n*dsib mara nobītis. Rodāl-so*m* fria si sīar arid*h*isi[7] aidchi Sa*m*na. Imosco*m*lāsad tra cōiced Ērend techt la Coi*n*cul*aind*. Is*ed* al-lā si*n* di*du* dorad-sī comairli do C*h*oi*n*cul*aind*[8] do Choi*n*rūi .i. ara ndēnta dai*n*gen n-a*m*ra leis dia chat*h*raig .i. cach coirt*h*i fil i*n*a sesom 7 ina ligh*i*[9] inn Ēri*n*d. Is ī cland Dedad fodroglūais in *n*-ōenlo do dēnam na cathrach, conā būisom acht a āenur[10] i*n*na chathair al-lā si*n*. Is ē co*m*art*h*a robūi et*a*rru[11] sī 7 Coi*n*c*h*ul*aind* .i. bleogan na n-earc nIuchna do lēcad īarsan abai*n*d co hUlt*u* comad fi*n*d in aband intan nobīad-sī ac folcad dōsom. Dognīther ōn. Rolēiced c*h*uco conid fi*n*dglais an aband and n-ūair sin.

5. [778] Būi-sī di*du* oc aiscid a chi*n*d-seom i ndor*us* na cat*h*rach. "Tairr," or sī, "isi*n* cathraig isteach co rofoilcther duit rīasiu[12] thīsad na slūaig *co*na n-eireadaib." Tūargaib a chend sūas īarsuidiu confaca slūag Ul*ad* īarsi*n* ṅglind c*h*uci it*er* chois 7 ech. "Cīa siud, a ben?" ar Cūrūi. "Do mu*nter*," or in bean, "co lecaib 7 dairchisib do dēnam na cathrach. "Masdo daraig[13] is lūath rāit, is būaid masda licc."[14] Tūarcaib a chend dorid*h*ise.[15]

[1] A later hand has placed an *i* before *na*. [2] In YBL. it is not clear how far *dī* represents *dino* (= dano) and how far *didiu* (Mid. I. didu). In the Táin Bó, YBL. has often *dī* where LU. has *dā*. [3] *leg.* ann iarum ? [4] conad = conid. [5] = rofitir [6] *'no* from *dno* = *dano*. [7] aspiration mark over *d* added apparently by later hand. [8] *cu* on erasure, with three dots underneath. [9] *g* dotted by later hand. [10] *a* added below the line. [11] *etarru si* is odd, *etarru* 7 *Choinculaind* would have been idiomatic. [12] *siu* on erasure. [13] *g* of *daraig* on erasure; seems to have been *c* originally. [14] Cf. Masat cargi is luath rait atruad (*sic*) masat liic, LL. 265[a]35 (*Mesca Ulad*, ed. Hennessy, p. 22). [15] aspiration of *d* later.

[a] *mdile* = 'baldness,' but *mail* (máel) is a 'cropped head.' [b] The Mourne Mountains: cf. Fiacc's Hymn, *Thesaurus*, ii. 315. [c] Cf. Rennes Dindsenchas, *Rev. Celt.* xv. 450. [d] *andnúair sin*, leg. perhaps *ónd úair sin*, 'thenceforth.' The do C*h*oi*n*cul*aind* in text, partially erased, makes

Digitized by Google

him save Cuchulainn alone. He (Cúroi) turned upon the latter, and thrusts him into the earth to his armpits ; and cropped his hair on him with his sword, and rubbed cow-dung into his head, and then came home.

4. After that Cuchulainn was a whole year avoiding the Ulstermen. One day, however, when he was on the peaks of Boirche,[b] he saw a great flock of black birds coming towards him over sea. He kills one of them forthwith. After that he kills one of the flock in every land [he passed through] until he came to Srub Broin in the west of Ireland, that is, the black bird's head which he cut off, Srub Broin is named therefrom.[c] This took place westwards of Cúrói's stronghold ; and then he knew that it was he who had brought him to shame; and he held converse with the woman (Bláthnait), for he had loved her even before she was brought over sea ; she was a daughter of Iuchna king of the Men of Falga, that is, they were a "sea-wall" in the islands of the sea. He made a tryst with her again westwards on the night of Samain. Moreover, a province of the Éraind set forth to go (?) with Cuchulainn. It was on that day she gave counsel to Cúrói,[d] namely, that a splendid fortress should be built by him for his city, of every pillar-stone standing or lying in Ireland. It was the Clan Dedad who set out in one day for the building of the stronghold, so that he was all alone in his fortress on that day. This was the token that was between her and Cuchulainn, namely, to pour the milk of Iuchna's cows adown the river in the direction of the Ulstermen, so that the river might be white when she was washing him (Cúrói). So it was done. It was poured down to them, and the river then became "Findglais."[e]

5. She was then searching[f] his head in front of the stronghold. "Come into the stronghold," said she, "and get washed before the hosts come back with their burdens." Just then he lifted up his head and saw the host of Ulster coming towards him along the glen, both foot and horse. "Who are those yonder, woman?" said Cúrói. "Thy people," said the woman, "with the stones and oak . . .[g] for building the stronghold." "If they are oaks, 'tis swiftly they travel; it is a triumph, if they are stones." He raised his head again. He continues to

no sense. Probably it was originally *do Choinrui*, a case of dittography. [e] Cf. Rennes Dindsenchas, *loc. cit.*, p. 448 sq. Also Laud 610, 117a, in *Rev. Celt.* vi. 187 sq. [f] i.e. for vermin. Cf. LU. 68a15. [g] *dairchisib* seems a derivative from *dair*, 'oak.'

Digitized by Google

Fecaid-se*m* beo*us* fora ng*r*inig*ud*-som. "Cīa sud?" or se. "Alma bō 7 ceat*h*ra," ol sī.

"Masa cheat*h*ra condat ceathra
niddat alma chōelbō.
Atā fer beg beartair[1] fæbro
for mui*n* cec[h]a[2] ēnbō."[3]

6. Lasodai*n* gaibt*h*i[4] inund 7 foilcid in bean dō .i. foidlcad[5] 7 rochumrig*h*[6] a folt dona cholbaib 7 dona tuiread*h*aib 7 dofall in claid*h*eb asa t*h*rūaill 7 ro(f)oslaic[7] in chathair. Nī forchūala[8] di*du* co rolīnsad i*n*d fir a teach fair 7 co ndeachadar fora thairr. Atraig bacētōir[9] do chomērgiu[10] forro 7 marbaid cēt fer dīb col-lūib 7 co *n*dornaib. At*r*ac*h*ta[11] dōib in fer gaire robāi istaig co romarb t*r*icha lōech dīb. Is de rochēt:

"Cid fer gaire na flat*h*a
fa sāer oc imbirt[12] chat*h*a.
Geguin *r*ic*h*a fer n-ar*m*ach,
īarsi*n* damair a marbad."

7. Senfīacail cētataraid fonuēgim[13] dia n-ēbrad:

"Taraid Senfīacail sīri*n*g,
marbais cēt fer dia fairi*n*d.
Cīarbo mōr a[14] nert a colai*n*d,[15]
fūair a leac*h*t la Coi*n*cul*aind*."

Cairp*r*e Cūanach īarsi*n* dosnaraid.

"Dosnaraig[16] Cairp*r*e Cūanach.
marbais cēt fer—dāl brig*h*ach[17]—
robāg*h*ai[17] fria[18] Conc*h*o*bar*
manobāded muir mīlach."

---

[1] *leg.* beartas. [2] *a* of *cecha* added below line.

[3] Cf. Masat cethra condath chethra ni himmirgi oenbó,
ata fer borb bertas broengó ar druim cacha oenbó.
LL. 265 *b* 8 (Mesca Ulad, ed. Hennessy, p. 24).

[4] = gaibid-i. [5] There is an erasure here in MS. between *foi* and *dlcad*, which latter seems to be an etymological speculation interpolated. [6] ıg of the scribe's *rochumrigh* is on an erasure, and the mark of aspiration is later. [7] *f* added above line by later hand. [8] *forchuala*] first *a* added below line by later hand. [9] *cetoir* is in a later hand, on an erasure. [10] *dochomērgiu*] *docho* added below the line. [11] *leg.* atracht. There is an erasure between *ta* and *doib*. [12] *imbirt*] *b* added above line by later

Digitized by Google

scan (?)[a] them. "Who are these?" said he. "Herds of kine and cattle," said she.

"If they are cattle, so that they are cattle,
They are not herds of lean kine.
There is a little man brandishing a sword
On the back of every cow."[b]

6. Thereupon he goes inside, and the woman washes him, and she bound his hair to the bedposts and rails, and took the sword out of its scabbard and threw open the stronghold. He heard naught, however, until the men had filled the house on him, and had fallen on him.[c] He rose up straightway against them, and slew a hundred men of them with kicks and blows of his fists. The attendant who was within rose up against them and slew thirty heroes of them. Thereof it was sung:

"Though the attendant of the prince,
He was skilled at the battle-game,
He slew thirty armed men,
Then he let himself be slain."[d]

7. Senfiacail first came at the cry, whereof it was said:

"Senfiacail came . . .
He slew a hundred men of the host.
Though great was the might of his combat[e]
He got his death[f] through Cuchulainn."

Cairpre Cuanach came up on them:

"Cairpre Cuanach came up on them.
He slew a hundred men, a mighty encounter,
He would have grappled with Conchobar,
If the monster-abounding sea had not drowned him."[g]

---

hand. [13] *leg.* fon égim. [14] omittendum. [15] *leg.* chomlaind (?). [16] *leg.* dusnaraid. [17] aspiration of *g* later. [18] *a* added below line seemingly by later hand.

[a] *grinigud.* Cf. *grindiugud,* Acallam na Sen. l. 6663, Ir. Texte, iv. 185. Cf. *Rev. Celt.* vi. 188. Also Mesca Ulad, LL. 265 b 9, which has a third verse, *ata fer borb bertas broengó,* 'there is a fierce man who brandishes dripping spears,' wrongly translated by Hennessy 'a fierce man who sheds blood.' [b] *for a thairr,* lit. 'upon his belly.' [c] Cf. Brinna Ferchertne, ZCP. iii. 43. [d] Cf. Brinna Ferchertne, *loc. cit.,* p. 44, hi colaind. But here the quatrain refers to Cló. [e] lit. grave. [f] Cf. Brinna Ferch., *l. c.* 44.

Digitized by Google

.i. ō robūi oc bāid[1] fri Conchobar co n-acai a chathraig for lasad fria[2] muir athūaid. Luid didu isin muir dia thesarcain inna cathrach. Mōr in snām co robāided and.

"Comrom Echach maic Dāire
ōthā in rind corici in nglind,
marbais cét fer—ba mōr brīg—
ba do dīgail a deigh[3]-rīgh.[3]"

8. Is and tra rolāsed cland Deadaid dīib cach coirthi fil ina seasam[4] 7 ina laigi inn Erind, intan rochūaladar in n-ēigim co torachtar in n-imguin imon cathraig, dia n-ēbrad:

"Arsin tarraid cland Dedaid
d'īaraidh a rīg da rímid,
cōic fichit ar trī chētaib
deich cētaib ar dí mīlib."

9. Intan didu robas iconn imguin imon cathraig 7 tall Cūchulaind a chend don fir 7 rolasa in chathair, būi Ferchertne fili Conrūi oca eachaib i ṅglind[5] 7 dixit:

"Cōich in maccān contāi[6]
i tōeb chathrach Conrāi?
Maid i mbethaid maic Dā[i]re
nī lasfed co n-imnāille."

Fer Becrach didu ara Chonrūi[7] dorigni side munterus fri Cairpre mac Conchobair 7 luid i carpat chuici. Dobert didu buli[8] forna heochu 'mon carraic co rimbrū [779] in charrac iter eochu ocus dōine, dia n-ēbrad:

"Fer Becrach con-imāle,
bēs nī brēg immarāide,
bert Cairpre mac Conchobair
fo thonda searba sāile."

---

[1] *leg.* báig. [2] *a* added below line seemingly by later hand. [3] aspiration of *g* later. [4] aspiration of *s* later. [5] .ṛ. added above line here by later hand. [6] astói, Rev. Celt. vi. 188. [7] *leg.* Conrúi. [8] *leg.* bulli.

[a] Brinna Ferch. has Comram Echdach mic Darfind fil a thindrem issin glind. [b] ēgem, here 'a shout of distress,' 'a groaning.' Cf. Ml. 113[b]7, á neigmea, gl. ut

Digitized by Google

That is to say, when he was contending with Conchobar, he saw his stronghold in flames to the north of the sea. So he went into the sea to save it. His swim was great, and he was drowned there.

"The fight of Eochaid son of Dáre
From the promontory to the glen.[a]
He slew a hundred men, 'twas a great achievement.
'Twas to avenge his good king."

8. Then it was the Clann Deda cast from them every pillar-stone which is standing and lying in Ireland, when they heard the shouting,[b] and came up to the slaughter around the fortress, whereof it was said:

"After that came the Clann Deda
To seek their king to . . .
Five score and three hundred,
Ten hundred and two thousand."[c]

9. When, however, they were slaying one another by the fortress, and Cuchulainn shore off the man's head, and the fortress was aflame, Ferchertne, Cúrói's poet, was by his horses in the glen, and he said:

"Who is the youth that . . .
By the side of Cúrói's fortress?
If Dáre's son were alive,
It would not burn . . . . . ."[d]

Fer Becrach, however, Cúrói's charioteer, had made submission to Cairpre son of Conchobar, and he went into his chariot to him. He drove the horses against the rock, and the rock crushed both horses and men, whereof it was said:

"Fer Becrach . . .
Perchance it is no lie thou sayest?
He bore Cairpre son of Conchobar
Under the bitter sea waves."[e]

---

morientium gemitús. [c] Cf. Brinna Ferch. [d] Cf. Rev. Celt. vi. 188.

[e] Cf. Brinna Ferch., *loc. cit.*, 45:

Dosfarraid mac Riangabra, Ingeilt a hainm co n-áni,
bert Carpre mac Conchoboir fo tonnaib serba sáile.

Digitized by Google

10. Tānic Ferchertne īarsodain. "Nā tū Ferchertne?" ar Conchobar. "Mē immorro," or se. "Ba maith Cūrūi frit?" ar Conchobar. "Ba maith immorro," or se. "Innis dūn nī dia maithis." "Nī ermaisim,"[1] or seisen, "indosa. Is olc lim mo menma īar marbad mo rīgh,[2] ar nom-marba īarum mo lām-sa fodēn, minam-marba nech n-aile." Is and asbert Fercheirtne fili:

11. Ni hada do mo menmain apairt romnet, ni mad būi ben i tīrib toruais doroscarsait re nāmait. Nār cuar rus romuith rodonfe foebra fiachtar fibafes macli[3] mairb. Mo domciallathar cāid īar n-err ecnaircc aisnde contethgamar ōensuidiu seisc dond ōenfer fiaba īarum ailib feis iter chathaib cōim.

12. Cūrūi rohīrr dam deich mbrugi maic Dā[i]re, *deich* [n]darba, *deich* srīanu, *deich* n-echu airimindiu, *deich* n-ētgutha imūama, *deich* coiri, *deich* same cernd claidib cāin, *deich* mbraine *deich* mbeith lūaig[4] būain, *deich* n-eich bō bochet, *deich* mbūachailli bodonda, *deich* sodad solēicti a slabradaib findruine i sgrage nō seng. Cūrūi roīr dam *deich* longa, *deich* n-āna, *deich* cucho coba deich. Roīr dam *deich* mbeanna bōnadarc[5] būabaill mblāith, *deich* trēith eich, *deich* damu imdiu,[6] daighfeadma[7] dlongthair heirion huind, *deich* cumala bāna, *deich* mbūar bec folad bātar cotlud a deich. Roīr dam cēt muc, *deich* cét n-ōe, *deich* fernu, *deich* n-eōburu ōir. Roīr dam *deich* moga,[8] *deich* meli, *deich* same, *deich* coraidi slabraid sceo glais gel īaraind. Roīr dam *deich* ngeltescai, *deich* munciu doat, *deich* ngalla ālla *deich* tailliama, *deich* ndabcha deolcha, *deich* olchu, *deich* tulchobha trumma, *deich* tinnu,[9] *deich* ru, *deich* leo leithnia,[10] *deich* mbroit mbrec phuphull, *deich* mbroith cunsi clithiar. Roīr dam *deich* n-ubla ōir, *deich* n-unasca ōir, *deich* cochma ōir, *deich* cochmeona sceo brat bidbad ma babilone,[11] *deich* tallima taroeda il-luamand. Roīr dam *deich* ruchta dergu, *deich* mbānchaimsa,[12] *deich* fidchella fri lūacharna lasar, *deich* foidlenda foa ngasgeadaib[13] con math a rombūi mo lāntol, tricha aill, tricha ech, tricha rothre ronērbrad fri hechraidi ndam.[14] A rombūi i tigaib mōraib maic Dāiri dāil-seom deogaib corma cuich sceo find fri mac grechi connd lus contethaig flaith firu bātar fo methine main medb domun do chernaib Conrūi re dondet dousarb[15] ar Ultaib, ar is immad[16] ernu desa deruich doroich sen co nūe.

[1] erasure in MS. here, which has *ernaisim*. Cf. LU. 58a19. [2] aspiration of *g* later. [3] *sic* MS. *leg.* mach (?). [4] MS. mbleithluaig, *l* added above line later. [5] *ad*

Digitized by Google

10. Then Ferchertne came. "Art not thou Ferchertne?" said Conchobar. "I am, indeed," said he. "Was Cúrói kind to thee?" said Conchobar. "He was kind, indeed," said he. "Tell us somewhat of his bounty." "I cannot now," said he. "My heart is sad after the slaying of my king, for mine own hand shall slay me, if no one else slay me!" Then Ferchertne the poet said:

erased after bonad, and *da* written underneath, to read bonad daarc [6] *d* of imdiu added below line. [7] aspiration of *g* later. [8] erasure in MS. between *m* and *oga*. [9] so H. 3. 18, MS. has c̄mıu [10] MS. has *leithcnia* with *c* added above line. [11] *leg.* mBabilone [12] second *a* of banchaimsa added below line. [13] *e* added above line later. [14] *d* added above line. [15] *us* over erasure. [16] *d* added above line.

Digitized by Google

Nīpa nach muid amall miss fosad a *c*h*at*h*a* cubsai*r*. Cūrūi ropo mōr m*ac* deo Dāre dur dīanach mach heu cach dū deduat*h*, *deich* rerig brega būi ina sret*h*aib seirt. Sech mo īath a rosiasais [780] sēig a marbt*h*a mal mostadbad a chle Co*nch*ob*air*. Cūc*h*u-l*aind* consi*n*e fris firu Ochai*n*e hūarg*us* gēnair ara marbt*h*a mnāi cen choi*n* cen ar*m* arim hi slūagaib si*n*sid fo īaraid ic nascad ara durn[1] rongēnsad cotlud. Cotmbrath mal re sīabra sīasair sœb[2] fria[3] rīg*h*i rog*h*īallai.[4]

Nī ada dom anmai*n* aprait ro*m*net.

13. "Is rīg*d*a[5] in tabairt sein," ar Conc*h*obar. "Is bec deiseo*m* an*n*ī sin," ar Ferche[r]tne. "Caidi sun*d* in Blāthnad?" or se. "Atā sund," a*r* i*n*nd ōic, "7 is īa*r* mbeim a chi*n*d do Choi*n*rūi il-lūag a tesarcthi."

14. Dorimarta īarsuidiu frisi*n* carraic .i. i ri*n*d C*hin*d Bera. Be*r*t īarum intī Ferche*r*tne rōthar chuici 7 nongeb it*er* a dī lāim co roi*m*detar a *h*asna[6] 'ma drui*m* 7 srāinid*h*[7] roi*m*e fon all co darobrūi in charrac diblīnaib[8] co fil al-lecht forsi*n* trāig fon carraic. Is de rochēt:

"Trūag in comroc imale
Blāthnad *ocus* Ferchertne
co fil al-leac*h*t diblī*n*aib
il-lai*n*d Ci*n*d Beara[9] brīgmair."

15. Aropaidi roás[9] i*n*d n-i*m*gui*n* foraib cāc*h* dīa ō samai*n* co meadōn erraig. Roārmiset Ul*aid* dia tig fēn oc dul 7 ic tui-deac*h*t 7 let*h*-*nó* t*r*īan rofacaibsead dia n-eret*h*aib[10] condēbairt[11]:

"Roort[12] Blāthnad i*ngen* Mi*n*d
la *h*orcai*n* ōs Aircedglind.
Mōr gnīm do mnāi brat*h* a fir
dāig is fris rodamidir.[13]"

Aiged[14] tra Conrūi an*d*si*n*.

FINIT.

---

[1] *r* added later below *u* in MS. [2] *c* added below *s*. [3] *a* added below line. [4] aspiration later. [5] *d* added below line later. [6] *a* written below line. [7] asp. of *d* later. [8] *a* added below line. [9] MS. ꝓoꝛaꝑ, ꝛ added above line later. Cf. *Rev. Celt.* vi. 188: O samain co medón erraig ro hast ind imguin Ultu 7 triar fo

Digitized by Google

13. "That was a kingly gift," said Conchobar. "It was little from him," said Ferchertne. "Where is Bláthnait here?" said he. "She is here," said the youths; "and it is after striking off Cúrói's head as the price of her deliverance."

14. After that she was crushed[a] against the rock, that is, the promontory of Cenn Bera. For the man Ferchertne made a rush towards her and caught her between his arms, so that her ribs broke in her back; and he hurled her down the cliff before him, so that the rock crushed them both, and their grave is on the strand under the rock. Hence it was sung:

"Sad was the struggle together
Of Bláthnait and Ferchertne,
And the graves of them both are
In the puissant land of Cenn Bera."

15. Nevertheless the slaughter increased on them every day from Hallowe'en to the middle of spring. The Ulstermen made a count from their own house, going and coming, and a half or a third of their heroes they left behind, as was said:

"Bláthnait the daughter of Menn was slain
In the slaughter above Argat-glenn.
A great deed for a woman to betray her husband,
Since it is . . . . . ."[b]

Now that is the tragic death of Cúrói.

IT ENDS.

---

leith 7a sluag foracbaiset. [10] *a* added below line. [11] *d* added below line. [12] romert, *Brinna Ferch.*, ZCP. iii. 42. [13] rod*u*smidir, BB 378[a]. [14] *leg.* aided.

---

[a] *dorimarta* in MS. *leg.* dorimart, fr. to-imm-org. [b] Brinna Ferch. has *ddig ba maith donderuidir.*

Digitized by Google

Appendix

Since the foregoing pages were printed I have been able to procure photographs of the two versions contained in Egerton 88, British Museum. The first of these, which is quite independent of that in the YBL., occupies fol. 10 a. I print it below, with its many and ambiguous contractions unextended, following the manuscript as closely as ordinary typography will permit. The whole text is very puzzling and obscure.

The second version, which occupies fol. 10 b—fol. 11 a 1, is evidently from the same source as the YBL. recension, with which it is in substantial agreement, beginning with par. 6 of latter, *supra*, p. 24. I have not therefore thought it necessary to do more than print the variant readings from this point, omitting those of the *Amra Ferchertne*, for which consult Dr. Stokes's edition, *supra*.

ADAIG*H* *CON*RÓI

(Egerton 88, fol. 10 a 1-11 a 1.)

Ambaī uoı andem̄ ɔ́facad̄ ſer eqen caill doib*h* ī mac intę̄m. Coniet*h* blait*h*ine .ī. ɔcḣ ɔdepī diadhaim*h* nō carusa inamuψ 7 in corrguine ɔ́ruio m̄ daire ba he ēde ecbel dogene iñ sī 7 nach fiī n̄ duı ingi ɔ́roi namae. Eicde dī inaird ecdæi baoi icint īe f̄ ecen caill Bad̄ teor̄ bæ saiñ rat*h*c*h*ai lais ite aurbrec̄ aiminte. Is air as mp̄ar teor̄ ḣca ec*h*te dos mpī asī mbiot*h* mor ḍindfeſ3 dia tubī criss ua*ir*gal mair 7 fid*h*celd mic soı. tȝat*h*aig*h*tis diaḣ nateor bæso aha*ir*t ēde isamne 7 lait*h*a*ir*ne. Coire umæ ba he alaig*h* d̄ .xx. seasr̄ ba hé alan incoīr̄ ó gǽ ō tr̄ cor .ii. isde aspd̄ q̄q̄ isī siaꝑcar̄. bui goir̄ sa dun. laoc*h* nad teor̄ mbo. tg*h*a aig*h*i ina craoc. nié ba lusī tou. Tat*h*aig*h*tis ancōe sī. bamelt anbag*h*. niteig*h*dis uad*h* ait*h*er̄. co fargbadais lan. Pui mor noir nc̄c̄uid aī. robamaith an frith. do piursa incoire sī la h.ī. inriec*h*. Bao saot*h* la hulī gled a tire. pad̄ og īfa*ir*e atír iadsid

Digitized by Google

im nabue. cotaslaad. lod̄ uł tar muir ina ndeath na mbue compad̄ og tor ec*h*de rohurt*h*auiť s̄ ɔald 7 laog̃. Ni lot*h* qq̄ ní bu mait*h* nachai. luit*h* qq̄ o deud*h* alluiti í næi. Tonarrait*h* alaile ocł īdīim egȝg. ínar oth̄ br̄ oth̄ Mirnec*h* um*h*æ ina br̄. tiagt̄ís no ſt*h*ai a teor̄ æith̄ aoic*h*sa. cotergid uł ocodoil ec*h*de. Do bd̄ indí íncoire 7 in .ī. 7 na bue 7 mor dou .s. aib .ii. o to dechad̄ sel mor do siar mor at ec*h*di tasi muir do p̄ do ɔroi i ndintiŀ ard*h*igg p̄ eoch̄. focairt ītogł asinæoi ɔraid*h* hí rot*h*uil bui ina arrat*h* in d*h*eas. ba hed*h* églach aaña. tocer ec*h*de adbath. tolod̄ uł 7 indocł' do tir er̄. rancaī aramb̄at*h* na .s.u uiť 7 arafacb̄ leo siū na bu 7 inding̃ co cenť mbť. Gess at*h* ar̄ amein co ced̄ teor̄ mbť do gene samť tañ die bť. Baī goig*h* o deioid*h* ní leīc̄ d*h*o ambr̄ ararochiuraī na daŀ. Birt so*m* feisī od*h*aib inabu 7 in coire 7 in .ī. luith qq̄ ina diait*h*. foca*ir*t sid*h*e l [fol. 10 a 2] dar dlam incoire to soi fris intogł. foca*ir*t uad*h*a isī taŀ aill co aglun in fȝ .ii. co at*h*oin in fȝ naill co acs in aile co 2 nox̄. Birt ī inabu 7 indingen iar̄. Combť f̄ cat*h*r̄ ɔroi iť í 7 muir aniar. Silsid nabu *ia*r̄ ia*r*na nimaī cinambleccc̄. Asas lusas ad̄ as bo eirne aainm arȝ doeirnib*h* do ɔíroi Toluid iar̄ fer̄ fiŀ ɔroi ɔailgis f̄ ulť coruc̄ inliā magh̄. bti tā tia nīch̄. Tañ dō tiamis 7 moltais aos aisndeisī mid*h*cuairt nuŀ 7 arrig*h* 7 arric*h*ne fiad .f. tairret*h* fes̄ ad̄. Asbť ba hamr̄ cu roi m̄ taire ambaī cac*h* na oc̄ teor̄ ħca ēiti. Teor ba baī. fact*h*a afeiŀ Teor̄ ba acath ɔqb̄ ogasī cucŀ teor̄ bæ imaruairethar eire Tofacta fiadh dom*h*an di tuath̄ imarriac*h*te errid*h* ar tor cui*r* eirid*h* slana cloth ɔroi rig*h* tuile e tuir dercc diem*h*ad aciñ. Teor̄ cruachai c*h*enaña Teor̄ adcha armara tuir ditreig*h* tiblid. Is añ t rofes ba qroi donainicc 7 rosa*r* aig*h*ȝt̄. ba saot*h* mor la ulť. luid*h* qq̄ iar̄ iris̄ aidilcin cōbai acath̄ ɔroi adageoin ingin ɔqb̄. Tobbie fe aimtsa fobit*h* uł 7 ath̄ a*r* in merad*h* in f. bai nue humæ asaslaid*h*et*h* albæ 7 iñsi maræ olchai ɔrice iñbit*h* mor. Mertai inben iar̄. Asbť fa te diuide do did*h*nad*h* abroī. tip bai atat*h* sleib̄ mis an iar he do naid*h*bet*h* añ tia .uii. mbť aub*h*all oir bui ina .mi. teiñ

Digitized by Google

in ubł sī ɔa claīt fa deisī isañ bai aāam. uii mbł bui anben tiar ɔtainig q̄q̄ inh3g inclō̄ł .a.uii.ii. ós uid*h*e ɔditaidbs̄ intee. Adnea[9] dā intag*h*a sī lut*h* uł combatar imuig*h* uł fsī catħ ā tuat*h*. Tosbicd inf comor clocħ ɔa torsāt. Dogede cū ineoł. birt sen anī aɔroi 7 agail fo .c.oi. 7 asbī son. Nirun mnaib Nimain mocc̄. Geīgi cū iar̄ 7 dobīaī abuait*h*. Tofic*h* dias dia mun iar̄ .i. luach m̄ ara ɔroi. luid*h* acarp̄ coirp̄ m̄ ɔq̄ ɓti fo nald ɔit ap̄. fcīn̄ dona fił oce br̄ doblait*h*ine adas̄ cleitīe 7r ata cic*h* nti ɔidnap̄. Marb*h*t*h*a sō tā ó.c.oi. isdé ata fī blait*h*ine ħ luī 7 fī fer̄ imallee.

[fol. 10 b 1]. Mad iarnar aił slis im̄. Is í blait*h*nait ingē mīt ·t puill m̄ fid*h*aig*h* tuc̄ af̄bais f̄bfalgai. t is .ī. sid*h*e iuchnæ ri fbfalgæ .i. fal m̄a ar iñsib m̄a tbidis arrocarʒt side q̄q̄ síubta tmuir 7 isie ro dail fa ɔq̄ aoiħ tsamñ to sun̄r ɔdoseł .cc̄. ɔacł fesī iarna gait dobł aire . 7 iar tuid*h*me afuilt do colɓaib . 7 tuiīraib indunaig. Adras̄ doib infer gaire robui astig*h* cur m̄b tcħ f dib Is de roced:

From this point Egerton 88 and YBL. are in substantial agreement. The following are the variant readings of the Egerton MS.:—

6 8 fla*th*ai. 9 ba saor og. 11 marba.

7 1 cetatañ fonegim diandebra. 2 Seirsigg. 3 marbus. diar foirint. 4 g̃ mor. 5 lecht. 6, 7 dosfarraid Coipri. 8 marbus dal mbrigach. 9 robaigi fri. 10 muna baigi. miolā. 11 .i. om. og baig*h*. confaca a cat for lasaig fri. 12 luit*h* dī. tesarcain na. 14 Comram Ec*h*dac*h* maic Darfinn fil a tinnrem isin nglinn. 17 bri. 18 deg*h*.

8 1 rola's tra clanta Deg̃ diop*h* gach corrt*h*ai fil ina seasum*h* 7 ina lig*h*i. 2 rocualadar. 3 tarrachtaī iman imguin iman cat*h*raig, diandebrad. 4 mic Deg̃. diairr̄. do rímhid. 6 c. aip*h* x.c. 1000. do 1000. tip*h*.

9 1 dobad*h*us oca n-imguin. taīł. 2 ceann don fir 7 rolas in cathr̄. 3 oga egħa a nglenn ec*h* conat ant isruber̄t. 4 con-

Digitized by Google

taoi a taop*h*. 6 mad*h*. 7 loiscfed*h* cen imaill*e*. 8 da*no*. *Con*roi dog*eni*. 9 Coiṗ. luit*h*. cuigi. Tob*er*t dono buiłł *for*sna heoch iman carraig corobrud*h*. 11 daoine, diandebrad*h*. 12 Ferbec*h*rac cin imaile. 13 breag. 15 ton*n*uib s*er*uae.

10. 1 In t*us*a in F. ol C. 2 pa mait*h* *Cur*í riut, ol C. 3 olse. duin. 4 mait*h*. Ni d*er* naim-si on, ol seisim inosa. Is olc m̄ m̄ m̄ liu*m*. 5 ar *no*mu*irem* bad*en* m̄a m*arb*a. 6 isb*er*t Fer*certne* an*n*so sios [ ] amr*a* *Con*róíi.

13. 1 rigdæ an tab*air*t sin ol C. Is pec desim ini si*n* ol F. 2 Caiti su*n*t mB. ucat. 3 su*n*da, ol ind oic. mbein a ci*n*t. a luag*h* in tsaraig*hth*i.

14. 1 hi rin*n*. 2 Beire inti F. iar*um* rottaid *cui*ci 7 *no* *con*bruit*h*. di bois. 3 heasn*a* ima d*r*uimb 7 sraine rem*h*e í fo anall contorobruit*h*. 4 fuil a le*cht* forsan traig*h* fon car̄r 5 roce*th*. 6 truag*h*. imalle. 8 bfuil. le*cht* diblinaip*h*. 9 ci*n*t be*r*a siraim.

15. 1 Arab̀i rofás in imgui*n* forr*a*. diae o tsamai*n* cou 2 Roairmed U. iat fein og te*cht* 7 og tuids3 a leath 7 t*r*ia*r* fair for fagaibsit diandebr*ad*:

Dia mbert a ben Coi*n*roi ba holc a gnim doge*n*a
Sech ní te*r*na i seg*h*a fagb*us* Ern*a* fo mela.

4 Rome*r*t. 5 i no*r*guin. 6 fír. daig*h* ba maith dindeiriu dir. Fi*n*7 tō oig*h*i si*n*.

R. I. B.

Digitized by Google

THE FUTURE TENSE IN MODERN IRISH

AN adequate treatment of Modern Irish grammar from the historic standpoint would necessitate a comparative study of the chief dialects now spoken, with special attention to their phonetics, and a careful investigation of Mid.-Ir. and Early Mod.-Ir. forms, particularly of those forms which depart from the prevailing literary standard and point to changes already established in the popular speech. Until we have a comprehensive review of the subject, our conclusions must be more or less liable to modification, and our explanations of many points merely tentative. Unfortunately such a wide field demands many workers; and the scientific study of Mod. Ir. seems rather to have lost ground within the last few years. Even from a practical point of view, it would be useful to students to learn the actual form in which the language exists in any particular district, instead of an imaginary standard form.

In discussing the formation of the two tenses known as future and conditional (or secondary future), I shall choose my examples almost entirely from the dialect of Mid-Cork. As the sound, not the spelling, of the words is the important thing, I have departed from the usual orthography in some respects, in order to help those readers who may be strangers to the dialect in question. Silent letters are dropped; epenthetic vowels inserted; the glides are written above the line; long vowels are marked thus, *ā*; stress is marked by the grave accent; the diphthongs *ai* and *au* are introduced with their ordinary phonetic value; O. Ir. *ē* in certain conditions breaks into a diphthong like *ia* with stress on the second part, this is written *ià*; *â* represents the long *a* of Eng. *calf*, *Maggie*, as pronounced in Ireland; unvoiced *l*, *m*, *n*, *r*, and *ng* are marked by *h* prefixed to these letters: it would perhaps look better if *h* were written after them, but *mh*

Digitized by Google

has a different value already. Otherwise the letters have their ordinary Irish value. Many hints regarding the pronunciation of local forms are due to my friend Tadhg Ó Murchadha.

I have classified the futures as follows:—(*a*) the ē-future, (*b*) the b-future, (*c*) mixed futures, (*d*) the sigmatic future, (*e*) anomalous futures. As will be seen, in one respect, the future and conditional are simpler than the preterite. There is no such irregular variation of the stem. Given the first person singular, we can always infer the rest.

I. The ē-Future.

Mid.-Ir. developments of this formation have been dealt with by Prof. Strachan, CZ. iii. 480 sq. The most striking change in the Early Mod.-Ir. period is that of *é* to *eó*. Prof. Strachan quotes an instance of the intermediate *éo* from LU 74 b 43, *ni digéon-sa*, and, in accordance with Pedersen's view, puts the *o* down to the influence of the vanished *g*. I would suggest that it might be due also to the influence of the sigmatic and b-futures in which the final consonant in the first person singular has the *u*-quality; cf. *no charub, fo-chichur*, &c. In that case the *u* might be expected to modify the root-vowel only when unaccented, just as **gèssu* became *gèss*, but **gìgessu gìgius*. And as a matter of fact the old *ē* has been preserved under the accent up to the present day. Cf. Early Mod.-Ir. *adéar* beside *ní aïbeor*.[1] But as most verbs were compounded with one or more prepositions, and most of the old ē-futures were formed by analogy on the model of these compounds, it nearly always happened that the characteristic *ē* stood in an unaccented syllable. At present there are only three future stems containing the vowel *ē*, *béar-*, *déar-*, and *déan-*. In all other cases *ē* has been modified to *eō* or *ō*.

The 3 sg. fut. has the doublets to which I have referred in ÉRIU I., 143. The special relative ending is of course well understood, but, as it is rather an archaism preserved in songs and the like than an essential part of the living speech, there is no

[1] For the fate of unaccented *é*, cf. *coiméd cimᵉàd, taisbén- tăsbàn-, muinél minᵉàl, oilén ilᵇàn*, &c. The long vowel has here attracted the accent in Munster. Later loan-words keep the *é*: *Sinèᵃd*, Janette; *bᵘidèᵉl*, ME. bottelle; *cᵉirèᵉl*, W. chwarel, ME. quarelle, quarry. The monosyllables *deor, seod, sgeon* may come from old gen. and dat., like *beol, sgeol*, &c., in poetry.

Digitized by Google

need to insert it among the paradigms in this paper.[1] The 2 pl. of both fut. and cond. is apparently obsolete. In the endings *-mīd*, *-mīs*, and *-dīs*, the first consonant is always slender, and the vowel always long. The *dh* of the 3 sg. cond. in this dialect becomes *ch* (through *gh*, as in O. Ir. *tech* from *teg*?)[2] When the pronouns *sé* and *sí* are added, this gives a broad guttural spirant followed immediately by a slender *s*. In Berehaven the *s* is broadened accordingly, *geobhadh sé* being pronounced *g^{e}ōch-s^{a}ē*. But in most parts of Munster the slender *s* is kept in spite of the broad *ch*. In such cases Connacht and Donegal keep the dental, but unvoiced and deaspirated.[3]

In the verb *gabhaim*, the future *géabhad* has become *geobhad*, although the *ē* was stressed. This may be due to the labial spirant *bh*; but the influence of analogy has probably been felt. The spoken forms are as follows:—

	Fut.	Cond.
sg. 1	g^{e}ōd	g^{e}ō^{i}nn
2	g^{e}ō^{i}r	g^{e}ōfā
3	g^{e}ō^{i}g	g^{e}ōch
	g^{e}ō sē	
pl. 1	g^{e}ōm, g^{e}ō^{i}mīd	g^{e}ō^{i}mīs
3	g^{e}ō^{i}d	g^{e}ō^{i}dīs
pass.	g^{e}ōfar	g^{e}ōfī

Here the phonetic development is quite regular. *bh* disappears, except in 2 sg. cond., fut. pass., and cond. pass., where it is protected and unvoiced by the *th* of *geobhthá*, *geobhthar*, *geobhthaoi*. This gives us the starting-point in the evolution of the new endings *-fā*, *-far*, and *-fī*, which have forced their way into the conjugation of all verbs, regular or irregular. The quality of the *f* depending entirely upon the position of the lips makes it independent of the rule *caol le caol*, and the usual

---

[1] The only form I have noted in conversation is *bhe^{a}s*, from a Kerry speaker.

[2] Or through *th* as in *go brách* for *go bráth*, a common change in Desi Irish, Henebry, 57?

[3] O'Growney, § 1194; Larminie, West-Irish Folk-Tales, 245, *nææx boositt sjee* = *nach bpósfadh sé*. For a similar phenomenon in O. Ir. cf. Strachan, ÉRIU I., 10, 11.

Digitized by Google

practice is to adapt it to the following vowel, irrespective of the timbre of a preceding consonant.[1]

The most important class among ē-futures is that of the verbs in *-ighim.*

Mínighim—

	Fut.	Cond.
sg. 1	mīn'ṑd	mīn'ṑnn
2	mīn'ṑr	mīn'ṑfā
3	mīn'ṑg	mīn'ṑch
	mīn'ṑ sē	
pl. 1	mīn'ṑm, mīn'ṑmīd	mīn'ṑmīs
3	mīn'ṑd	mīn'ṑdīs
pass.	mīn'ṑfar	mīn'ṑfī

The long *ō* has drawn the stress from the first syllable. Phonetically *min'ṑd* cannot go back to the classical *míneochad*, for such a loss of *ch* is unknown outside the verbal system.[2] A plausible argument is that in *míneoghad*, as it is often written, the voiced guttural is introduced from the other parts of the verb *mínigh-*, and then becomes silent between vowels. But this leaves the forms with *f* unexplained, and *-fā*, *-far*, and *-fī*, so far from being endings transferred from the b-future, are, in my opinion, phonetically impossible in the b-future, and must have originated in the ē-future. *Mīn'ṑd* and all such forms may be simply explained as modelled on *g'ōd*. If this explanation is correct, we have here the modern representatives of forms like *fuilngebad* and *scuaibeobhthar* (Atkinson, Passions and Homilies).

In Keating (Three Shafts) the *eó* sometimes palatalizes the preceding consonant of the root, e.g. árduigh-, áirdeóch-. In Mod. Ir. it has not this effect, so far as I have observed; and the reason is plain. The *e* has become a mere glide, the stress and quantity have been shifted to the *o*. The slender *n* of *mīn'ṑd* is associated with the slender *n* of the stem *mīnigh-*. The

[1] Hence *brisfar*, *déanfí*, Fr. O'Leary, Aesop. But the rule is by no means universal in Munster; cf. Henebry, Desi-Irish, 52 and 53.

[2] *Ndr* beside *nachar* is no exception, for the former comes from *na ro*.

Digitized by Google

broad *d* of the stem *ārduigh-* remains broad in the future *ārdò̄d*. So the characteristic *ē* has passed through *ēⁿ*, *ēᵒ*, *ᵉō* to *ō*.

Of the great mass of syncopated verbs which took *eó* before the last consonant of the stem to form the future, the only one remaining is *innsim*.[1] The unaccented *i* of the first syllable is dropped.

	Fut.	Cond.
sg. 1	nᵉò̄sad	nᵉò̄sˢinn
2	nᵉó́sˢir	nᵉò̄sfā
	&c.	&c.[1]

Most verbs of this class now form their futures by adding *ō* to the present stem; that is, it comes after, not before, the last consonant. A few have gone over to the b-future. Thus—

	Fut.
imrim	*imirᵉò̄d*
fuilngim	*folᵃigᵉò̄d*
codlaim	*collò̄d*
freagraim	*frᵉagarò̄d*
ceanglaim	*cᵉangalò̄d*
osglaim	*osgalò̄d*
cosnaim	*cosnò̄d*

I know no reason why these futures should not go back to Mid.-Ir. forms like *fuilngebat*. If that were so, they might have helped to oust the futures in *-eóchad* from verbs in *-ighim*, instead of being modelled on them, as is usually supposed.[2]

Beirbhim (pron. *beⁱrī̀m*) makes its future like verbs in *-ighim*, though *beⁱrᵉò̄d* could come phonetically from *beireóbhad*;

[1] Perhaps *congbhaim*, a compound of *gabhaim*, should be counted here, as its fut. *cᵒingᵉò̄d* could phonetically go back to *coingeobhad*. But the spoken form of the present, *cᵒinim*, seems modelled on the verbs in *-ighim*, and there are problems regarding the change of *ng* to *nn* and *n* which require consideration. Cf. the pret. Ériu I, 147.

[2] It must be remembered that at the period to which the Mid.-Ir. futures in *-ēba* belong, the verbs in *-igim* still had the regular b-future. Unfortunately I have no material to show when the futures in *-eóch-* came into use, or up to what period they are to be regarded as popular and universal, as distinguished from literary and dialectic forms. Until these points are settled there must be a good deal of uncertainty in the history of the ē-future.

Digitized by Google

but the verbal noun is *be'r'ù* as if *beiriughadh*. So *marbhaim* has future *marò̀d*. The conventional spelling *marbhóchad*, in which *bhócha* represents the sound *ō*, has not even the doubtful advantage of preserving an old form in writing. The classical *muirbhfead* is said to be still in use in Donegal. I do not know how it is pronounced.

The only other ē-future that need be mentioned is that of *dogheibhim*, orthotonic *gh^{e}ōd*, enclitic *fai^{a}d*. The former differs from *g^{e}ōd* only by the aspiration of the initial, for the pretonic *do* becomes, as usual, a mere relative particle. The enclitic form is more difficult. *Fò-gēbat* became in Mid. Ir. *fuigbet*, modern *fuigh(bh)ead*. This last is the northern *f^{u}ī^{a}d*. However, in the dialect now under consideration, the future is pronounced with the *ai* diphthong, as if written *faghad*. It seems to have borrowed the vocalism of the present stem, and has become identical in form with the present subjunctive. This connexion of indicative and subjunctive forms will be touched on later.

II. The b-Future.

The characteristic *f* of this formation is still regularly pronounced in Berehaven, but only when preceded by a vowel-sound. Over the rest of Ireland, as far as I know, there is not even this exception. Practically the written *f* is treated as *h* in the future. I do not know whether an explanation of this phenomenon has been given. Aspiration simply silences initial *f*, why should it produce such a different effect here? The reason is clear. The two processes belong to different periods in the development of the language. The aspiration of initial *f* goes back to a period at which it was not *f*, but *v* (no doubt bilabial, like the modern *f*, *bh*, and *mh*). Such a *v* was always followed by a sonant. When a preceding word, closely connected, ended in a vowel, in order not to interrupt the stream of voice, the lips were not brought close enough together to articulate the *v*, and there remained only "the unmodified voice murmur" (cf. Sweet, Primer of Phonetics, p. 11). At a considerably later period comes the aspiration of *f*, already voiceless, producing *h*. To the latter period belongs the aspiration of *f* in *féin*, *tafann* (now *tàhant*, "act of urging"), *fiarfaighe* (in which *rf* has become unvoiced *r*), and the like. From its origin

Digitized by Google

the earlier aspiration is bound up with 'sandhi,' or the phonetics of the sentence: the change of *f* to *h* has no grammatical function.

Let us now take an example of this *f* or *h* where it is preceded by a vowel, and thus has full play. In Berehaven the case is simple. *Dochím* makes fut. sg. 1 *chìfad*, 2 *chìfir*, &c. But the usual forms in West Munster are as follows:—

	Fut.	Cond.
sg. 1	chìhad	chìhinn
2	chìhir	chìfā
3	chìhig	chìhach
	chìhi sē	
pl. 1	chìham, chìhimīd	chìhimīs
3	chìhid	chìhidīs
pass.	chìfar	chìfī

Now, there is no reason why *f* should remain unchanged in three out of the fourteen forms, while it becomes *h* in all the others. Again, such a contraction as that of the classical *-fidhear* to *-far* in the fut. pass. would be very strange. The difficulties vanish when it is recognised that the *f* forms are analogical, that they come from the *-bhthá*, *-bhthar*, *-bhthaoi* of *geobhthá*, *geobhthar*, and *geobhthaoi*, which even in Mid. Ir. had spread beyond the compounds of *gabaim* (cf. *scuaibeobhthar*, above). We have thus two future stems, one formed by *h* representing the old *f* of the b-future, the other by the younger *f*, which arose after the old *f* had been aspirated.

The function of *h* is to unvoice a preceding consonant. As an example, take the future of *bogaim*:—

	Fut.	Cond.
sg. 1	bòcad	bòc^{s}inn
2	bòc^{s}ir	bògfā
3	bòc^{s}ig	bòcach
	bòca sē	
pl. 1	bòcam, bòc^{s}imīd	bòc^{s}imīs
3	bòc^{s}id	boc^{s}idīs
pass.	bògfar	bògfī

Digitized by Google

There are no irregularities in the forms which show the *f*. The effect of *h* on preceding consonants may be illustrated in some detail. It will suffice to give the first person singular of the future, and the second singular of the conditional.

(*a*) It changes mediæ to tenues.

leagaim:	*l^{e}àcad, l^{e}àgfā*
sladaim:	*sdàtad, sdàdfā*
preabaim:	*pr^{e}àpad, pr^{e}àbfā*

(*b*) It disappears after *c*, *t*, *p*, *ch*, *th*, and *s*.

bacaim:	*bàcad, bàcfā*
tachtaim:	*tàchtad, tàchtfā*
ceapaim:	*c^{e}àpad, c^{e}àpfā*
crochaim:	*crochad, cròchfā*
caithim:	*càhad, càfā*
casaim:	*càsad, càsfā*

(*c*) It unvoices *l*, *n*, *r*.

molaim:	*mòhlad, mòlfā*
fanaim:	*fàhnad, fànfā*
sgaraim:	*sgàhrad, sgàrfā*

(*d*) It likewise unvoices the heavy consonants *ll*, *m*, *nn*, *ng*, and *rr*, with which it makes position, allowing the development of long vowels and diphthongs.

tollaim:	*taùhlad, taùlfā*
cromaim:	*craùhmad, craùmfā*
bronnaim:	*braùhnad, braùnfā*
dingim:	*dī̀hngad, dī̀ngfā*
gearraim:	*g^{e}âhrad, g^{e}ârfā*

(*e*) Added to *bh* and *mh*, it might have been expected to produce *f*; but these consonants had been already vocalised in the present stem, and therefore do not combine with *h*.

sgrìobhaim:	*sgrī̀had, sgrīfā*
treabhaim:	*tr^{e}aùhad, t^{e}aùfā*
lámhaim (shoot):	*lā̀had, lā̀fā*[1]

[1] In my reference to this verb, ÉRIU I., 151, it is implied erroneously that the vowel is not nasal. The aspirated *m* is sufficient to produce nasality, though for the reason given this seems more prominent in *do shnámhas*.

Digitized by Google

(*f*) *gh* and *dh* also remain vocalized.

toghaim : *taùhad, taùfā*

guidhim : *gᵘ̀īhad, gᵘ̀īfā*

In Berehaven I have noted *sᵘ̀īfad* from *suidhim*, *glaèfad* from *glaodhaim*, and some others, where the silencing of the *dh* and *gh* leaves a vowel before *f*. Whether there are any exceptions to this rule I cannot say, as I have not investigated the point.

Labhraim now makes fut. *laùhrad*. *Siubhlaim* has either the ē-fut. *sʲūlo̍d*, or the b-fut. *sʲūhlad*.

III. Mixed Futures.

These have the vowel infection of the ē-future and the consonant infection of the b-future.

	Fut.	Cond.
sg. 1	bē^{a}hrad	bè^{a}hr^{a}inn
2	bè^{a}hr^{a}ir	bè^{a}rfā
3	bē^{u}hr^{a}ig	bē^{a}hrach
	bè^{u}hra sē	
pl. 1	bè^{u}hram, bē^{a}hr^{a}imīd	bè^{a}hr^{a}imīs
3	bè^{a}hr^{a}id	bè^{a}hr^{a}idīs
pass.	bè^{a}rfar	bè^{a}rfī

So the compound *adeirim* makes *dè^{a}hrad* cond. 2 sg. *dè^{a}rfā* &c. These are also used as enclitic forms. The unaccented *a-* has here as usual dropped off, and become a relative particle ; but it prevents the aspiration of the initial *d*.

dobheirim: *bhè^{a}hrad, bhè^{a}rfā*

As *do* has also become merely a relative particle, it would often be impossible to distinguish this verb from the simple *beirim*. Consequently the enclitic form generally takes the place of the orthotonic ; and we have

(*tugaim*): *tūhrad, tūrfā*

Digitized by Google

The formation of this tense is curious. O. Ir. *-tiber*, enclitic form of *dobér* (perhaps modelled on *-digen*: *dogén*) gives in Early Mod. Ir. *tiubhar* or *tiobhar*, later *tiubhrad*. This would now be pronounced *t'ùrad*. But the broad *t* of the present *tabhair* is brought in by analogy, and the unvoicing of the *r* as in the b-future gives *tùhrad* (written *tabharfad*). On the other hand, in Desmond at least, the vowel of the future has intruded into the present stem, and *tabhair* is *tū'r*. Phonetically *tabhair* could only give *tau'r* in this dialect.

do-ghním: *diàhnad, diànfā*

This future seems to be a contamination of orthotonic and enclitic forms. It might be a simple b-future from the enclitic present *déan-*, but I think it comes from the classical future *do-ghéan*. The *gh* was silent outside the future, where it could not be distinguished from *dh*. Hence the spelling *dodén* even in Mid. Ir. On the other hand, *d* was strongly marked as the initial of the enclitic forms; and thus to a modern ear *doghéanfad* would sound like the relative form of *déanfad*.

lámhaim (dare): *l'ōhad, l'ōfā*
dearmadaim: *d'arōtad, d'arōdfā*

The aspiration of *m* in *dearmad* produces a vowel *ū*, which changes to *ō* in imitation of the ē-future.

Codlaim besides its ordinary future *collōd* has sometimes a form *codòhlad*, from *coideolad* with broadening of the *d* as in *ārdō-* beside earlier *airdeoch-*.

As the future of *innsim* is often written *inneosfad*, it might be brought in here. But owing to the difficulty of sounding *h* after a voiceless consonant, it is doubtful if *f* has ever made its presence felt in the pronunciation. It has probably been inserted in writing for the sake of uniformity.

IV. The Sigmatic Future.

There is only one instance in the modern language,

ithim: *ì'sad, ì'sfā*

Digitized by Google

V. Anomalous Futures.

The future of the substantive verb requires special treatment.

	Fut.	Cond.
sg. 1	be^{a}d	be^{i}nn
2	be^{i}r	bèfā
3	be^{i}g	be^{a}ch
	bè sē	
rel.	bhe^{a}s	
pl. 1	be^{a}m, bè^{i}mīd	bè^{i}mīs
2	be^{i}d	bè^{i}dīs
pass	bèfar	bèfī

In *be^{a}d*, *bhe^{a}s*, and *be^{a}ch* the root-vowel has kept its place in spite of the broad consonant following; and in *be^{a}m* and *be^{i}nn*, it has not been diphthongized, because analogy requires the same stem for all persons and numbers. The spellings *beidhead*, *beidhir*, &c., in so far as they are not mere scribal freaks, are meant to suit dialectic forms like those of Connacht, in which *-eidh* of the 3 sg. *beidh* became a diphthong, and this diphthong spread to the other rarely used persons. Whether *béir*, *béid*, *béidís*, and such have any real existence at the present day, apart from writing, I cannot say, for many who pronounce the *e* short write it long, under the impression that that is the "correct" form.

In tracing the history of the modern future forms, it is important to notice the short vowel. Phonetically *be^{i}g*, *bhe^{a}s*, *be^{i}d* could not possibly come from *bieid* or *biaid*, *bias*, and *bieit* or *biait*. They go back in form to the old subjunctive *beid*, *bes*, *beit*, to which indeed they often correspond syntactically. Compare the two phrases, *slán go rabhair* and *slán bheir*, or *fan go dtagam arís* and *fan go mbeidh sé annso*. The first verb in each case would now be parsed as present subjunctive, the second as future indicative. Again, in O. Ir. and Mid. Ir. *dia mbed* (or *dia mbeth*) is admitted to be a past subjunctive. What, then, is *dá mbeadh* in Mod. Ir.? The fact is, the evolution of the future indicative from the subjunctive, well established for O. Ir., has been further extended during the historic period as far as the substantive verb is concerned. In O. Ir. the distinction between the future indicative and the subjunctive is not observed in all the forms. In the

Digitized by Google

modern language it has been altogether lost, except that in the 2 sg. past subjunctive *dá mbethá* (*mèhā*) is still usual, while the characteristic *f* has made its way into the 2 sg. cond.

A good deal of confusion exists with regard to the classification of these forms. It is often confidently asserted that, in the protasis of a conditional sentence, *dá mbíodh* is the correct form, and *dá mbeadh* a recent corruption. Quite the opposite is the truth, if we take the literature as a standard. The error may be traced to Atkinson's Keating, App., pp. viii and ix, where *dá mbíodh* is recommended, though not actually occurring in the text, because the proper construction of *dá* is with the imperfect. But Atkinson had failed to observe that *dá* takes the subjunctive, and that the substantive verb is just the one verb in which the imperfect indicative and the past subjunctive have been kept distinct up to the present day: cf. Sarauw, CZ. iv. 79. After this, *dá mbíodh* found its way into the text-books: cf. O'Growney, §§ 718, 849. In the Christian Brothers' Grammar, § 329, we get a whole set of new subjunctive forms, *go mbínn*, *go mbítheá*, &c.; and in the Irish Texts Society's Dictionary, p. 788, we are referred to the *Imper. Indic.* for the past subjunctive forms. In cases like this the literature may be trusted to take care of itself. For the spoken language I cannot, of course, assert positively that the past subjunctive form is everywhere distinct from the imperfect indicative. As they have fallen together in all other verbs, there is nothing inherently improbable in such a confusion here. But in the absence of trustworthy evidence of the fact, one may be permitted to doubt all statements resting upon theories of grammatical correctness. Irish grammarians have too often laid down rules for what ought to be said, before taking the trouble to find out what actually is said. At all events, *dá mbíodh* could not be used in Cork for *dá mbeadh*.[1]

As Sarauw has pointed out, the real confusion in the spoken language is between the past subjunctive and the conditional,[2] a confusion which even in O. Ir. makes pl. 1 *nobemmis*,

---

[1] For Connacht cf. Gael. Jour. vii, 40 *b*, *dá mbead sibh*; J. H. Molloy, 70, *dá mbeigheinn*; Larminie 242, *ă meeu* (*ee* represents *ē*).

[2] Prof. Strachan has drawn my attention to examples of this confusion in Mid. Ir. Thus in LU. *nobeth* 41[b]20 = *nobiad* 42[a]9.

Digitized by Google

3 *nobetis* do double duty. Naturally, when the confusion was complete, it became possible to use the conditional of other verbs in constructions which formerly required the subjunctive. Thus in the protasis *dá dtiocfainn* and *dá dtagainn* are both correct at the present day.

The future of *is* has long been obsolete, as it could not be distinguished from the past. Probably the relative form *bhus* lasted somewhat longer, at least in the literature. As might have been expected, the isolated form was long a puzzle to the grammarians.[1] At present the one form *bă* (*bŭ*) does duty for past indicative, past subjunctive, and conditional. But a discussion of this form, with its variants *badh*, *budh*, *dob*, *-rb*, *-rbh*, &c., belongs rather to syntax, and would need a treatise to itself.

The future stem *ragh-* (O. Ir. *reg-*, later *rag-*) has no irregularities; *raᵘd*, cond. *raᵘnn*, *raìfā*, &c. In Munster *rachad* is confined to poetry.

O. J. BERGIN.

---

[1] Joyce, 71, "*Budh* or *bhus*, it will be." Soc. for the Pres. of the Ir. Lang., Third Irish Book, 22, "*Bhus*, it will be"; 23, "It is sometimes spelled *budh* and *bidh*." J. H. Molloy, in spite of his maxim, "Consult the spoken language," fills up nearly a page of his Grammar (p. 66) ringing the changes on such figments as *ní bhus mé, an bhus mé? nach bhus mé.*

Digitized by Google

THE FIVE MUNSTERS

THE text of the following poem, as it has come down to us in the R.I.A. MS. 23 N. 10, p. 101, is a curious mixture of ancient and modern forms. The most remarkable instances of this admixture are, perhaps, *co hEiplind* in the third stanza beside the modernised *Fedhlim* in the fifth, the latter being probably due to the influence of the preceding word, *Sliab*, now always used with the modern name, Sliabh Féilim. The corresponding rhyme, *cēmenn*, in the latter case shows us at once that the old genitive *Éblenn* was the original reading.

The metre is *Rannaighecht Mhór*, or, to be more exact, *dialtach* (.i. monosyllabic), with one rhyming syllable. It has two internal correspondences in the *comhad*, or closing couplet. The spelling has been restored from the indications afforded by the metre in each case.

The language is decidedly Mid. Irish, not Old Irish, as we see from the gender of *tír* (*f.*) from the nom. form *dáil* in stanza 3, though it is *dál* in the last stanza, *Muma* for Old-Irish *Mumu*, &c. *Do-ét*, the past tense of *do-emim*, is the oldest form in the poem.

Digitized by Google

CŌIC MUMAIN

1. Cōic Mumain i Mumain mōir
Mar do-chluinim las cach[1] clēir:
Eōl *da*m a rain*n*[2]—dleg*air*[3] dím—
Tall in b*ur* tīr treb*air*[4] trēin.

2. Tūadmum*a* nach cu*m*ang cath
Ó Lēim *C*[h]*on*cul*ainn* na cloch
Co Slig*id* Dāla na n-ech—
Do-rāl*a* *for* a *leth* loch.

3. Lethat[5] Tūadmuman[6] a tūaid[7]
Sloinnfet[8] t*r*ē dūan-molad dōib[9]:
Ó hAichtgi[10] co hĒblinn[11] āin
Is ē a dāil f*ri* hĒr*inn* hōig.

4. Ōthā Bernān Ēile ait
Urmuma co hOilēn Hī B*r*ic:
Ó Gabrān co Cnāmchaill cain
Ac[12] sai*n*[13] i*n* gnāthrain*n*[14] gl*an* glic.

5. Ō C[h]námchaill[15] co Lūacha*ir*[16] lāin
Medō*n* Mu*m*an, būanfad būaid,[17]
O' tā Sliab n-Ēblenn[18] co n-āib[19]
Co Sliab Cāi*n*[20] na cēmen*n*[21] crūaid.

6. Dessmu*m*a[22] ó Ṡliab Cāin na cland
Co fair*r*gi fri[23] tāib[24] na tonn[25];
I*ar*muma ō Lūacha*ir* sī*ar* sell[26]
Cusin[27] glenn[28] thīar 'ca tā[29] Drong.

7. Bressal[30] Ō T*ress*aig[31] ō' tāit
Hī Tres*s*aig—*no*cha dāl diūit[32]—;
Flescc amra[33] mongmaill co mēt,[34]
'Sē[35] do-ēt co*m*rainn[36] i[37] cū[ic].

---

[1] leis gach. [2] roin*n*. [3] dleag*ur*. [4] treb*ar*. [5] leathat.
[6] na Tuadmhumhan. [7] atuaigh. [8] sloin*n*fed. [9] doiuh. [10] hAichdgi.

Digitized by Google

THE FIVE MUNSTERS

1. [There are] five Munsters in great Munster (= all Munster is subdivided into five), as I hear from every bardic company. I know how it is divided—indeed I ought to know—yonder in your wise valiant country.

2. Thomond [a territory] not scanty in battalions [extends] from Cuchulinn's stony Leap to Slighe Dála of the steeds—; there chances to be at its side a lake.

3. The breadth of Thomond from the north I shall relate to them in a laudatory poem: from Sliabh Aichtghi to noble Sliabh Eibhlinne, such is the distribution of it as compared with the whole of Ireland.

4. From pleasant Bernán Eile Ormond [extends] to Oilén Hi Bhric, [and] from Gabhrán to beautiful Cnámhchoill—there is the clearly and cleverly delimited well-known division.

5. From Cnámhchoill to full-landed Luachair [extends] Mid-Munster, the constant winner of victories, [and] from where Sliabh Eibhlinne is pleasantly situated to Sliabh Caoin of the difficult passes.

6. Desmond [extends] from Sliabh Caoin of the clans to the sea beside the waves, [and] West Munster from Luachair westwards to the valley in the west at which Drong is.

7. Breasal O'Treasaigh, from whom are sprung the Uí Treasaigh—they are not a backward race—; the celebrated majestic-haired scion of great size, 'tis he that discovered the division into five.

---

[11] go hEiplind. [12] ag. [13] sin. [14] gnathroinn. [15] Cnámhchoill. [16] Luachuir. [17] buaidh. [18] Fedhlim. [19] conaoib. [20] Caoin. [21] ceimeann. [22] Deasmuma. [23] re. [24] taoib. [25] tond. [26] seall. [27] gusin. [28] glend. [29] cadta [= 'cA ꝺtá, a modernised form]. [30] Breasal. [31] Tresuig. [32] díuid. [33] abhra. [34] comed. [35] is e. [36] comroinn. [37] a.

Digitized by Google

NOTES

Lethat = a modern form leaċaḋ, whilst leiċeaḋ is that now in use: cf. the Meath name of the White Spoonbill (*Platalea Leucorodia*), "an Ċorr leaċaḋaċ," which contains the adjective.

"*Trē dūan-molad dōib*."—The reading "*trē dūain—molad dōib*" is perhaps also possible. The latter part would then be a *cheville*.

Co n-āib; *āib*, dat. of *aeb*.—This ancient word is still heard in colloquial use amongst the old Irish-speaking people of Oriel. In Omeath the *nom.* form is usual (aoḃ); in other districts (Armagh, Farney) the oblique case (aoiḃ, pron. ōv), *e.g.* bí aoḃ a' luiġ 'r a' ċnéin leir, he was beloved by both the weak and the strong; ġan aoiḃ liom, not to my wishes; aoḃ a' ġáire, the pleasant appearance of laughter, &c. As it is not used in other dialects, it is to be feared that it will be lost, although it has survived all vicissitudes up to the present. Aoiḃ may also exist in the Connacht phrase níor ḃain aoiḃ ná fosur ḋó go, &c., he did not stop until, &c.

Sell (*seall* MS.).—Cf. "dar a bél sell sechtair," 'through his mouth a little out,' Cath Ruis na Ríg, 12; also "siar sell sechtair" occurs in Táin Bó Fráich. Its modern representative may be the colloquial fall, over (from the speaker), *e.g.* ġaḃ fall annsin, 'go over there' (Aran): an fada fall a faġa tú?, 'how far over will you go?' (a question put to me by a little girl in Ventry); bhúiġ fall annsam, 'move up there' (Dingle). The disagreement in the timbre of s- would show contamination with ċall, anall.

Mongmaill.—Perhaps an adjectival genitive of a noun *mongmall*. The present spoken tongue undoubtedly has mall, *gen.* moill = 'lateness' (Uls.): cf. súlmall, 'modest-eyed,' sometimes apparently applied to those who have large bright eyes that move majestically in their sockets. The Rev. Paul O'Brien, the first Professor of Irish at Maynooth, who was a contemporary of Edward O'Reilly, has the following line in one of his songs:—

"'Siad do forġa malla réiḃ-ġlar' a ḃ' fáġ mé i bpéin le feal."
'Your majestic soft bright-coloured eyes have caused me pain for a spell.'

'Rolling' appears to be the Hiberno-English equivalent, as in—

"Her rolling, glancing, sparkling eyes
Each gazer's heart at once surprise."
Molly Casey's Charms, by Owen Ruadh O'Sullivan.

Hence I venture to translate 'majestic-haired.'

TOPOGRAPHICAL NOTES, &c.

Léim Chonculainn = Loop Head, in Co. Clare, at the northern side of the mouth of the Shannon.

Sligḥe Ddla = the present Ballaghmore, in the parish of Kyle (*Coill*) or Clonfert-mulloe (*Cluain Fearta Molua*), in the north-western angle of the barony of Clandonagh, in Queen's Co. The word *Sligḥe* has been modernised into *Bealach*, the latter being commoner in the present spoken tongue, except in Munster, in which *bealach* is very rarely heard, indeed only in songs and a few place-names. *Sligḥe Ddla* was succeeded by *Bealach Mór Muighe Dála*, and this again in the sixteenth

Digitized by Google

century by *An Bealach Mór*, which, if Upper Ossory had remained Irish-speaking, would still be the modern name in Irish, just as its travesty Ballaghmore is in English.

Loch.—This lake is now to all appearance represented only by disjointed portions of its former self, viz. Forked Lough (the largest), Summer Lough, Butler's Lough, Black Lough, Blind Lough, and numerous other small lakelets, shown without any name, interspersed throughout the area of the Monahincha Bog which is on the borders of Queen's Co. and Co. Tipperary. This bog, in its Irish spelling *Móin na hInse*, appears to occupy the greater part of the area of a former great lake, in the centre of which was an island called *Inis na mBeo*; hence the name *Móin na hInse*. The boundary given here may be said to correspond almost exactly with the point of junction of the mearings of Queen's Co., King's Co., and Co. Tipperary at the present time. *Slighe Dála* was clearly an important landmark at which the boundaries of Upper Ossory and Ely O'Carroll were coterminous.

Aichtge (nom.), dat. *Aichtgi* = the present Sliabh Eachtaighe, or Slieve Aughty Mountains, in the Baronies of Leitrim and Loughrea, Co. Galway. It is also found spelt *Echtge*.

Éblíu (nom.), gen. *Éblenn*, dat. *Éblinn* = the present Sliabh Féidhlim, Sléibhte Fhéidhlim, or Slieve Phelim Mountains, which "extend from within eight miles of Limerick, in the direction of Nenagh and Cashel; the nearest of them to Limerick is called Seapán Bán; the nearest to Nenagh is called Céim Uamhan; and the nearest to Cashel Bárr na Sruac, or Dundrum: it is four miles to the west of Cashel." —(O'Don. Supp., Sliabh gCuilinne). Another longer modern name for this range is Dá Sliabh Déag Féidlim. O'Donovan also remarks on this: "These are called by the natives *Felim's twelve mountains*, and erroneously supposed to have taken their name from Felim, King of Munster." That the corruption of *Sliabh Éibhleann* to *Sliabh Fhéidhlim* is recent can be proved from a rather unexpected quarter, viz., from the present dialects of Ulster and Connacht. The air of a song by a Northern poet, Peadar O'Doirnín, is called by John O'Daly (*Poets and Poetry of Munster*, p. 130), "Sliabh Féilim," but in the Oriors in Co. Armagh it was named to me as "Sliabh Féilinn." Moreover, at Teelin, in the south-west of Co. Donegal, I heard O'Dornin's entire poem repeated, and the district occurred in it as "Sliabh Mór Faoilinn." A Mayo version sent to the Oireachtas by Mr. P. O'Donnell, of Newport, also had the latter form. Here, then, we have intermediate forms between the old genitives *Éiblenn*, *Éiblinne*, and the modern Munster form *Féidhlim*, which is due to folk's etymology. "Féilinn" probably comes from *Éblinne*, Éidlinn', by loss of final vowel and metathesis of Éid- to Féi-, f- being the Irish initial modification of *v*- (-d-), as is well known. The name "Slieve Phelim" is now restricted to a few heights in the north-east corner of Co. Limerick, to the south-west of the town of Newport, the highest point of these being Máchaire-Fhlaidh. For additional interesting information about this historic mountain range, O'Don. Supp., Sliabh gCuilinne, may be consulted.

Berndn Éile (lit. the gap of Éile, or Ely) = the Devil's Bit Mountain, to the north-west of Templemore, in Co. Tipperary. As its name indicates, it is in the ancient territory of Éile; to be exact, in Éile Uí Chearbhaill, and a few miles from Éile Uí Fhógartaigh.

Oilén Hí Bric (modern form Oileán Uí Bhric) = Burke's Island, off the coast of the Barony of Middlethird, in Co. Waterford. By examining the map of the coast of Co. Waterford between Tramore Bay and Annestown, one can easily locate it.

Digitized by Google

How has the name become so altered as to be now represented by *Burke's Island*? The answer is, because the ancient native tribe of O'Bric, towards whom the De Burgos (Burkes) are mere mushrooms, became so ashamed of their historic appellation that they changed it to De Búrc, or Burke, thinking that, the latter surname being Norman, it was therefore much more noble. There are Burkes in the Decies at present whose ancestors never belonged to Normandy. As is usual in all such cases, the superficial resemblance *Br–c* guided these degenerate Milesians towards the obliteration of their own surname.

Gabrán (Gabrán) = Gowran, in Co. Kilkenny, often occurring also as *Bealach Gabhrdin*, and, in its ancient form, *Bélut Gabrdin*.

Cndmchaill (Cnámċoill), now altered, by the operation of folk's etymology, to Cloċoill = Cleghile, "in the Parish of Kilshane, Barony of Clanwilliam, County of Tipperary, about one mile and a half to the east of the town of Tipperary."—(O'Don., Supp.).

Luachair, the present *Sliabh Luachra* = Slieve Lougher, an extensive mountainous district in the east of the Barony of Magunihy, Co. Kerry. A fuller form of the name is *Luachair Dheaghaidh*.

Sliab Cdin (Sliab Caoin) = Seefin Mountain, in the south-west corner of the Barony of Coshlea, Co. Limerick; it is at the boundary of the Counties of Cork and Limerick, not very far from the towns of Kilfinnane and Ballyorgan. See O'Don. Supp., Sliab Caoin.

Drong, now more usually *Cnoc Druinge* = Drung Hill, in Iveragh, in Co. Kerry. The *glenn*, or valley, alluded to is Glanbehy, or Glenbeigh, as now more commonly spelt in the inconsistent English orthography, in Irish Gleann Beiċe.

Breasal O'Treasaigh.—Keating also quotes him under "Do Mhionnoinn Muṁan Annro," as his authority for the division into Five Munsters ("na Cúig Muṁain").

Hí Tressaig (Uí Ṫreasaig), now made Tracey in English. These are probably the Munster sept of the name, a branch of the O'Donovans, lords of Clann Chathail (a district in Co. Cork, around Castledonovan).

J. H. LLOYD.

Digitized by Google

THE HERMIT'S SONG

THE poem edited by Professor Strachan in ÉRIU I., p. 138, from MS. 23. N. 10 (R.I.A.), has also been preserved in a vellum manuscript of the Franciscan Library, Merchants' Quay, whence, as it contains many better readings, I print it here. It is another specimen of the class of poems to which "King and Hermit" and Manchin's Song (ÉRIU I., p. 39) belong, though it differs from these by the ascetic spirit pervading it. It is written in the metre called *cró cummaisc etir casbairdni móir ocus lethrannaigecht* ($7^3 + 5^1$). See Thurneysen, Irische Verslehren, p. 15. The first word of every quatrain begins with the same letter as the last word of the preceding quatrain, except in the last stanzas, where I suspect some corruption, to which also the fact seems to point that the trisyllabic rhymes are wanting, and that the poem does not end with the word, or part of the word, with which it begins. I insert the fifth quatrain, omitted in the Franciscan copy, from 23. N. 10, with the reading *fíretla* for the meaningless *firella*.

1. M'ænurān im airiclān cen duinēn im gnāis,
robo inmuin ailithre rīa ndul i ndāil bāis.
2. Bothnait deirit dīamair do dīlgud mo chlóin,
cubus dīrech dīamain dochum nime nóib.
3. Nóibad cuirp co sobēsaib, slatrad ferda foir,
sūilib tlāithib todēraib do dīlgud mo thoil.
4. Tola fanna feōgaide, freitech domnāiṅ chē,
coicne bāna beōdaide, ba sī dīgde Dē.
5. Donala co ndīlochta dochum nime nēl,
coibsen fiala fíretla, frossa dīana dēr.

---

1. ailithri duine a ndail 2. clæn docum næm 3. næmad ferrda tlaitib toil 4. feoidaidhi, with puncta delentia under the first *i* and over the first *d* beoaidhi base

Digitized by Google

6. Dērgud adūar āigthide, ba sē telgun troch,
cotlud gairit gāibthide, dīucra minic moch.
7. Mo thūara lam thuinide, robo inmain cacht,
nīmdingēnad fuilide mo longad cen acht.
8. Arān toimse tīrmaide, maith donairnem gnūis,
uisce lerga līgmaise, ba sī deog no lūis.
9. Longad serbda sēimide, sāsad lob*ur* lēir,
lām fri cath, fri cēilide, cubus roithnech rēid.
10. Robo inmain araide anim nechta nóib,
leicne tīrma tanaide, tonn crocnaide cóil.
11. Cēim īar sētaib soscēla, salmchetal cach trāth,
crīch frī rād, fri roscēla, filliud glūine gnāth.
12. Mo dūilem dom thaithigi, mo Choimdiu, mo Rī,
mo menma dia aithigi 'sin bithflaith i mbī.
13. Ba sī in crīch fri dūailchiu itir lisu lann:
locān ālaind iladlān as mē im ænur and.
14. M' ænurān im airiclān, m' ænurān imne,
m' ænur dolod forsin mbith, m' ænur ragad de.
15. M' ænur mā doragbus nī d' ūabar betha cē,
cluinte mo nūallān acai m' ænurān, a Dē!

TRANSLATION.

1. All alone in my little cell, without a single human being in my company: beloved has been the pilgrimage before going to the tryst with Death.

2. A hidden secluded little hut, that my evil may be forgiven: a straight unblemished conscience towards holy Heaven.

3. Sanctifying the body by good habits, trampling like a man upon it: with eyes feeble and tearful for the forgiveness of my passions.[1]

4. Passions weak and withered; renouncing this wretched world; pure living thoughts,[2] as it were a prayer to God.

---

6. derugud adhuar aighthighi tealg*un* codlud gaibthidhi 7. tuara thuinidhi fuilidhi longadh 8. toimsi tirmaighi learga lighmaisi *no*lus 9. longadh seimidhi ceilidhe 10. araidhe tanaidhi crocnaid 11. sailm do ceatal caich radh rosgelu filliudh gluine gnaith 12. thathidhi coimdi aitc*h*idi bithlaith ambi 13. asi duailciu alaind uiliglan am 14. am mænu*r*an doluidh forsan mbith mænu*r*án ragad sa de 15. mænuran dhe

Digitized by Google

5. Wailings with eagerness towards cloudy Heaven, sincere truly devout confessions, swift showers of tears.

6. A couch cold and fearful,[3] as it were the lying down of a doomed man :[4] a short sleep as in danger, frequent early outcries.

7. My food with my station,[6] beloved has been the bondage :—my dinner, doubtless, would not make me bloody.

8. Dry bread weighed out, well we lower the face ;[6] water of the many-coloured slope, that is the drink I would quaff (?).

9. A bitter meagre dinner; diligently feeding the sick; keeping off strife; keeping off visits; a radiant smooth conscience.[7]

10. 'Twas a beloved token, pure blemishes[8] of saints: cheeks withered and thin, a shrivelled emaciated skin.

11. Stepping along the paths of the Gospel; psalm-singing at every Hour; an end to talk, to long stories; constant bending of knees.

12. My Creator to visit me, my Lord, my King; my mind to go out to Him in the everlasting Kingdom in which He is.

13. This were the end to sins among the mansions of the land[9]: a delightful little spot full of tombs, and I alone therein.

14. All alone in my little cell, all alone thus; alone I came into the world, alone I shall go from it.

15. If by myself I have transgressed from pride of this world, hear me wail for it all alone, O God!

KUNO MEYER.

---

[1] *toil*, which is secured by the assonance with *foir*, seems to be a byform of *tol*.

[2] *coicne* stands for *coicle* (23. N. 10 has *coigle*), nom. plur. of *cocell* f. (= *con-ciall*) 'thought.' As to the substitution of *n* for *l*, compare *coicne* for *coicle* = *co-cèle* 'companion.'

[3] *digthide*, an adj. derived from *digthiu* f., the verb-noun of *dgur*, 'I fear.' The necessity of having a trisyllable before the cæsura makes the poet use quite a number of adjectives in *-ide*.

[4] *timdibe chodulta* 'cutting short sleep' occurs in a rule for clerics, LB. 260[b]75. *trú*, gen. *troch*, dat. *troich* 'a doomed person.'

[5] *i. e.* food such as befits my station.

[6] *i. e.* in giving thanks. Cf. telcem gnúsi sés (= sís), LB. 261[b] 41.

[7] Cf. betha roithen réid, YBL. 409[a] 20 (roithin, LB. 261[b]63).

[8] I propose to read *anme* (n. pl. of *anim*) *nechta*. But cf. p. 61, l. 1.

[9] Literally, 'among the forts of lands.'

Digitized by Google

ADDENDA TO ÉRIU I., 191 *sq.*

IN the Rule published there, it was stated that the copy in 23 N. 10 broke off suddenly at the bottom of a page. Afterwards Dr. Kuno Meyer discovered, what I had overlooked, that the rest of the poem appears on p. 17 of the MS. Here there are four pages of verse in the midst of prose and obviously out of place. The pages have not been misplaced in the MS. itself, for they are vellum, while the rest of the Rule is written on paper. The only explanation that will account for the facts is that the codex was copied page for page from an older manuscript in which two leaves had become displaced. For the sake of completeness the rest of this version is now given; v. 22 is wanting.

21 Niria ni chria trocaire de niscela
ambessa forfolortnaig donabochtaib dosmbera
23 Aderche conaltesaib iarmbeith apecadh rom[1]
isbeg afocraic fornim hi tein bid mor apromal
24 Conara na hadriche ma beit nec[h] nodagaba
treisi ceim gachaon laithi niderna besarad[2]
25 Diascara frisan doman rogabuis conair césta
reithe uad ni dercaigter amal tofond do tésta
26 Cia beit maic duit notrebadh fris roercoilis scarad
ni freisneis nis nimraide amal nobeitea atalamh
27 Ma dogneisi adrighe masa cenduis do cride
isdirech inconarsa docum rig flatha nime
27a Ced mbeimenn fortlama incach corgus bid cob
dogach uabor dogensatt riam gantes buidh foruibh
28 Madhacor latsa hanim combat gilithir geisi
nirocosna nech ele ni dotana tarheisi
28a Masa tusa oegaire domanchuib is tecta
ardoceisi noscara nosgaba gabail gertha

[1] Over *m* there is an illegible letter. [2] gl. anni glanus aniug salcaid amairech. From *anni* to *sal* is written in a line with the text, the rest of the gloss over this.

Digitized by Google

28[b] Mad*h* manchuine nodgaba damadop*r*omad mi*n*ic
connot*h*ar doteoru b*r*iat*h*ra *con*itrucith*er* itrailic
28[c] Ite diteora b*r*iat*h*ra sech nigairde nisia
arcofuin monaire isbera cet gach dia
29 Riaguil incoi*m*dig*h* indso licit duin cianospro*mh*a
nirugu n*ach*anfo*r*mbi bith foriag*uil* moco*m*ai

C.

In v. 26, *ní freisnis*, which Dr. Stokes conjectured, now finds MS. support.

In v. 27[a] the metrical defect at the opening of the verse confirms the view that we have here a corrupt variant of v. 13[c].

In v. 28[b] we now get the correct text: *damae* ('thou shalt endure') *do phromad menic.*

In v. 28[c] *cet* 'permission' fills up the line; in A[1] it has been accidentally omitted, from its similarity to *cech.*

On looking again at 23. P. 3, I found that the poem is there described as Riaguil in Choimded.

J. STRACHAN.

Digitized by Google

WELSH RY- = IRISH RO- OF POSSIBILITY

ONE of the well-established functions of *ro-* in O. Ir. is to express possibility, e.g. **as-ro-bair**, 'he can say': **asbeir**, 'he says.'[1] Recently, while looking for something else in that precious collection of early Welsh poetry, the Black Book of Carmarthen, I stumbled upon an instance of an apparently identical use of the corresponding Welsh particle *ry-*. Later, another instance of the same kind turned up; and finally a cursory examination of the Black Book brought a few more examples to light. The evidence which is given below seems to me to prove conclusively that the use of *ro-* was not confined to Old Irish, but prevailed at one time also in the sister language.

Black Book, fo. 49^{b}10. racod **nẏ rẏimgelir.**

In Skene's Four Ancient Books of Wales, I. 294, this is translated: "From thee there is no concealing." More accurately the sense is: 'From thee there can be no concealment.'

fo. 4^{a}3. Breuduid a uelun neithvir; ẏs celuit ae dehoglho.
nẏ ritreithir[2] ẏ reuit. nisguibit arnuẏgelho.

'A dream I saw last night; clever is he that can interpret it. It cannot be set forth to the wanton; he who does not conceal it shall not know it.' In Skene, I. 497, *nẏritreithir* is translated, "it shall not be related"; but the form is not the future form which prevails in these old poems.[3]

fo. 14^{a}4. **nisrẏdraeth** rẏuetev kẏvoeth ruẏtev douit.

Here the translation in Skene I. 507, is interesting: "The wonders, greatness, and puissance of the Creator none can relate."

fo. 45^{a}2. llicrid rid. reuhid llin.[4]
rẏseiw gur ar vn conin.

'It spoils the ford, it freezes the lake.[5] A man can stand

[1] Cf. Thurneysen, KZ. XXVII. 66 sq., Sarauw, Irske Studier, 30 sq.

[2] For the orthography, cf. *riuelssud*, fo. 10^{b} 10, *rimwaredun*, fo. 12^{b}, 10.

[3] Cf. Stern, CZ. III. 403.

[4] With this poem should be compared the Irish poems in Meyer's Songs of Summer and Winter.

[5] I. e. 'The ford is spoiled, the lake is frozen.' One may compare the common

Digitized by Google

firm on a single reed.' The same passage is quoted by D. Silvan Evans s. v. *conyn* from the Myvyrian Archæology.

fo. 46ᵃ 7.	briuhid ia.	brooet llum.
	rydieigc glew	o lauer trum.

'The ice breaks. The country is bare. A resolute man can escape[6] from many a hardship.'

Doubtless a further examination of the remains of Early Welsh poetry would bring to light further instances of the same kind; but the usage is sufficiently established by the evidence given above. Long ago this old poetry did good service by establishing older forms of the Welsh verb, which were lost in Middle Welsh; it now reveals a remarkable syntactic parallel between Early Welsh and Early Irish. If this short paper serves in any way to stimulate further research in this very imperfectly explored field, it will not have failed in its object.

J. STRACHAN.

In O. Ir., in subordinate clauses of sentences of a general type, the present indicative with *ro-* has the force of a perfect: cf. Thurneysen, KZ. xxxvii. 65; Sarauw, Irske Studier, 29 sq. It might be expected that instances of a similar usage would be found in Old Welsh. When the preceding article was written, I had no instances to hand. Since then I have met with a probable example in *The Four Ancient Books of Wales*, ii., 94: *Pawb pan* **ry dyngir** *yt ball.* Here *pan ry dyngir* seems to correspond to what would be in O. Ir. *ó rotongar.* The sentence occurs in the midst of a collection of proverbial expressions. So far I have met with no other instance.

J. S.

Irish idiom whereby an impersonal active verb may be the syntactical equivalent of a passive. For this impersonal usage in O. Ir. see Thesaurus Palæo-hibernicus, 1. 545, note *f*; an instance from Mod. Irish is ḃeiṫ cloċa ḋíoḃ, "they became stones," Father O'Leary, in the Cork *Weekly Examiner* for August 20, 1904.

[6] If it does not mean rather 'is wont to escape.' This shade of meaning seems to be established for Irish. Cf. my paper on "Action and Time in the Irish Verb," p. 4, note, *Gaelic Journal* for 1904, p. 605. In the latter a passage was quoted from memory incorrectly: it should be *Treide conaittaig firinni*, YBL. 415ᵇ8. This passage is particularly conclusive, for 'Truth can demand three things' obviously gives no satisfactory sense; the sense which is called for is 'Truth is wont to demand three things,' or 'It is the nature of truth to demand three things.'

Digitized by Google

CORMAC'S RULE

THIS Rule is found in three of the MSS. referred to in ERIU I., 191. There is another copy in 23 N. 11, R.I.A., with the heading: Cor*m*ac mac Cuillionáin c. c. t. t.; but it is a late and worthless copy, apparently from 23 P. 3.

As in the aforementioned text, the MSS. fall into two families.

Recension A is represented by two MSS.—

A^1 = 5100–4, Bibliothèque Royale, Brussels, pp. 29 sq. For a copy of this text I am indebted to Dr. Whitley Stokes.

A^2 = 23 N. 10, R.I.A., pp. 78, 79.

Recension B is represented by 23 P. 3, R. I. A., fo. 14^b.

The relations of the MSS. are the same as in the former case. A represents the superior text. But B occasionally has a better reading, e.g. *fouar* v. 1, *fogair* v. 6.

The Rule is traditionally ascribed to Cormac mac Cuilendáin. In this case tradition may be right; at least I can discover nothing in the language of the poem to show that it cannot have been written towards the end of the ninth century. The language generally is of the Old-Irish character. It may be noted, however, that *cóir*[1] 4, and *blad* 12, are already monosyllabic; note also *tan* for *intan* 9. With regard to final vowels *-e* and *-i* are still distinct; as to *-ae* and *-a* the evidence is not clear. In this case the evidence of the MSS. is of little value. It would be possible to restore *-ae* throughout; but as the two sounds were certainly confused in the ninth century, I have considered it the safest course to adhere to the MSS.

The strophe[2] falls into what may for the sake of convenience be called four verses, each consisting of seven syllables and

[1] *cóir* already appears in Sg. 40^b7.

[2] Cf. the metrical laws in the Félire Óenguso, Rev. Celt. vi. 88 sq., xx. 191 sq. In what follows, that concluding strophe of the present poem has been left out of account because of its corrupt condition.

Digitized by Google

ending in a disyllable. The final disyllables of the second and fourth verses rhyme. There is an assonance between the last word of the third verse, and any word in the interior of the fourth, see 1, 2, 4, 6, 7, 10, 13. If this assonance be wanting, then all four verses of the strophe end either in the same vowel, 5, 8, 12, or in a consonant of the same class and quality (i. e. either non-palatal or palatal),* 3, 9, 11. This may be so likewise where there is assonance, 1, 4, 6, 7.

RIAGUL[1] CORMAIC[2] MAIC[3] CULENDÁIN[4] INSO.[5]

1. Sámud[6] būan bríathar-ísel,[7] fó húar mad mé foglésed.[8]
sāstum[9] a necna[10] nūasal, a[11] ceól[12] clūasach[13] na crēssen.[14]

2. Canam a[15] ceól[12] rocansat[16] na sruithi, seōl rosonsat.[17]
fomenainn[18] as[20] mo cholainn[21] rodlomainn[22] a nrodlomsat.[23]

3. Dán[24] buidech[25] brīathar[26] dīmbrass,[27] oc[28] toil[29] ind[30] ruirech rognas.[31]
ní bu[32] báes,[33] nī bu[34] amless,[35] umlae[36] dond[37] áes[38] bad[39] chomdas.[40]

1. Lasting, low-voiced congregation, happy the hour if I could learn (it). The high knowledge feeds me, the melodious song of the believers.

2. Let us sing the song which the ancients have sung, the course (?) which they have sounded forth. Would that I could expel from my flesh what they have expelled.

3. A grateful gift is speech without boasting, to be ever at the will of the King. Humility to fitting folk would be no folly, no disadvantage.

---

* In the Félire this is not obligatory for the final of the first verse.

[1] Riaghail A[1], Riaguil A[2], Riag᷑ B [2] Corbm̄c A, C̓ormuic B [3] m̄c A[1], m̄ A[2]B [4] Culendain A[2], Cuilennain B [5] indso A[1], om. A[2], inso B [6] Samud A[1], Samudh A[2], Samadh B [7] briatar isel A[1], briath᷑ issel A[2], briathaŕisil B [8] fofuar madme foglesed [in marg. glés greine dealradh] A[1], fofuair madme fogleis̄ A[2], fouar maitine foglesid B [9] sastam A[2], sastud B [10] indeccna A[1], inegna A[2], anecna B [11] i A[2] [12] ceol A [13] cluas̄ A[2] [14] creīes̄ A[2], creisin B [15] in A[2]B [16] roncansat A[2], rochansat B [17] ronsonsat A[2], ronsonsat B [18] fomenuind A[2], fomanmain A[1], fomn̄main B [20] is A[1] [21] colainn A[2], choluind B [22] rodluimtir B [23] inrodlomsat *codd.*; in B *in* is over the line in paler ink [24] Dan A [25] buighech B [26] briatar A[1], briath᷑ A[2]B [27] dimbras A[1], dimbras B [28] ac A[2]B [29] tol A[2] [30] in A[2], an B [31] roghnas B [32] nib᷑ A[2], nibad A[1], ní budh B [33] bæs A[1], baos A[2], bāes B [34] bad A[2], budh B [35] aimles A[1], aimles B [36] umla A, umlæ B [37] don A[1], don A[2] [38] æs̄ A[1], æs A[2]B [39] bat A[2], budh B [40] comdas A[1], comdais A[2], chomgass B

Digitized by Google

4 Celebrad[1] cóir[2] *co* *n*ainmnit,[3] is[4] mind[5] cach[6] muid[7] mōir.[8] molmait.[9]

tuä[10] intan[11] bas[12] nadlaic,[13] abrait fri nem (?)[14] fo chomnait.[15]

5. Céim[16] co sruithi sech ríga,[17] freitech fīna ocus[18] feōla,[19]
glantogu[20] deingráid[21] būada anmchara[22] umal eóla.[23]

6. Ord coibsen,[24] cuma[25] gnāthach, cēim fāthach, foguir[26] úathad,[27]
ríagal[28] glan-amra[29] glēthech,[30] nebbuith[31] fri éthech[32] nūathach.[33]

7. Nī heress[34] nolc,[35] ní[36] báegul[37]: serc Dé[38] dliges[39] a úamun[40]:
cēim cen[41] chlóenúaill[42] ō Dīabul,[43] nebbuith[44] óenúair[45] i núabur.[46]

4. Due celebration with patience, it is the ornament of every great work, we praise it. Silence when it is necessary. Eyelids towards heaven under . . .

5. Stepping with dignity past kings. Renunciation of wine and flesh. Pure choice of a fair glorious grade, a humble, learned confessor.

6. Order of confession ; perpetual sorrow ; walking with knowledge ; little sound. Rule fair-wondrous, pure ; not to be at hateful lying.

7. 'Tis no evil heresy, 'tis no peradventure : God's love demands His fear. A walking without wicked pride from the Devil ; not to be one hour in arrogance.

---

[1] Ceilebr*adh* A^1, Celebr̄ A^2, Ceileab*hr*a B [2] coir A [3] *n*ainm*n*et A^2 [4] as A^2 [5] min*n* A^2 [6] gach A^1, ce*ch* A^2, *gach* B [7] muig*h* B [8] mor A^1B [9] molmuid A^1 [10] tau (?) A^1, tua A^2, túa B [11] tan A^1, tan hí B [12] bass A^1, b*us* A^2B [13] adhlaic A^1, adluig A^2, adlaic B [14] frinni A^1, fr*in*ne A^2, fr*i*n̄e B [15] comnait A [16] Ceim A [17] rig*h*i A, rí*gh*a B [18] 7 *codd.* [19] feula A^1 [20] glantoga A^1, glantog*h*a A^2B [21] deingraig *or* demgraig A^1, deng*r*aid*h* A^2, de*m*gr*a*id*h* B [22] anmcara A^1, an*m*c*h*ara A^2, an*m*c*h*ara B [23] eola A [24] coibhsion A^1, cobsen A^2, coib*h*se*n* B [25] coma A^1, cum*h*o A^2, cu*m*a B [26] fogar A^1, fog*h*ur A^2, fogair B [27] uatach A^1, uath A^2, uat*h*ac*h* B [28] riaghail A^1, riag*h*uil A^2, riag B [29] glanamra A, g*h*lan am*r*a B [30] gletech A^1, gleth^{x} A^2, gleit*h*ec*h* B [31] nemhmbith A^1, nemmbeit*h* A^2, n*em*beth B [32] heitech A^1, het*h*ach A^2, heit*h*ec*h* B [33] nuath A^2 [34] heiris A^2, hiris B [35] olc *codd.* [36] ni A [37] baogal A^1, bæg*h*ul A^2, bæg*h*al B [38] De A^1 [39] dlig*h*is B [40] a huaman A^1, uaman A^2, a ua*m*a*n* B [41] ga*n* B [42] clænuail A^1, claon*u*aill A^2, c*h*lænuaill B [43] diab A^2, d*h*iab B [44] nemmbith A^1, n*em*be*th* A^2, B [45] oenuair A^1, æ*n*uair A^2B [46] induabar A^1, anuab*ur* A^2, anuabur B

Digitized by Google

8. Ainmne, nechte[1] co nóibi,[2] léciud[3] sechte[4] co sóibi.[5]
nóebphroinn[6] cen[7] śáith[8] cen[9] śéri,[10] fít[11] bec[12] blāith,
buith[13] i nóini.[14]

9. In[15] troscud[16] tráth[17] bas[18] nadas,[19] in costud[20] febda[22] fedes.[22]
túaslucud[23] tan bas[24] niress[25] dligid[26] náchthairle[27] eress.[28]

10. Ere[29] crábaid[30] co censai,[31] álaig[32] idon[33] cen[34] toirrsi[35]:
menmae[36] fri sīrnem sorcha,[37] dorcha do reicc[38] ar śoillsi.[39]

11. Sethnach[40] tanaide[41] todeóir,[42] légend[43] la sobeóil[44] senōir:
cor ar comrād fri Canōin, dermat[45] in domnāin[46] derōil.

8. Patience, purity, with holiness; a putting away of hypocrisy with perversity. A holy dinner without repletion, without a full meal (?); a small fair ration; being a-fasting.

9. Fasting when it is proper; the excellent restraint which it brings (?) Solution (of questions) in time of faith deserves that there come not heresy.

10. A load of devotion with gentleness, pure . . . without sorrow. The mind towards bright eternal heaven. The selling of darkness for light.

11. An emaciated, miserable body. Study with a well-spoken old man. Intentness on (?) conversing with the Canon. Forgetfulness of the wretched paltry world.

---

[1] Anim nec*h*ta A, Ain*m*ne ec*h*te B [2] noibi A[1], noeim*h*i A[2], naib*h*i B [3] lecad A[1], leced A[2], lecad*h* B [4] secta A[1], sechta A[2], seic*h*te B [5] saoibi A[1], soibe A[2], sæbi B [6] nemp*r*ainn A[1], nemp*r*ain*d* A[2], næmp*r*ain*n* B [7] *c*in A[1]B [8] tsait A[1], tsait*h* A[2], sait*h* B [9] cin A[1]B [10] tseire A, *ś*er*e* B [11] fit A [12] beg A[2], bec B [13] bit A[1], beit*h* A[2], be*th* B [14] indoine A[1], anai*n*e A[2], anæi*m*e B [15] An B [16] troscadh A[1], trosc̄ A[2]B [17] tan B [18] bu*s* A[2], B [19] nadass A[1], nad*h*u*s* A[2]B [20] cosdad A[1], cosdat*h* A[1], costad*h* B [21] fedbda A[1], feabda A[2], fed*h*ba B [22] feides A[1], feides (gl. .i. targud*h*) A[2] [23] tuaslac*a*d*h* A[1], tuaslac᷑ A[2], tuascalad B [24] bu*s* A[2]B [25] nires A[1] [26] dlig̃ A[2]B [27] nachtairli A[1], nac*h*tairle A[2], nac*h*tairli B [28] heres A[1], eiris A[2], ereass B [29] Eiri B [30] crab᷑ A, *c*rabaid B [31] cendsa A[1], cen*n*sa A[2]B [32] alaib A[1], aluig*h* (gl. .i. besa) A[2], aluid B [33] idan A[1], id*h*un B [34] *c*i*n* A[2], ca*n* B [35] toirsi A[2] [36] *om.* B [37] sorcha A[1], B, sorc*h*u A[2] [38] reic A[2]B [39] soillsi A[1]B, tsoillsi A[2] [40] Setnach A[1], : : : : : ch A[2], Sednac*h* B [41] tanaidhe A[1]B, tanuidi A[2] [42] taideoir A[1]B, taid*h*eoir A[2] [43] legend A[1], leigind A[2]B [44] sobeoil A, sobeol B [45] d*e*rmad A[2], d*e*rmat B, ladergi A[1] [46] dom*n*᷑ B

Digitized by Google

12. Dīn anma, ascnam nime,[1] brīg[2] amra, altrom[3] glaine,[4]
bíad[5] bís[6] iar ndíbdud[7] toile, corp Crīst la fuil[8] Maic Maire.[9]

13. Étiud[10] bān bēsaib[11] srotha, sāssad[12] slán[13] sorcha sretha,[14]
is lór[15] lim[16] ōm ríg[17] rethach[18] i forbu[19] bethad[20] betha.[21]

14. Bad[22] gnīm gáise[23] cen[24] báegal[25]: tērnam[26] a bāes a[27] bádud.[28]
†ni dimbraigh sen uamad is inmainsē samadh[29] Samud.[30]

12. A protection of the soul, an approach to heaven, a wonderful power, a fostering of purity, is the food which is after extinction of desire, Christ's body with the blood of Mary's Son.

13. White raiment after the fashion of an elder, sound food . . . I deem enough from my . . . King at the completion of earthly life.

14. Let it be a deed of wisdom without danger. Let us escape from folly, from destruction . . .

---

[1] nimhe A[1] [2] brigh B [3] altromm B [4] gloine A[1], (g)laine A[2] (*the indistinct letter seems to be* g), clainne B [5] biad A, biádh B [6] bis A[1], *om.* A[2] [7] iar ndibd*udh* A[1], iar ndibdad A[2], ar ndibudh B [8] feoil A[1] [9] Muire A[2], Mure B [10] Etiud A[1], Etedh A[2], Eitiudh B [11] besaiph A[2] [12] sasad A[1], sasath B [13] slan A [14] sretho A[2] [15] lor A [16] leam B [17] righ A, rich B [18] retach A[1], rath᷄ A[2], rethach B [19] i forbudh A[1], a forb᷅ A[2], a forba B [20] betadh A[1], ᷅ueth᷅ A[2], besad B [21] beatha B [22] Bat A[2]B [23] gaisi *codd.* [24] gan A[2], cin B [25] boighal A[1], baoghal A[2], bæghal B [26] ternath B [27] bais A[1], B, baos A[2] [28] badad A[1], bad᷄ A[2], badhath B [29] *So* A[1], ni dimbruigse uam᷅ isinmuinse samad A[2], nid imraigim ua niadh isinmain sin insamath B [30] Samadh A[1], ‖ S ‖ A[2], Samudh F. B

Digitized by Google

NOTES.

1. **fó búar.** For similar phrases with *fó* see Stokes, Bezz. Beitr. xix. 77.

sástum. This I take to stand for *sdsaid* + suffixed pronoun of the first person.

2. **seól.** Cf. *sephain seol salmda os bla, ba ceol namra nadamra*, SR. 6063.

fomenainn. This is the text to which the variants of the MSS. decidedly point. The nearest parallel to the form which I have is *affamenadsom nolégad, afamenad rofesed*, Sg. 148a6, *abamin for-n-aidminte* Sg. 161b11. The interjectional *abamin* (from *afameninn* ?) *afamenad* seems to contain our form. The forms *domenainn*, Liadain and Cuirithir, p. 24, l. 16, and *romenaind* .i. utinam, RC. xx. 416, are most probably Mid-.Ir. corruptions of *fomenainn*. The construction of the following *rodlomainn* without relative *-n-* is supported by Sg. 148a6: contrast Sg. 161b11.

rodlomainn a nrodlomsat. Cf. *dlomaid dóib assind ferund* LU. 39b8, *dlomais dóib da thír diles* LL. 252b45, *dlomthair dosuidib* Ml. 59d7. In all these cases the person warned off is expressed by *do*: here, if the text be sound, the thing expelled is in the accusative, a construction to which I have no parallel. Does the variant in B perchance point to *rodlomainn diarodlomsat* ?

3. **dímbrass**, the negative of *brass*, as *dímbúan* of *búan*, *dímbrig* of *brig*, *dímdach* of *buidech*. For the sense of *brass* and *brasse* see Meyer, Contributions, s.vv.

oc toll, &c. The order of construction is *rognas* (= *ro* + *gnds*) *oc toil ind ruirech.*

4. **mind.** Cf. *minn naine*, Ann. Ul. 877, *a minn foroll forglide*, ib. 911.

molmait has been taken like *guidmit*, Wb. 15d18: cf. Pedersen, KZ. xxxv. 418.

comnait. I have no other instance of the word.

5. **deingráid.** Cf. *dein* .i. *glan*, O'Davoren, no. 598; *dein* .i. *glan*, O'Clery.

6. **cuma.** But it is possible that *coma* is right: cf. *comae* of obscure meaning, ÉRIU I.

fáthach. Cf. Hogan, Index to Cath Ruis na Ríg. A derivative *fdthaige* is found YBL. 417a19, *Tri airdi gaissi: ainmne, faiscsiu, fathaighe.* Cf. further *fath* .i. *fdthach* .i. *gliocas*, O'Clery.

gléthech. Cf. SR. Index.

8. **nechte**, a derivative of *necht*, 'pure': cf. Ascoli Gloss. ccclix, with references.

[The other reading, however, finds support in *anim nechta noíb*, above, p. 56. If it be right, *nechte* may be taken as gen. = adj. 'a pure soul with holiness.']

sechte. Cf. Ascoli Gloss. cclii.

cen sáith, cen ferí, cf. LL. 371c19:

O gabais eris foa colaind *isse seo fiss domunim*
ni thormalt sdith no séire *Moninne Slebe Culinn.*

A variant of the same verse will be found in Fél. Oeng. cxvi.

9. **tráth.** For the use of *trdth* in such old poetry, cf. *Trath tiagda do ceiliubradh*, 23 N. 10, R.I.A. p. 85, *in trath tiastur, trath tiagar*, ib.

costud. Cf. Meyer, Contributions, s. v.

fedes may be 3 sg. rel. of *fedim*, 'I lead'; but the meaning is not clear.

Digitized by Google

náchthairle, with infixed neuter pronoun. For the construction, cf. *Gaelic Journal* for 1904, p. 543. That in O. Ir. *eress* was neut. is indicated by *na forberther heres ínoco*, Thesaurus, Pal.-hib. II. 225.

10. The connotation of *dlaig* is uncertain; cf. Meyer, Contributions, s.v., YBL. 415[b]21, and O'Clery, s.v. *aladh*.

11. **sethnach**. Cf. BB. xix. 109, 144, Archiv i. 17, 319. In the quatrain cited by O'Mulconry, Archiv i. 262, *sethnach* assonates with *fethlach*, and in LU. 50 with *tethrach*.

todeóir. Cf. *todiuir* Windisch, *todére*, Thesaurus ii. 8. From *to* + *dér*, 'tear.'

cor ar comrád. For *ar* should be read in all probability *for*; but I have nothing to clear up the idiom, and the translation suggested is purely conjectural.

domnáin. As I think I have already pointed out somewhere, the gen. of diminutives in *-dn* is in Mid. Ir. the same as the nom.: cf. LL. 128[a]19 *oc Dun Sobairce ósint sdl raloisc in tene geldin*, 129[b]42 *i slébh Elpa nanarm ndn roloisc in tene geldn*: in the former instance *geldin* is clearly only a grammatical spelling. So here there is assonance between *domndin* and *comrdd*.

13. **slán**. Cf. *slaine* in the Glossary to the Laws. The sense of *sorcha sretha* is not clear to me, nor the precise force of *rethach*, which seems to be an adjective from *rith*.

14. **cen báegul**. Cf. *fer adfeidim cen baegul*, Ann. Ul. 902. The second half of this verse I can neither emend nor translate.

J. STRACHAN.

Digitized by Google

Trácht Fuirbthen

Trácht Fuirbthen, cá bruil ré? Ag léigeadh an treanuirscéil úd "Togail Bruidne Dá Derga" dam, ba minic an ceist reo orm. Dob' fada mé ag machtnamh uirthi cul ar thoiscé ré liom i do réidteacht. Tá sí réidtighthe agam anois le tamall, agus b'fhéidir nár b'fhearr dam airde do sciobhrainn i gcomhair "Éigenn" 'ná cur síos ar cionnus mar do thánag ar an áit d'aimsiughadh.

Cuimhnigh síos annsa ar dtús gach log de'n uirscéal i n-a bruil trácht nó luadh ar bith air, agus oireadh de chois an scéil agus do inneósadh dúinn imtheachta na nDibhergaigh ó thángadar ar an bhrainnse go comhair Éadair amach gus Buailedar talamh i gCualainn—is cinnte dearbh gurab ann "do ghabadar tír," do réir cainte an uirscéil, agus an Bruidean laistigh de lige. Is uaidhe dúinn an ceist d'fhuascailt sin.

"48. Is andsin trá dolluid Conaire mac Eterscéli iar Slige Chualand dochom na Bruidne. Is andsin tancatár na díberga co mbatár i n-airiur Breg comarda Étuir forsind farrci."

'Is annsoin do chuaid Conaire mac Etirscéil ar Slighe Chualann chum na Bruidne. Is annsoin leis táinig na díbhergaigh go rabadar i n-oirear Bregh comhair Éadair amach, ar an bhrainnse.'

"50. Tótiagat nónbor iarom co mbátar for Beind Étair, dús cid roclótís 7 adchetís."

'Tagaid naonbar [de na díbhergachaibh i tír] go rabadar ar binn Éadair, d'fhéachaint cad do chuinnsigh agus do cheisiughadh.'

"52. Tiagait for cúlu iarom co n-ecsetár dona díbergaib."

'Téidid tar a n-air annsoin, agus do innsedar do na díbhergachaibh é [.i. Conaire beith ar Slighe Chualann agus a thiall ar áth Cliath (38)—bí an Bruidean i n-aice Áth Cliath].'

"53. Ro thócaibset iarom na séolu forsna curchu, 7 dos-curethar dochom tíre, co ragbaiset hi *Tracht Fuirbthi*."

'Do tógadar na seolta ar na curachaibh, agus sguidid na curaigh chum tíre, agus do bhailedar talamh i dTráigh Mhuirbthean.'

Digitized by Google

"54. Intan rongabsat na curaig tír, is and rombói Mac Cecht oc béim tened i mBrudin Dá Dergae. La fúaim na spréde focressa na trí cóecait curach, co mbátár for formnu na fairrce."

'An uair do buail na curaig talam 'sead bí Mac Ceacht ag baint teineadh i mBruidin Dá Derga. Le fuaim na spréide do caitheadh amach na trí caogaid curach, ar cuma go nabadar i mbéal na fairrge.'

"55. Tos-cuirethar a coblach dochom tíre."

'Stiúraid a gcabhlach cum tíre [arír].'

"58. Gabsat trá iarsin na trí cóecait curaig ocus na cóic míli cét sin, 7 deich cét cacha míli, hi *Tracht Fuirbthe*."

'Na trí caogaid curach agus na cúig céad míle sin, agus deich gcéad i n-agaid gach míle, do buaileadar talamh i dTráigh Muirbthean.'

"59. Luid trá Conaire cona muintir is in mBrudin 7 gabais cách a shuide istig eter gess 7 nemgess 7 gabsat na trí Deirg a suide 7 gabais Fer Caille cona muic a shuide."

'Do chuaid Conaire agus a muintir annsoin isteach 'sa mBruidin, agus do suid gach aon isteach, idir gessaibh agus neimhgessaibh, agus do suid na trí Deirg, agus do suid Fear Coille agus a muc.'

"64. (Eg.) Lotar immorro na díberga co mbátar oc Leccaib Cind Shléibhe d' indsaigid na Bruidni."

'Agus na díbeargaigh, d' imtheachtar sheacha go nabadar ag leacaibh Cinn Shléibhe i dtreó na bruidhne.'

Filleadh ar an alt roimh de'n scéal 'sa log so:—

"67. Toscurethar bedg a *Trácht Fuirbthen* 7 doberat cloich cach fir leo do chur chairnd."

'An uair fágaid Tráigh Muirbthean, beireann gach fear cloch leis chum carn do chur [ar mullach an tsléibhe].'

"68. Ar díb fáthaib dorigset a carnd .i. ar ba bés carnd la díbirg, 7 dano co fintais a n-esbada oc Bruidin. Cach óen no thicfad slán úadi no bérad a chloich asin charnd, co farctais immorro clocha in lochta no mairbfitis occi, conid assin ro fessatár a n-esbada. Conid ed ármit éolaig in tsenchassa conid fer cach clochi fil hi carnd Leca ro marbait dona díbergaib oc Brudin. Conid din charnd sin atberar Leca i n-Úib Cellaig."

'Is ar dá adhbar do rinneadar a gcarn, .i. mar gur béar carn i noibreas agus go brionnaidís eadraidh na bréan oidhe d' éis tromda ag an mbruidin. Gach aon do thiocfadh slán uaidh do béarfadh leis a chloch ar an charn, i gcaoi nach fágfaidhe ann acht cloca an dreama do muirbthe aici; agus, ar an gcuma sin, do bí a fhios aca cairé an méid do marbadh díobh. Deirid eolaigh an tseanchais gur fear i n-agaid gach cloiche atá i gcarn Leaca do marbadh de na díbeargachaibh ag an mbruidin. Agus is ar an gcarn sin do haithmhigeadh Leaca i n-Uíbh Ceallaigh.'

'Sé seo is tuigthe dúinn ar an méid sin go raibh Conaire ag déanamh ar an mBruidin nuair a chuaid an naonbar díbeargach ar binn Éadair. Ag teacht a dtuaid do bí sé, agus is

dearb go raib fé tar Lire um an dtaca sin, agus a rád gur ar Abainn Dóchair do bí an bruidean mar a beadh teach droichid ann ("ro-bói in Dothra triasin tech," 'do bíodh an Dóchair ag teacht trédr an tig'). Cóir doic agus do geobadh na dibfearsaig fior ar an méid sin, cáid an tres baill 'n-ar dóicide dóib aghaidh do thabairt air, ar mod go ndéanfaidís an argain ar an mBruidin, 'ná ar an áit ba goire dóib i n-oirear Chualann? Is ionann 'trácht' agus 'tráig'—sin é an déanamh atá ar an bfocal inniu. Cáid an tráig de Chríc Chualann is goire do Binn Édair agus d' Inbear Liread? Infiúcaimís an léarscáil go cearr cruinn agus cad a bear d'á bárr aghainn? Cáid an tráig do geobaimíd or coinne Binne hÉadair go dtread? Tá, an tráig 'n-a bfuil "Merrion Strand" mar ainm air inniu i nGallbéarla. Ní'l i "Merrion Strand" ach Gallbéarla do cuiread focal ar focal ar "Trácht Fuirbthen." An té léigfear an cáint sin, ní feadar an gcuirfid ré iongnadh air nó nach cuirfid, ach mar liom féin de, 'ré mearaim nach fuil ann ach nuo aigeanta. Is mór de deithbir, go deimin, idir "Fuirbthen" agus "Merrion," agus dá n-abrainn, idir "Trácht" agus "Tráig," ach má'r mór féin, is fuarach le rád é, má infiúchtar na focail 'na gceart. 'Sé cuma na Nua-Gaedilge bad deitte ar "Trácht Fuirbthen" ná "Tráig Muirbtean" nó "Tráig Muirbdean"—is é an dara cuma is ionbainte dúinn ar na hil-litrighthib do geibtear i reanrsribnib Gallda na tire reo. Cuirimír fior anoir iad féin mar do buailead umainn:—

Muryong, . .	*Cal. Chr. Ch. D.*, 589,	A.D. 1334.
Myryong, . .	„ „ „ 741,	„ 1379.
Meriyonge, . .	„ „ „ 1332,	„ 1573.
Meryong, Mereyong, Mereyonge, Merion, Merionge, Meryon, Meryonge, Mirreyonge, Mirryonge, Mirryyong, Myrreyonge, ...		*Ind. to F.—Eliz.*
Meriyoung, ...		Léarscáil Petty.[1]

Fillimír ar an litriughad nGaedealach agus feicimír cionnus mar is féidir é cur i n-ionannas leis an litriughad nGallda sin.

[1] Maidir le *-ng* deiridh, is deimin liom go raib an nór sin 'ran treanlitriughad Gallda i n-agaid na fuama *-n*.

Digitized by Google

Ar an gcéad dul síos, is léir dúinn nach fuil sé ar aon nós acht comh beag leis an gcuma ńGallda. Cuirimis a bhuil 'sa téacs i dtosach, agus gach athrach cuma 'na diaidh.

"53. Tracht Fuirbthi." Ni'l aon athrach cuma air sin ag bun an leathanaigh, cé go mb'féidir dó beith ann 'na diaidh sin. Deir an Stócarach nach tug sé anuas an uile athrach cuma bí 'sna láimhscríbhnibh.

"58. Tracht Fuirbthe." Sidé an log is fearr eolas de'n leabhar ar fad i dtaobh na ceirte seo romhainn. Is é do rinne eolas dúinne go háirithe, tré n-a fheabhas do ghabhuig an ghéad athrach cuma linn. Seo mar léigtear ag bun an leathanaigh:—

"*Muirbthen*, Eg. Furbthen, St. Fuirbten, YBL."

"67. Tracht Fuirbthen." Tá dá athrach cuma air sin: "Fuirbthin, YBL. Fuirbthe, Eg."

Fágann sin go raibh dá ghaol ar an ainm inar an tSean-Ghaedhilg, .i. "Trácht Fuirbthen" agus "Trácht Fuirbthe." Is sine de ghein "Fuirbthen" 'ná "Fuirbthe," agus déidheanach na sean-ghein eaillte ag an dara ceann. Tá an t-athrughadh sin i gcomhthom le "Déirdenn" agus "Déirde," le "hUirleo" agus "Uirle," srl., 'na ngeinidh. "Fuirbthe" dob' ainmneach dó, agus "Fuirbthen" ba ghein de, 'sa tsean-traoghal. 'Sé is mó is iongnadh liom ó'n Stócarach léigheanntas gur ghabh sé an ghuma thuaillighthe úd "Fuirbthe" 'na ghein dar "Fuirbthen," agus an dara ceann, .i. an sean-tuiseal cearta, ar lán-tarrthaing aige, dá mb' áil leis sin é.

"Muirbthen" a léigtear ag Eg., sin é athrach díob uile do leig sún an réidhtighthe linn. Nár b'ádhamail an sgéal é, an t-ainm a beith litrighthe mar sin aon uair amháin féin? Ni fheadar de'n domhan bhraonach an bhféadfainn teacht air i n-a éagmais. Ni fhéadfainn, is dóig.

Seadh, ciomnus mar do rinne "Muirbthen" de "Fuirbthen"? Is fo-réidhtigh sin, im' thuairim. Ainm neimhinscneach is eadh "trácht" 'n-ar dual dó an focal leanas é d'urghabhadh nó d'fhágail urghabhta, .i., an litir thosaigh báidhte. 'Sé sin le rádh, cé gur "Trácht Fuirbthen" do sgríobhtaí 'sa tSean-Ghaedhilg, 'sé an chuma ar a n-abairtí an t-ainm acht "Trácht bFuirb-

Digitized by Google

then" (.i. do réir fuama "Tráct buirbtéen," agus i dtúr an ceathramad céid déag ar a laighead "Tráct buirtéan," 'Tráct buirtéan," dálta mar adéarfaidhe 'sa Mumain indiu é).

Táinig athairrughadh eile ann, ámh—i ndeireadh an tríomad céid déag, ir dóca. Do rinne "Tráith Muirbtéen" de "Tráith bFuirbtéen" ("Trácht bFuirbtéen"). Ainm banda ir eadh "tráith," 'n-ar dúthar dó an focal a tig 'na diaidh d'análughadh nó d'fághail buailte, .i., an litir thoraigh do féimhiughadh. Cár dóichidhe a malairt de réidhteadh 'ná so? Le linn "Tráith" do theacht i bfreidhm 'san ainm i n-ionadh "Tráct" ir eadh do rinne "Muirbtéen" de "bFuirbtéen," mar ir ionann fuaim dóibh.

[Ar a son sin agus uile, ir féidir dálta "fochen" a beith air comh maith céadna. Ni feadar ó árdaibh na naoi bFionn cad do bain do "fochen," agus a rádh gurab é ir cor dó 'san Nua-Ghaedhilg act "modean," "mo dhion." Ir ait mar athairrughadh ann é, agus nach bionn aon focal roimhe 'n-a dtiocfadh leir é d'athairrughadh. D'féidir go mineochadh an Sraicánach dúinn é uair éigin.]

Comh dodh agus do thángthar ar "Muirbtéen" 'san ainm bí "Muirbthe," gein. "Muirbtéan," tab. "Muirbthin," mar dhíochlaonadh nó dhiall aca ar an bfocal. Níor b'in é deireadh na dála aige, ámh, mar ir léir dúinn ar na caoidheannaibh éagsamhla úd "Mirryyong," "Myrreyonge," "Mirreyonge," 7rl., dá aithe de litriughadh iad, gur "Muirbdéan" (= "Muirdéan" i bfuaim) do bí 'sa dhaint aca fá dheireadh thiar thall—cm. "faith" 'sa tSean-Ghaedhilg agus "fáidh" ("fáig" 'sa Mumain) anoir ann, 7rl. Dubhramar romhainn, an b atá i lár baill go dtí eadh, go raibh ré maon nó gan aon fuaim do baint ar, dí eadh mar a bead ré 'sa Mumain indiu. Ni'l de dheithbir idir dhaint na Muimneach agus dhaint Chualann annso acht go gcoimeádfaidhe an -t- 'sa Mumain 'na bhrig féin, féidh mar choimeádthar é 'sa bfocal "foirbthe" (= "fuirthe" i bfuaim).

Cuirimir gach litriughadh i n-alt a céile anoir at-uair, diaidh ar ndiaidh, le hucht ár sgéil do thuigsint níor feadr:—

(1) Trácht Fuirbthen (= "Trácht bFuirbthen" i bfuaim), (2) Tráct Muirbtéen, (3) Tráith Muirbtéan, (4) Tráith Muirbdéan, "Merrion Strand," (5) Muirbtéan, Muirbdéan, (6) Muryong, (7) Mirryyong, (8) Meriyoung, (9) Meryon, (10) Merrion.

Digitized by Google

An tráig 'n-a dtugtar "Merrion Strand" uirri anoir i Sacrbéarla, ní'l de fad ná de leitead innti acht a bruil de'n oirear nó de chiorlac an cuain mar a bruil an dá baile biadtaé Muirbhe nó Sean-Muirbhe agus an Damaé (P). Acht bí Tráig Muirbhean na sean-aimsire ní b'fhairringe 'ná roin i brad. Tá a rian ar ainmniughadh bailte Cualann go dtí an lá atá inniu ann.

Ar an gcéad amharc, féadtar ar an mbaile mór úd atá ar bruach na mara i n-Uíb Briúin Cualann, .i. an Carraig Dubh. 'Sé an sean-ainm Sacrbéarla do bí air ná "Newtowne by the Strond" agus "Neweton juxta Mare" ag tarraing ar Laidin = "Newtown" atá beó inniu. Anoir, caidé an "Strond" (.i. tráig) é sin? Tá, Tráig Muirbhean. Tuigim-se ar an méid sin go mb'fhéidir go raib "Baile Nua Trága Muirbhean" agus "Baile Nua na Trága" mar ainmneachaidh Gaedhilge ar an gCarraig nDuibh.

Rud eile, i n-aice an baile móir sin atá dá baile biadtaé, .i. Muirbhe agus Cnoc Muirbhean (P).

Tuilleadh fós, ir amlaid mar atá "Meriyoung" díor ag Petty i n-a léarscáil-sean agus é comharthuighthe mar an Rinn agus Sean-Muirbhe.

Ir é rud ir iontuighthe dúinn ar sin go raibh "Trachtr Fuirbthen" mar ainm i n-allód ar an tráig atá idir an Carraig Dubh agus an Rinn. Ir dóca, leir, gur b' é sad na sean-dúithe 'n-a nglaodti Fuirbhe (Muirbhe) uirri, ó'n Rinn agus ó na Clárachaibh go dtí an Carraig Dubh agus go Tig Lorgáin ó dheas, agus a tarrna ó Muir Meann siar go Domhnach Broc, go baile an Muilinn agus go comhurrnacht Dúin Droma.

Léigtear mar an gcéadna gur fág na dibhearcaig Tráig Muirbhean amach agus go ndeachadar suas ar "Leccaib Cino Sléibe" ("Leca i n-Uíb Cellaig," 68, "carno Leca," *ib.*) do bí "i gcianfhogus ó'n tig," .i. ó'n mBruidin, agus ó'n tráig (Eg.), agus gur chuireadar carn ann. Má réidhtighear choidhche ruidhughadh na háite sin, beidh a fhior aguinn go cruinn cá raibh an Bruidean féin. Bí na háiteanna eile seo i ngar di leir, .i. "Sercenn hUarbeoil," "Tol Géirre," agus "Tirrait Carrna." Ir deacair tabairt fúthu so. Mar sin féin, déarfad buille fá chuimse fá "Thirrait Carrna." Ir dóig liom gurab ionann é agus Baile an Tiobraid ("Ballintobredd,"

"Balytybirt," "Balitibyrt," "Ballytybert," "Ballytybirde," &c., *Ind. to Chr. Ch. D.*, 1174–1684). Tá an áit sin i bparóiste Cille na Sráinsige i n-Uíb Briúin Cualann.

TAGRA.

"68. Ar díb fathaib, srl." Innisear an scéal so indiu ar Carnán Cloc Uí Dúnchada atá ar tóraimtiu dá dúthaig, .i. cathair Baile Átha Cliath agus Uí Dúnchada (.i. sean-dúthaig Mic Giolla Mochólmóg). Ní'l 'sa méid sin, ámh, acht an scéal céadna do leath ar fud na tíre tamall beag siar, i dtreó go n-innsti 'sa deiread é ar áit eile thar an bhrioin-áit. Is deimin nach raib i gCarnán Cloc Uí Dúnchada acht an carn tóraintachta (nó an carnán criochantachta) do chuir Gall Átha Cliath agus Gaedil Ua nDúnchada chum tóraimte Arcaill Gall agus Ua nDúnchada do cinnead do gach leith.

"64. Gabsait na díberga iarsin tír": b'fhéidir gur mar seo bad cheart dúinn Gallbéarla chur air sin: 'The reavers went inland.' Cf. "48. Is andsin trá dolluid Conaire mac Eterscéili *iar* Slige Chualand dochom na Bruidne." Iarsin = iar-sin .i. iar + an t-alt? Cá bhfuil dúinn nach "iartain" do bualfead ó dúthchas umainn inr an tár eile? Tairbeánann Eg. an chiall cheart dúinn, .i., "Lotar immorro na díberga, srl." Níor b'ealadh do'n scéalaibe a rádh arís go tángadar i tosach, agus an ceist sin focair aige 'san roinn a 58.

ÁIT-AINMNEACHA.

Ní'l aon léarscáil Gaedhealach againn fós 'n-ar b'fhiú trácht uirthi. Is dócha, d'á bhrisim sin, gurab éigean dam Sacrbhéarla do chur ar na háit-ainmneachaib do chuireas síos im' aitse, i gcás go bhféadfad scoláirí móra na Roinne Eorpa méar do chur ar na háitseannaib láithreach baill i léarscáil Gallda 'n-ar mhóide go tiocfaidís uirthi.

Abainn Dóchair ("Abain Dóchair," sin mar is déidheanaighe bí an t-ainm seo i mbéal Gaedhilgeóirí i n-Uíb Dúnchada, .i. i nGleann an Smóil, 'sa bliadain 1837), "in Dothra," the Dodder.

Muirbhe ("fuirbthe" ar an sean-chuma), Merrion, .i. dá baile biadtach, baile aca i dteannta na Cairrige Duibe agus an baile eile i dtreó Baile Átha Cliath.

Sean-Mhuirbhe, Old Merrion (Merrion) = Muirbhe i dtreó Baile Átha Cliath.

An Dumhach (?), Sandymount. Is dócha gur "Dumhach Thrágha Muirbhean" do bí d' ainm air fad ó.

An Carraig Dhub, Blackrock, .i. Baile Nua na Trágha.

Cnoc Muirbhean (?), Mount Merrion (ainm eile dó Callary = Calraibe ?)

An Rinn, Ringsend. Ní fuláir nó bí "Rinn Muirbhean" air i bfad ó foin.

Na Clárada, Irishtown.

Teach Lorgáin, Stillorgan.

Digitized by Google

Muir Meann, the Irish Sea.

Domnach Broc, Donnybrook.

Baile an Mhuilinn, Milltown.

Dún Droma, Dundrum.

Baile an Tiobraid, Tipperstown.

Cill na Gráinsighe, Kill o' the Grange.

Cárnán Cloch Uí Dúnchadha, Dolphin's Barn (Carna Clogh).

Uí Dúnchadha, Barony of Uppercross—cuid di, ar aon chuma.

Arcall Gall, .i., Dyflinnarskíri, .i. dúthaigh Gall Átha Cliath. Tá a fhian ann fós .i. 'the Barony of Dublin.'

SEOSAMH LAOIDE.

Binn éadair mic éadgaoithe,
i n-oirear Breagh.

Digitized by Google

AN IRISH FOLK-BALLAD.

THE following curious poem was taken down at my request and most carefully, several times over, by my friend Father Seáġan Mac Diarmada (John Mac Dermot), of Castlerea, from the mouth of an old man named Mac Ui Ruairíġ or Rogers, who lived about three miles from me in the west of the County Roscommon, but who is now in the work-house in Castlerea. Its interest is considerable, first, on account of its being one of the very few ballad-poems which exist in Irish, and secondly, on account of its having the closest parallels in other European languages, even those which differ from one another so widely as Italian, Lowland Scotch, German, Swedish, Dutch, Magyar, and even Wendish. The burden of each of these poems is the same. Somebody is poisoned, and is poisoned by a lover, or wife, or relative, and is poisoned by a fish, or a snake, or an eel, and when poisoned makes his testament, leaving his goods to his relations and a curse to his poisoner. Perhaps the best version of this is that in Lowland Scotch; for the Scotch are a people who always excelled in the ballad. It is well known to all readers of their poetry under the name of "Lord Randal," and begins:—

O! where ha'e ye been, Lord Randal, my son?
O! where ha'e ye been, my handsome young man?
I ha'e been awa' courting; mither, mak' my bed sune,
For I 'm sick at the heart, and I fain wad lie doun.

. . . . . .

What gat ye for your dinner, Lord Randal, my son?
What gat ye for your dinner, my handsome young man?
A dish of sma' fishes; mither, mak' my bed sune,
For I 'm sick at the heart, and I fain wad lie doun.

Lord Randal is then asked successively, What will you leave to your father? What will you leave to your mither? What will you leave to your sister? and finally, What will you leave to

Digitized by Google

your sweetheart? He divides his goods amongst the first three, but leaves his sweetheart—

The tow [rope] and the halter to hang on yon tree,
And lat her hang there for the poisoning of me.

Childs, who was ignorant of the existence of a Gaelic version has examined this ballad with his usual care. It seems to have been discovered comparatively recently in the various countries which possess it. The Italian version seems to have been first found, and there are some traces of its having been known 200 years ago—

Dôve sî stâ jersira
Figliuol mio caro e gentil,
Dôve sî stâ jersira?
Sôn stâ dalla mia dama.
Signore Mama, mio core sta mal,
Sôn stâ dalla mia dama,
Ohimè ch' io moro, ohimè.

The German version is known as Grossmutter Schlangenköchin, and the child is poisoned by a snake, cooked by the grandmother. One Italian version makes it (as does the Irish) an eel—

" E la m' à dato 'n' anguila rostita
Signor Madre," &c.

In the Dutch version it is a yellow-striped fish caught with the tongs in the cellar; in the Danish it is twelve small fishes; in the Magyar it is a speckled toad; in the Swedish two small striped fishes. A Bohemian and a Catalan ballad have the poisoning and the testament, but no mention of fish or snake. The poisoning is attributed variously to a wife, a mother, an uncle, a grandmother, or a sweetheart. This Irish version, which is an excellent one, appears to attribute it to the wife, and actually names her, but on another occasion the reciter did not mention the wife. It is remarkable that Childs took down an English version of this ballad in 1881, from the recitation of one Ellen Healy, who learned it from a young girl in Kerry about 1868. It began

Where was you all day, my own pretty boy?
Where was you all day, my comfort and joy?
I was fishing and fowling—mother, make my bed soon;
There's a pain in my heart, and I mean to lie down.

Digitized by Google

VERSE 10.

What will you leave to your wife, my own pretty boy?
What will you leave to your wife, my comfort and joy?
I 'll leave her the gallows, and plenty to hang her.
Mother, make my bed soon;
There 's a pain in my heart, and I mean to lie down.

Old Rogers, from whom this Irish version was recovered, is very deaf, and over eighty years of age, yet, though he repeated it to my friend Father Mac Dermot on several different occasions, he scarcely varied it by a single word, except that in the last verse he said sometimes, "What will you leave to Nuala?" and on others "What will you leave to your married wife?" thus showing that he looked upon the poisoner as wife, not sweetheart.

DOUGLAS HYDE.

I.

Cáid é p'é do bí ar do dhéanamh agad?
A chuirlín ghéal, 'r a stóir,
Do cáid é p'é do bí ar do dhéanamh agad?
A phlúr na bhfear óg.
Earcon do thug Nuala dam,
Bí nimh go caol cruaidh ann,
O! mo cheann, tá sé tinn,
Agus caithfidh mé luighe síos.

II.

Cáid é p'é fágfar tú ag do mháthair?
A chuirlín ghéal 'r a stóir,
Do cáid é p'é fágfar tú ag do mháthair?
A chroidhe na bhfear óg.
Fágfaidh mé cúig púint aici,
'S an leabaidh seo tá fúm aici,
O! mo cheann, tá sé tinn,
Agus caithfidh mé luighe síos.

Digitized by Google

III.

Cáid é p'a fágfad tú ag a' aitair ?
A cuirlin ġeal 'r a ftóir,
Cáid é p'a fágfad tu ag a' aitair
A plúir na bfear óg.
Fágfaid mé cúig púint aige,
'S mo ġearráinin beag bliadna 'ge[1]
O ! mo ċeann, tá fé tinn
Agus caitfid mé luide fior.

IV.

Cáid é p'a fágfad tu ag do deirbfhuirin ?
A ċroide na bfear óg.
No cáid é p'a fágfad tu ag do deirbfhuirin
A ċroide na bfear óg ?
Fágfaid mé cúig púint aici,
'Gus an cófra fo le mo thaoib aici,
O ! mo ċeann, tá fé tinn,
Agus caitfid mé luide fior.

V.

Cáid é p'a fágfad tu ag do dearbráitrin ?
A cuirle ġeal 'r a ftóir,
No cáid é p'a fágfad tu ag do dearbráitrin ?
A plúir na bfear óg.
Fágfaid mé cúig púint aige
Agus ftuirnáil mo dúitce 'ge,
O ! mo ċeann, tá fé tinn,
Agus caitfid mé luide fior.

VI.

Cáid é p'a fágfad tu ag do dá fáirtin ?
A cuirle ġeal 'r a ftóir,
No cáid é p'a fágfad tu ag do dá fáirtin ?
A plúir na bfear óg.
[Fágfad] ceann aca ag m'aitair,
Agus ceann aca ag mo mháthair,
Beit congbáil cúmlódair leó,
O ! mo ċeann, tá fé tinn.[2]

[1] This should evidently be left to the brother, as in the Scotch ballad, and ftuirnál a dúitce to the father.

[2] Cuir fé "agus caitfid mé luige fior" leir, acht ir fearr amuig é.

Digitized by Google

VII.

Cáid é p'ó fágfar tu ag do bean-póstá[1]
A ċuirlín ġeal 'r a stóip,
No cáid é p'ó fágfar tu ag Nuala,
A plúip na bfear óg?
Ni fágfaid mé pigin na púint aici,
Act iomonn mar dúiteé aici,
Cuip sí nim go caol cruaid ann.[2]
O! mo ċeann, tá sé tinn.

---

[1] Dubairt sé an ċéad uair, "ag do bean-póstá," agus an dara uair "ag Nuala." Dubairt sé gur b' é Nuala ainm na mná.

[2] Dubairt an sean-fear, "Garcon a tug sí dam, agus bí nim go caol cruaid innte ['ann' dubairt sé am eile] O! mo ċeann, tá sé tinn agus caiċfid mé luiġe síos," act d'aċraiġ mise é mar atá suas.

Digitized by Google

THE PRIEST AND THE BEES.

THIS little tale is taken from the *Liber Flavus Fergusiorum*, a manuscript of the fifteenth century in the keeping of the Royal Irish Academy. A table of the contents of this MS. will be found in O'Curry's *Lectures on MS. Materials*, p. 531. As this table is incomplete, I hope to publish a fuller description in the Proceedings of the Academy. The text is here printed as it stands in the MS., with a few necessary corrections.

E. J. GWYNN.

Sagart maith uasal onórach, 7 fa mogh díles[1] do Dia he, 7 ba fear congmála cuinge crábuid do Críst he. Docuaidh sela do leasugud duine galuir, 7 mar dobí se ann, tarla saithe[2] beach dhó, 7 dobí corp Críst næmhtha aigi ann, 7 mar[3] adcunnaic se an saithi doleig [se][4] an corp næmtha ar lár, 7 dotimairc se an saithi ina ucht, 7 dodermuid se an corp næmhtha annsin, 7 dogluais se roime marsin. Et tarla dona beachuibh co ndeachadur uada arís, 7 fuaradur na beich[5] an corp 7 rugudar leo eturru[6] he annsan adbaidh a robudur féin, 7 dohonorad acu[7] he gu grádhach, 7 dorinnedar[8] seipel maith do ciaraid dó 7 altoir 7 caileach aiffrinn 7 diss do ṡagartuibh ar n-a cruthugud[9] gu maith do ciaraidh, os cinn cuirp Críst. Dala vero in tṡagairt docuimhnigh se an corp 7 docuaidh dha iarraid co himnidheach[10] aithmhelach, 7 ní fuair eter he, 7 rob olc leis 7 docuaidh se da ḟaisidin 7 do mét na haithmhela dogob e dobi se gu ceann mbliadna ag aithrighi. Et tainic an t-aingeal chuigi a cinn na

---

MS. READINGS.—[1] modh dilius [2] saith [3] mar *is written over* adcunnaic [4] *omitted* [5] beith [6] aturu [7] dohonoraid a [8] doroinnidar [9] crutuch˘ [10] himnibhach

Digitized by Google

bliadna 7 do innis se dhó mar a roibhi corp Críst co honórach aga cumdach. Et adubairt an t-aingeal frisin sagurt moran do dainibh do breith leis da fechain 7 docuadar 7 adconncadar he 7 mar do conncadar he docreididar moran dona dainibh dho annsin.

FINID.

TRANSLATION.

There was a good noble reverend priest, and he was God's own servant, and one that bore the yoke of devotion to Christ. He went one day to tend a sick man; and as he was there, a swarm of bees came his way: and he had the sacred Host with him. And when he saw the swarm, he laid the sacred Host on the ground, and gathered the swarm into his bosom: and he forgot the sacred Host there, and so went his way. And so it was that the bees went back again from him; and they found the Host, and bore it away among them to the dwelling where they lived; and they paid it reverence lovingly, and made for it a fair chapel of wax and an altar and a Mass-chalice and a pair of priests, fashioning them fairly of wax, to stand over the Host. But as for the priest, he bethought him of the Host, and went searching for it in anxiety and contrition, and could nowhere find it. And he was sorry for it, and went to confession; and through the greatness of contrition that seized him he spent a full year in penitence. At the end of the year, the angel came to him, and told him where the Host was, reverently sheltered. And the angel told the priest to bring with him much people to see it: and they went and saw it, and when they saw it, many of the people thereupon believed in it.

FINIT.

Digitized by Google

MISCELLANEA

I.—Some Practices of Irish Scribes

In their copies of poems, in order to mark more clearly both final and internal assonance, Irish scribes of all ages are accustomed to change the ordinary spelling of a word by leaving out, or adding, or altering letters. Examples of this practice will be found in almost every page of Irish manuscripts containing poetry. I select a few at random. In LL. p. 35[a]22, in order to mark the assonance with *Cairne*, the scribe writes *cainle*, instead of *caindle* or *cainnle*; ib., l. 22, instead of the usual *rothrĭall*, he writes *rothrĭal*, for the sake of the assonance with *fĭal*; ib., l. 24, *géil* (= *géill*): *trén*; ib., 33[a]47, *cialbuic* (= *ciall-buic*): *Diarmait*; ib., 154[b]20, *éil* (= *éill*): *réil*. An instance of the addition of a letter occurs in LL. 33[b]3, where *dumella* is written instead of *domela*, to show the assonance with *benna*. Lastly, both consonants and vowels are often changed for the same reason. The scribe of Laud 610 writes *glasmach* for *glas-mag*, which assonates with *aslach* (*Zeitschr.* iii. 23, 38), and *biath* for *biad* 'food,' which rhymes with *fath* (ib. 37, 31). *Buird* for *baird* 'bards' occurs in Rawl. B. 502 (*Zeitschr.* iii. 23, 17), assonating with *buirb*; *cacaid* for *cocaid* (= *con-cdid*) in Corm. s. v., because, in a quatrain there quoted (from a poem ascribed to Ciaran, see LL. 374[c]30), it assonates with *abaidh*, better *apaig* 'ripe.' Such forms as these, it is important to observe, are merely for the eye, and had no existence in the spoken language. They should not therefore be admitted into dictionaries. Yet O'Reilly has several instances of them, such as *dean* 'colour,' which is sometimes written for *deann* when assonating with a word ending in a single consonant, as e.g. in the "Four Songs," p. 8:—

gairid cái crúaid d*en* | is foch*en* sam sáir.

Digitized by Google

Another practice of Irish scribes, which, however, has not nearly obtained the same vogue, was to mark dissyllables in poetry by doubling a vowel. It stands to reason that such a practice would only be adopted at a time when in ordinary speech the word had ceased to be dissyllabic. Thus in the Book of Húi Maine, a manuscript of the fourteenth century, we find (*Zeitschr.* v. 22, §§ 10 and 19) *criaad* = *crĭăd*, gen. of *cré*, 'clay'; *triaar* = *triăr*, 'a triad'; *Briaadh* = *Briăd*, a proper name.

II.—On a Passage in Alfred's 'Orosius'

In translating the passage in 'Orosius' (i. 1) on the site and orientation of Spain, King Alfred, as is his wont when he can draw on his own knowledge, supplies some additional information. It is to the effect that the north-western corner of the peninsula lies "opposite Ireland, beyond the arm of the sea, exactly opposite the river-mouth which is called *Scene*" ("ongean Scotland, ofer þone sæs earm, on geryhte ongean þæne múþan þe mon hæt Scene").

Without any hesitation all editors[1] have taken Scene to mean the Shannon, thereby imputing to Alfred a very poor acquaintance with the geography of Ireland. Nor is it easy to see how the Old-Irish "Sinann" (Latinized "Sinona") should come to be rendered in Old-English by "Scene." But Alfred's knowledge of Irish topography turns out to have been more minute and exact than that of his modern editors and commentators. There can be no doubt that "se múþa þe mon hæt Scene" refers to "Inber Scéne," the Old-Irish name for the estuary of the Kenmare river. This may, in a manner, be said to be opposite Spain; and it was there, according to Irish tradition, that Eber, son of Mfl, landed with his followers from Spain ('Book of Leinster,' p. 12*b*).

It is most likely that Alfred got this information from the three Irish Pilgrims, who, the 'Saxon Chronicle' tells us, visited him in the year 891. If this surmise is correct, it furnishes us with a *datum a quo* for the translation of 'Orosius.'

[1] Except Pauli, who renders *Scotland* by "Scotland," and *Scene* by "Seine"! The latter mistake is repeated by H. Geidel, *Alfred der Grosse als Geograph* (München, 1904), p. 23.

Digitized by Google

It may not be superfluous to add that "Inber Scéne" means 'river-mouth of the knife' or 'knife-shaped river-mouth' (*scéne* being the gen. sg. of *scían*, f. 'a knife'), a most appropriate designation for an estuary that cuts inland like a pointed knife or dagger.[2] This very plain etymology has, however, not prevented early Irish legend-mongers from inventing an eponymous heroine Scían, from whom the estuary is said to have taken its name.

III.—Human Sacrifice among the Ancient Irish

Instances of the practice of human sacrifice are so rare in Irish Legend that Dr. P. W. Joyce, in his *Social History of Ancient Ireland* (i., p. 239 and 282), has altogether denied its existence. Any further light on the subject will therefore be welcome. As the sacrifice of children to the idol called Cromm Crúaich is evidently a propitiation of the earth-gods (see *Rev. Celt.*, xvi., p. 36), so in the following instance the practice is resorted to for the purpose of restoring fertility to earth. It occurs in the Middle-Irish tale *Echtra Airt mic Cuinn ocus Tochmarc Delbcháime*, which awaits the hand of the editor in the *Book of Fermoy*, p. 139. On the occasion of a general dearth and famine, the druids advise "that the son of a sinless married couple should be brought to Ireland to be killed in front of Tara, and his blood mixed with the soil of Tara" (mac lánamhna nemcholaighe do thabairt co Hérinn 7 a mharbad a ndorus na Temrach 7 a fuil do chu[musc] do thalmain na Temrach, p. 140*b*). Such a youth is afterwards discovered by them. "When the druids saw the youth by the side of Conn, they gave the advice that he should be killed, and his blood mixed with the blighted earth, and with the withered trees; for then their due mast and fruit, fish and produce would (again) be in them." ('O'dchonncadar na draidhi an macámh a farrad Cuinn, isí comairle dorónadar, an macámh do marbad 7 a fuil do chumusc don talmain truaillighthi 7 dona crandaibh crína, oir do bhiadh a mes 7 a morthórad 7 a hiasc 7 a lacht iar cóir indti, p. 142).

[2] An equally descriptive name is that for the river Bann, which in Old-Irish is called *Inber Tuaige* 'the axe-shaped estuary.'

Digitized by Google

IV.—O Ais

In a poem in *Cogadh Gaedhel*, p. 124, 3, we find the following half-line:

ar tí Temra duit otaís.

Both from the way in which *otaís* is printed and from the rendering 'Since thou art intent upon Temair for thyself,' it is evident that the translator did not understand the phrase. The metre requires a monosyllable at the end of the half-line, and the right reading is *ót dis*, which means 'all thy life'. For further examples of this phrase see my *Contributions* s. v. *des*, and compare *hó aimsir*, Ml. 21 a 4, with a note on Wb. 5 c 2 in *Thesaurus Palæo-hibernicus*. The correct translation then is: 'Thou hast had an eye upon Tara all thy life.'

In speaking of the Gaelic Ossian of 1807, Professor Stern, in his *Ossianische Heldenlieder*, p. 65 (Zeitschrift für vergleichende Litteraturgeschichte, 1895), instances the phrase *o aois* among those proving the late and spurious character of that composition, while the use of this old idiom would seem to mark the lines in which it occurs as genuine.

V.—Irish ᚃᚐᚋ = ᚑᚃᚐᚋ and ᚠᚑᚋ

In his dissertation *Über die lautliche Geltung vortoniger Wörter und Silben* (Greifswald, 1900), E. C. Quiggin was the first to show by examples collected from the Leinster version of the Táin Bó Cúailnge, the Protean changes which prepositions, pronouns, and other parts of speech undergo in proclitic position: *etar*, 'between,' e. g. becoming *'dar*; *cen*, 'without,' *can*, *gan*, *cin*, *gin*; *ol*, 'says,' interchanging with *or*, *ar*, *for*, *bar*, &c. In this way the well-known confusion between certain prepositions is to be explained, such as that between *do* and *di*, *for* and *ar*, *fri* (*re*) and *le*.

In a note on *O'Mulconry's Glossary*, § 759 (Archiv i., p. 474), Stokes has printed Professor Strachan's explanation of the phrase *léim alboilcc* as standing for *léim dar boilc*, 'leaping across

Digitized by Google

a gap.' Another example of the use of *al* for *dar* (*tar*) occurs in a Middle-Irish poem in Egerton 1782, fo. 47*a* 2, where I find the following verse:

ac toidecht dam allmuir móir,
'as I went across the great sea.'

Lastly, in an excerpt from the *Book of Ballymote* printed by Stokes in Zeitschrift iii. p. 16, 2 *Sid al Femin* stands for *Sid ar* (= *for*) *Femin*. It is noteworthy that in all three cases the change of *r* to *l* takes place before labials (*b*, *m*, *f*).

KUNO MEYER.

Digitized by Google

A PRAYER

THE following poem is contained in 23 N. 10 R. I. A., pp. 95 and 96. There is another copy of it in 23 E. 16 R. I. A., p. 344, but this second copy is evidently only a careless transcript of the one contained in the former MS

1 Rob tu mo bhoile, a Comdi cride.
Ní ní nech aile, a*cht* ri *secht* nime.

2 Rob tu mo scrutain i llo 'san-aidche.
Rop tu atcheur i*m* cot*lad* caidhce.

3 Rob tu mo labhradh, rob tu mo tuicsi,
Rob t*us*a da*ms*a, r*ob* misi duitsi.

4 Rob t*us*a m' athair, rob me do m*ac*-sa.
Rob t*us*a lemsa, r*ob* misi latsa.

5 Rob tu mo cathsciath, r*ob tu* mo cloidem.
Rob t*us*a m' ordan, rob t*us*a m' ai*r*er.

6 Rob tu mo didiu r*ob tu* mo daingen.
R*ob tu* romtogba a n-aontaig[1] aingel.

7 R*ob tu* gach maith*us* do*m* curp, do*m* anm*ain*.
R*ob tu* mo flaith*us* a ni*m* occ*us* i[2] talmain.

8 R*ob* t*us*a t' oi*n*a*r* sainṡerc mo cridhe.
Ni rob nech aile, a ai*r*drig nime.

9 Co talla orm[3] rondul[4] it lama
Mo cuid, mo *cuisle* ar me*d* do ġrada.

10 Rob t*us*a at' aona*r* m'[ḟ]erann uais a*mm*r*a*
Ni cuin*n*gi*m* doi*n*e na mai*n*e marba.

[1] *leg.* óintaid [2] *leg.* 'si [3] *leg.* ormsa
[4] leg. rom-dul?—J. S.]

Digitized by Google

11 R*ob* t*us*a dinsir cech selb, cech saoghal ;
Ma*r* marb a*r* mb*r*enadh a*r*t fegad t' ao*n*ar.

12 Do serc am anmui*n*, do g*r*ad im c*r*aidhe
Tabuir da*m* aml*aidh*, a ri s*ech*t nime.

13 A ri s*ech*t ni*m*e, tabai*r* dam aml*aidh*
Do g*r*adh im c*r*ide, do se*r*c im anm*ain*.

14 Ac righ na n-uile ris ia*r* mbuaid leire
Robeo i fla*ith* ni*m*e, a gile g*r*ene.

15 Athair[1] inm*ain*, cluin, cluin mo nuallsa.
Mithig monuarán lasi*n* t*r*uaga*n* truaghsa.

16 A cr*id*e mo c*r*idhe, cipead do*m*mai*r*e,
A flaith na n-uile, rob tu mo boile.

Translation

1 Be thou my vision, O Lord of my heart.
None other is aught but the King of the seven heavens.

2 Be thou my meditation by day and night ;
May it be thou that I behold ever in my sleep.

3 Be thou my speech, be thou my understanding,
Be thou with me, be I with thee.

4 Be thou my father, be I thy son.
Mayst thou be mine, may I be thine.

5 Be thou my battle-shield, be thou my sword,
Be thou my dignity, be thou my delight.

6 Be thou my shelter, be thou my stronghold.
Mayst thou raise me up to the company of the angels.

7 Be thou every good to my body and soul.
Be thou my kingdom in heaven and on earth.

8 Be thou solely chief love of my heart.
Let there be none other, O high King of Heaven.

[1] *leg.* A athair

Digitized by Google

9 Till I am able[1] to pass (?) into thy hands,
My treasure, my beloved, through the greatness of thy love.

10 Be thou alone my noble and wondrous estate.
I seek not men, nor lifeless wealth.

11 Be thou the constant guardian of every possession and every life[2] (?).
For our corrupt desires are dead at the mere sight of thee.

12 Thy love in my soul and in my heart—
Grant this to me, O King of the seven heavens.

13 O King of the seven heavens grant me this—
Thy love to be in my heart and in my soul.

14 With the King of all with (?) Him after victory won by piety[3]
May I be in the kingdom of heaven, O brightness of the sun.

15 Beloved Father, hear, hear my lamentation;
Timely is the cry of woe of this miserable wretch.

16 O heart of my heart, whate'er befall me,
O ruler of all, be thou my vision.

MARY E. BYRNE.

---

[1] Cf. Sg. 90a2. [2] Meaning doubtful.
[3] Cf. Glossary to Felire of Oengus.

Digitized by Google

A PRAYER TO THE ARCHANGELS FOR EACH DAY OF THE WEEK

MS. 23, P. 3, R. I. A., FO. 19[1]

Gabriel lim i nDom*h*naig*h*ib*h* is cum*hach*ta r[g] nei*m*e.
Gab*r*iél lim hi comnaidi, na*ch*amthí bét na bini.

Mic*h*él dia Luai*n* labrai*m*sea ; foc*h*eird mo me*n*ma airi.
ni re ne*ch* noṡamlaimsea *acht* ré hIosu m*ac* Maire.

Mad Mairtt, Raphiél radi*m*sea, co tí i*n* crich, dom c*h*obuir ;
i*n* se*cht*mad*h* *fer* alimsea, céi*n* uér ar tuár in dom*h*ui*n*.

Uriél lim i cC*étá*inib, int abb co n-uaisli ardi,
ar gui*n* *ocus* ar gábudh, ar t*h*reth*h*an gait*h*i gairgi.

Sariél Dardain labraimsea ar t*h*on*n*uibh mera in mara,
ar ce*ch* nolc t*h*ic re dui*n*e, ar ce*ch* ṅgalar nodgob*h*a.

Dia na haíne didíni Rumiél—rath reill—roc*h*arus.[2]
ní abbair a*cht* fírin*n*e, mait*h* in cara rogab*us*.

Panc*h*el i sSat*h*arnaib lim, céi*n* beó arin mbith mbuide
. . . . . .[3]

In T*r*inoid dom anac*ul*. in T*r*inoid dom s*h*nádud.
in T*r*inoitt do*m* s*h*ærad*h*. ar ca*ch* nguin, ar ga*ch* ngab*ud*.

G.

[1] Cf. Arch. f. Celt. Lex. ii. 138.
[2] MS. rorocharus.
[3] The second half of the verse is missing in MS.

Digitized by Google

TRANSLATION

May Gabriel[a] be with me on Sundays, and the power of the King of Heaven.
May Gabriel be with me always that evil may not come to me nor injury.

Michael on Monday I speak of, my mind is set on him,[b]
Not with anyone do I compare him but with Jesus, the son of Mary.

If it be Tuesday, Raphael I mention, until the end comes, for my help.
One of the seven whom I beseech, as long as I am on the field[c] of the world.

May Uriel be with me on Wednesdays, the abbot with high nobility,
Against wound and against danger, against the sea of rough wind.

Sariel on Thursday I speak of, against the swift waves of the sea,
Against every evil that comes to a man, against every disease that selzes him.

On the day of the second fast (Friday), Rumiel—a clear blessing —I have loved,
I say only the truth, good the friend I have taken.

---

[a] For the names of the archangels compare Saltair na Rann, lines 793–804.

[b] Cf. *focerd menma in coca tairis*, Lismore Lives, l. 1997, which Stokes translates: 'Then the mind of the cook reflected.'

[c] Cf. *tuar cach tirimm*, Cormac, p. 43; *tuar*, 'a nightfield for cattle, field, land, pasture, sheep-walk,' Dinneen. In place-names in Co. Waterford, Tuar na gcapog, Tuar na mban.

Digitized by Google

May Panchel be with me on Saturdays, as long as I am on the yellow world

. . . . . .

May the Trinity protect me! may the Trinity defend me!
May the Trinity save me from every hurt, from every danger!

TOMÁS P. UA NUALLÁIN.

Digitized by Google

OXFORD UNIVERSITY PRESS

Irish Manuscripts in the Bodleian Library

THE DELEGATES OF THE CLARENDON PRESS propose to issue, by subscription, a Series of reproductions of the most important Irish Manuscripts now in the Bodleian Library.

The Texts will be edited by Dr. KUNO MEYER, of the University of Liverpool, who has secured the co-operation of other distinguished Celtic scholars.

A beginning will be made, if two hundred subscribers can be found ready to take up copies, with the Manuscript known as

RAWLINSON B. 502,

a folio volume containing eighty-three leaves of vellum, with which twenty leaves of paper are bound up.

This Manuscript will be reproduced in the exact size of the original. The price of the volume to subscribers will be £4 4s. net. Prospectus on application.

BY THE SAME EDITOR

CÁIN ADAMNÁIN, with Translation and Notes. 4to. 5s.
THE CATH FINNTRÁGA, or BATTLE OF VENTRY. 6s.
HIBERNICA MINORA, being a fragment of an Old-Irish Treatise on the Psalter. With Translation and Glossary. 7s. 6d.

EDITED BY DR. WHITLEY STOKES.

THE SALTAIR NA RANN. 7s. 6d.
LIVES OF SAINTS, FROM THE BOOK OF LISMORE. With Translation. £1 11s. 6d.

LONDON: HENRY FROWDE, OXFORD UNIVERSITY PRESS WAREHOUSE.
AMEN CORNER, E.C.

Digitized by Google

NOW READY

SELECTIONS

FROM

THE OLD-IRISH GLOSSES

WITH

NOTES AND VOCABULARY

BY

JOHN STRACHAN

Price 3/6 net

OLD-IRISH PARADIGMS

BY

JOHN STRACHAN

Price 2/6 net

DUBLIN
SCHOOL OF IRISH LEARNING, 28 CLARE STREET
HODGES, FIGGIS, & CO., LTD., 104 GRAFTON STREET
LONDON
DAVID NUTT, 57–59 LONG ACRE

Digitized by Google

ÉRIU

The Journal of the School of Irish Learning, Dublin

EDITED BY

KUNO MEYER & JOHN STRACHAN

VOL. II—PART II

CONTENTS

	PAGE
Poem ascribed to Suibne Geilt. KUNO MEYER,	95
The Evernew Tongue. WHITLEY STOKES,	96
The Graves of the Kings at Clonmacnois. R. I. BEST,	163
Duties of a Husbandman. KUNO MEYER,	172
Cath Boinde. JOSEPH O'NEILL,	173
The Three Drinking-horns of Cormac ua Cuinn. E. J. GWYNN,	186
Cáin Domnaig. J. G. O'KEEFFE,	189
Further Remarks on Welsh RY-. JOHN STRACHAN,	215
A Fragment of Old Irish. O. J. BERGIN,	221
Two Monastic Rules. JOHN STRACHAN,	227

DUBLIN

SCHOOL OF IRISH LEARNING, 33 DAWSON STREET

HODGES, FIGGIS, & CO. LTD., 104 GRAFTON STREET

LONDON

DAVID NUTT, 57–59 LONG ACRE

1905

Annual Subscription, 10s. (2 parts) 6s. net

Digitized by Google

SCHOOL OF IRISH LEARNING

33, DAWSON STREET, DUBLIN

Governors:

LIEUT-GEN. SIR WILLIAM BUTLER, K.C.B.
MRS. J. R. GREEN
EDWARD GWYNN, M.A.
REV. E. HOGAN, S.J., LITT.D.
DOUGLAS HYDE, LL.D.
THE RIGHT HON. SIR A. P. MACDONNELL, G.C.S.I., K.C.V.O., LITT.D.
JOHN MACNEILL, B.A.
WHITLEY STOKES, D.C.L.
JOHN STRACHAN, LL.D.

Director: KUNO MEYER, PH.D.

Trustees: LORD CASTLETOWN; REV. W. DELANY, S.J., D.D.; W. P. GEOGHEGAN

Hon. Treasurer: J. G. O'KEEFFE **Hon. Secretary:** R. I. BEST

Bankers: HIBERNIAN BANK, DUBLIN.

Publishers: MESSRS. HODGES, FIGGIS, & Co., Ltd., 104, Grafton Street, Dublin
MR. DAVID NUTT, 57–59, Long Acre, London

THE SCHOOL OF IRISH LEARNING was founded in 1903 for the purpose of training native scholars to investigate the great mass of documents which have come down to us in the Irish language—a work which has hitherto been left almost entirely to Continental scholars, trained abroad.

These documents date from the eleventh to the early nineteenth century; and the literature contained in them—the oldest vernacular prose and poetry of Western Europe—may roughly be divided under the following heads:—(1) *Religious Literature* and Documents bearing on the history of the early Irish Church, such as Lives of Saints, Visions, Homilies, Commentaries on the Scriptures, Monastic Rules, Hymns, Religious Poetry, etc.; (2) *Prose Epics*, of which about 350 still remain inedited and untranslated; (3) *Bardic Poetry*, of which next to nothing has been published; (4) *Brehon Laws*; (5) *History*, consisting of Annals, Tribal Histories, Genealogies, and Semi-historical Romances; (6) *Learning*: Treatises on Latin and Irish Grammar, Glossaries, Metrical Tracts, Astronomical, Geographical, and Medical Works, the value of which for the history of Irish learning in the early centuries, and in the Monastic schools, cannot be exaggerated; (7) *Translations* from Classical and Medieval Literature, such as Lucan's *Bellum Civile*, Bede's *Historia Ecclesiastica*, numerous Arthurian Romances, etc., all inedited; (8) lastly, a vast amount of anonymous and popular Poetry, mostly lyrical, of which hardly anything has yet been edited.

One of the chief objects of ÉRIU, the Journal of the School, is the publication of these MS. materials. For until all these documents have been published, and made the subject of critical study, no proper History of Ireland, its Language, or Social Life is possible. The Subscription to the Journal is *Ten Shillings* per volume (two Parts), post free, and payable in advance.

Courses of Lectures on Old- and Middle-Irish Philology and Literature are given annually at Easter and in the Summer by Professors KUNO MEYER and JOHN STRACHAN. The Easter Course for 1906, by DR. KUNO MEYER, will be devoted to Irish Metrics.

Digitized by Google

A POEM ASCRIBED TO SUIBNE GEILT

THE following poem is one of several ascribed to Suibne mac Colmáin Chúair, King of Dál Araide, who lost his reason in the Battle of Mag Ráth (A.D. 637), and thenceforth lived a wandering life among the woods and wildernesses of Ireland, whence he was called Suibne Geilt. For similar poems attributed to him, see the *Thesaurus Palæo-hibernicus*, ii., p. 294, and O'Donovan's edition of the *Battle of Moira*, pp. 234 and 236.

H. 3. 18, P. 60[b].

SUIBHNI .CC. SO THÍOS

1. Fūarus inb*er* soirchi sunt, ūair is hé in Coimdhi rascum,
folil mu menmain dia éis it*er* fedhaib fo áin[ś]éis.

2. Ingnadh adbul asromtha for mu chraidhi fo c*er*dba,
mu b*eith* mar atū re trell it*er* fidbadhaib Ērend.

3. Ba-sa tan nī folabrainn ilach gamh,
intan romidhinn cu moch, luidhind for caei co romoch.

4. Cumhain lim gērsam snímhach Fiadat find ;
sunna[1] cin co fuilim fāil*id*, bītis āinfir 'mailli frim.

5. Uch mar 'tū ! fighim mōr caor *ocus* cnú,
is hé Ísacān romb*en*, ní ibhim fleidh 'maille friu.

6. Uch is trūagh mar atú-sa ō chúan co cūan :
fāil*id* cē romba-sa taun, anocht damh a ndīthrub fūar.

F.

KUNO MEYER

[1] leg. sunn

Digitized by Google

THE EVERNEW TONGUE

TENGA BITHNUA, 'Evernew Tongue,' is the title of a dialogue between the Hebrew sages, assembled on Mount Zion on Easter-eve, and the spirit of the apostle Philip, who is called by the household of heaven 'Evernew Tongue,' because, when he was preaching to the heathen, his tongue was nine times cut out and nine times miraculously restored. In answer to questions put by the sages, the Evernew Tongue tells them about the creation of the universe, and treats especially of the seven heavens: of the seas, wells, rivers, precious stones, and trees of the earth: of the sun and stars: of birds, men, and beasts. The order of the six days in Genesis, c. i., is here followed. Lastly, the Evernew Tongue describes hell, doomsday, and heaven.

The source of the tractate is unknown to me; but I suggest with much hesitation that it may be a version of a lost Latin Apocalypse of Philip: for, excepting the existence of *seven* heavens (§§ 15, 25, 26, 27, 136), the nine ranks of the celestial hierarchy (§§ 17, 133), the horned monster cast ashore on the night of the Nativity (§ 57), and the use of the number seventy-two (§§ 89, 107), the folklore in it is found in no other Irish composition. Fragments of the original Latin appear to be preserved in §§ 16, 20, 23, 24, 26, 32, 48, 55, 64, 65, 97, 106, 108, 121, 139, 160; and the gibberish quoted as Hebrew, 'the speech of angels,' 'the language spoken in heaven,' in §§ 7, 9, 15, 24, 31, 56, 61, 63, 64, 89, 96, 97, and 110, resembles in its unintelligibility the *Alemakan*, *ikasame*, *marmare*, *nachaman*, *mastranam*, *achaman* ascribed to Mariamne in *The Acts of Philip*.[1] There is, however, in the Latin apocryphal literature known to me, no trace of such an Apocalypse.

[1] For similar gibberish see the *Divina Commedia*, Inf. xxxi. 68, and *Coptic Apocryphal Gospels*, ed. F. Robinson, pp. 57, 60, 71, 75, 158.

Digitized by Google

The text, now for the first time published, is a copy of the recension in the ff. 46^a–52^a of the Book of Lismore, a fifteenth-century MS. belonging to the Duke of Devonshire, and described in *Lives of Saints from the Book of Lismore*, pp. v–xliv. This recension is, so far as I know, unique; but there are six abridgments of it: one, *YBL*, in the Yellow Book of Lecan, coll. 700–707 (facsimile pp. 81^a 49–86^b28); another, *P*, in the Paris MS., Bibliothèque Nationale, fonds celtique et basque, No. 1, ff. 24^a1–27^b3; a third, *C*, in the Cheltenham MS. 9754, ff. 7^a–9^a; a fourth, *E*, in Egerton 171, pp. 44-65, a paper MS. in the British Museum; a fifth, *F*, in the Liber Flavus Fergussiorum, now in the library of the Royal Irish Academy; and a sixth, *R*, in the Irish MS. at Rennes, ff. 70^a–74^b. The Rennes copy has been edited, with a French translation, by Professor Dottin, in the Revue Celtique, t. xxiv, pp. 365–403, and extracts from it will be found at the end of the present publication and in §§ 5 n., 39 n., 98 n.

None of these six abridgments is older, in date of writing or in language, than the fourteenth century; *E*, indeed, was written in the eighteenth; and, so far as I have examined them,[1] they give little help towards the restoration and interpretation of the corrupt and difficult Lismore text. This, to judge from the survival of the neuter gender, and from the deponential and other ancient verbal forms, may safely be ascribed to the tenth or eleventh century, when Old Irish was merging into the Early-Middle Irish of the Book of the Dun and the Book of Leinster. The numerous interesting words contained in our tractate are collected in the Glossarial Index; and here, as in the tentative translation, I am indebted to communications most kindly made by Professors Strachan and K. Meyer.

W. S.

LONDON, *October*, 1905.

[1] I have transcribed *P* and *F*, read *R* in Prof. Dottin's edition, photographed *E*, and copied part of it; but I have not wasted time and eyesight on the facsimile (so-called) of *YBL*.

Digitized by Google

TENGA BHITH-NUA ANNSO SIS

1. In principio fecit Deus caelum et terram et reliqua. Airdri domain as *t*reisi ca*ch* righ, is ardiu ca*ch* cumh*acht*ai, as feochru cach ndrac*oin*, as cennsa ca*ch* mac, as giliu grianuibh, as noibiu ca*ch* sen,[1] as diglaigiu feruibh, as boidhi ca*ch* m*áthair* [.i.] OenMac De Athar ro thidhn*aic* a scel-sa do iltuatha[ib] domuin .i. do dheilbh 7 do th*ust*in an betha. Iarsindi na fes cissi dealb n-atrabhai nach ret do neoch atcither isin bith *acht* Dia nama; ar ba 'cenn i mbolg' 7 ba 'b[u]ith[2] i tigh dhorcha,' do ṡil Adhuimh iarsindi na fes riam cissi dealbh ro bai *for*sin dom*un*, *nó* cia dhorigne, co tainic a scel-sa do nim *fri* erslocud chelle 7 intliuchta caich, co n-airesta 7 co fogabtha set beth*ad* 7 icce do anmandaib.

2. Ar ba *for*dhorcha cach ret do shuilib shil Adhaim, acht atchitis tuirthiud na rend .i. ésce 7 grene 7 na rend archena, immateighdis ca*ch* dia cen chumsan*ad* dog*rés*. Atchitis da*no* tip*r*ata 7 aibne in dom*uin* nat chumsantais do dibairsi[3] dog*rés* in ca*ch* aimsir. Atchitis da*no* tobron in talm*an* 7 cess 7 cotlud inna soilse 7 inna torudh la tetacht ngaimridh. Atchitis da*no* esserge in dom*uin* *con*a thess 7 a shoilse, *con*a blathaibh 7 a torthib la er̥e samraidh doridissi.

3. Ni fetatar cia dogene colleic co tainic a scel-sa thusten in domhain *con*a dhealbaib 7 a thimthirechtaib [amal] ro[n]da-sudigestar Dia. *For*dhorcha di*du* anisiu uili *con*-eces a scel-sa, *con*id erslaic in Tenga Bithnua labrastair a clethe nimhe uas oena*ch* [46ᵃ2] Slebhe Sion.

Ar ro teclum*ad* ceti airthir an betha .i. doneoch bái o ṡlebib Abian conice t*r*achtu[4] Mara Ruaidh, oc*us* otha Muir Marb *con*ici insi Sabair*n*d. Oc*us* ba he lín in terchomraic .i. coic escoip .lxxx. ar *cethir* *cét*aib ar t*r*i milib, oc*us* .ix. rig .lx. ar .ix. *cét*aib ar .iiii. m*ílib* ar .l. m*ílib* di rígaibh an beatha.

---

[1] leg. san, which is translated.

[2] bidg *P*, 'a start'; beith a príṡún cumang *R*, 'being in a narrow prison.'

[3] MS. do dibairsi nat chumsantais

[4] Ml. 127ᵃ17, nom. sg. tracht, infra, § 58.

Digitized by Google

THE EVERNEW TONGUE HERE BELOW

1. In the beginning God created the heaven and the earth, etc., the High-king of the world Who is mightier than any king, higher than any Power, fiercer than any dragon, gentler than any child, brighter than suns, holier than any saint, more vengeful than men, more loving than any mother, the only Son of God the Father, hath given to the many tribes of the world this account of the form and creation of the universe. Since the shape that aught visible in the universe possesses was unknown save only to God: since for Adam's race it was 'a head in a bag' and 'being in a dark house,'[1] never having known what shape was on the world, nor Who created it, until this account came from heaven to open every one's sense and intellect, so that the way of life and of salvation might be ascertained and found by souls.

2. For everything was obscure to the eyes of Adam's race, save that they used to see the course (?) of the stars, to wit, of the moon and sun and the other stars, which used to go round every day continually without resting. So they used to see the world's wells and rivers flowing without cessation always at every time. So they used to see the sadness of the earth, and the trance and sleep of the light and the fruits at the coming of winter. So they used to see the resurrection of the world, with its warmth and light, with its flowers and fruits, at the rearising of summer.

3. Still they knew not who wrought (that) until there came this story of the creation of the world, with its shapes and services as God had arranged them. Obscure, then, was all this until this tale was set forth, until it was revealed by the Evernew Tongue who spake from the roof of heaven above the assembly of Mount Zion.

For the concourse of the east of the world was gathered together, to wit, all that were from the mountains of Abian as far as the shores of the Red Sea, and from the Dead Sea as far as the islands of Sabarn. And this was the number of the congregation, three thousand four hundred and eighty-five bishops, and fifty-four thousand nine hundred and sixty-nine kings of the world.

[1] Proverbial expressions.

Digitized by Google

4. Ro boi da*no* a n-oinach sin co cend .iiii. miss f*or* blia*dain* .i. sam, gam, err*ach*, fog*amur*, fo noi c*é*tuib seol findanart co-mind*aib* ordhaibh i mulluch Sl*é*bi Sion. *Cóica* ar *nói* c*é*taib ar *cóic* milibh do thuredhchaindlibh 7 lecaib logmaraib adhannaitis fri fursannad na cete, ar nach derban*a*d na*ch* sin in cach aimsir. Coica ar dib c*é*tuib escop 7 coic c*é*t sacart 7 teora mile do gradhuib ecailse, 7 .lll. mac n-ennac 7 coic c*é*t airdrig *con*a sochr*ai*te remib. No thegtis medon aidche[1] i nHierusalem o gothaib co taigtis ca*ch*oen iarmerghe co ceoluib inna failti canar isna noibnell*aib* .i. Gloria in excels*is* Deo et *reliqua.*

5. Fos-ergitis iar*um* in tsloigh na cete it*ir* da mag araciund la tintudh inna himirce-se 7 inna slogh i Sl*éib* Sion cosin chiul inna failte co ceolaib aingel ar grádaib dligthechaib in airdrí̇g.[2]

6. Talmaidiu iarsein, intan ba deadh n-aidche[3] inna casc, co-clos ni, a ndeilm[4] isnaib neluib am*al* fhogur torainn, *nó* ba cosmail re cichnaig thened dara.[5] Ba tinfisiu thorni colleic, *con*-acces in talmaidiu in g*r*ianbruth am*al* gr*é*in n-et*r*aicht i medon in delma. Immesoid (?) macuairt in g*r*ianbruth et*r*acht sin, co-na*ch* tairthed rosc sula, ar ba et*r*achtu[6] fo shecht innas in g*r*ian.

7. Talmaidiu iarsein co clos ni, ar ro bhatar sella in tsloigh oc frescse in delma, ar dorum*en*atar ba hairdhe b*r*atha, co clos [47^{b}1] ni, in guth sol*us* labrastar o b*é*rlu ainglecdha *Hæli habia felebe fæ niteia temnibisse salis sal* .i. cluinidsi a scel-sa, a maccu-doine, domroidedsa o Dhia do far n-acallaimh.

8. Talmaidiu iarsin docorastar cess 7 huamhon f*or* na sluagho, Ni bu fubthud ci*n* damna. Astoided fog*ur* in gotha am*al* gair sloigh, *acht* ba soillsiu 7 ba gleu gothuib doine colleic. Torm*aid* uasin ndun*a*d am*al* gair ghaeithi moire nad bu aidbliu comrad[7] carut i cluasaibh caich colleic 7 ba binne ceoluib [in domain *P*].

---

[1] MS. aighthe

[2] MS. co ceólaib 7 aruigrethaib 7 deligaibh cach rig. But *R* has: co céolaib aingel. ar gradhaib dlightheacha an airdrigh.

[3] MS. naigthe

[4] MS. indeil

[5] MS. 7 ara (with *d* above 7)

[6] MS. et*r*achta fo

[7] MS. cobraib

Digitized by Google

4. Now that assembly lasted to the end of four months and a year, to wit, summer, winter, spring, autumn, under nine hundred awnings of white sheets, with golden diadems, on the summit of Mount Zion. Five thousand nine hundred and fifty tower-torches and precious stones were kindled for the illumination of the concourse, so that no storm should at any time hinder it. Two hundred and fifty bishops and five hundred priests, and three thousand [other] ecclesiastics, and thrice fifty innocent children, and five hundred high-kings with their army before them. At midnight they would enter Jerusalem with musical voices (?), and at every nocturn they would come together with melodies of the gladness that is sung in the holy clouds, *Gloria in excelsis Deo*, etc.

5. Then the hosts of the concourse were going between two plains before them, as this expedition and the hosts on Mount Zion turned with the music of the gladness, with melodies of angels according to the lawful ranks of the High-King.

6. Suddenly thereafter, when it was the end of Easter-eve, somewhat was heard, the sound in the clouds like the noise of thunder, or it resembled the crash of the fire of an oak. Meanwhile there was a thunderous (?) blast, and suddenly was seen the solar glow like a radiant sun in the midst of the sound. That radiant solar glow turned round and round, so that eyesight could not overtake it, for it was seven times more radiant than the sun.

7. Suddenly after that somewhat was heard, when the eyes of the host were expecting the sound; for they thought that it was a sign of the Judgment—somewhat was heard, the clear voice that spake in the language of angels: "*Hæli habia*," etc., that is: "Hear ye this story, O sons of men! I have been sent by God to hold speech with you."

8. Suddenly thereafter swooning and fear fell upon the hosts. It was not a 'frightening without cause.' The resonance of the voice was . . . like the shout of an army; save that at the same time it was clearer and plainer than the voices of human beings. It sounds over the multitude like the cry of a mighty wind, which yet was not greater than the converse of friends among them in the ears of each other; and it was sweeter than the melodies of the world.

Digitized by Google

9. Friscartatar ecnaidhi na n-Ebraide, et dixerunt: Findamar uait do ainm 7 do thothacht 7 do dixnugud. Co clos ni: in Tenga Bithnua labrastar o ghuth ainglecda: *Nathire uimbæ o lebiæ ua un nimbisse tiron tibia am biase sau fimblia febe ab le febia fuan* .i. Ba la tuatha talman em, ar se, genarsa, 7 do coimpert fhir 7 mna cotamaipred. Issed mo ainm, Pilip Apstal. Tomraid in Coimdi co tuatha[1] gente do precept doib. Noi fechtas imruidbed mo tenga as mo chind la geinte, 7 noi fechtas donarrasar aitherruch do precept; conidh do sin issed mo ainm la muinntir nime, Tenga Bithnua.

10. Ro raidsetar ecnaide na nEbraide: Finnamar uait cia berla no labraithear frind?

Ro raid-seom: Issed labra s(ú)t aingil, ar se, 7 uile gradh nimhe a mbelra-sa no labraimsi dhuibsi. Mad mila mara 7 biastai 7 cethrai 7 eoin 7 nathraig 7 demnai atgenatar-side, 7 issed a mbelra-sa labartait inna huile i mbrath.

11. ISsed didu, ol se, immomrachtsa cucaibsi, do reidigud daib in sceoil amrai atchuaid in Spirut Nóib tria Moyse mac Ambra de thustin nime 7 talman cosnaib hi [47b2] docuissin indib. Ar is do denum nime 7 talman dorime a scel sin. IMtha samlaid 7 is do cruthugad in domain immoroilged la essergi Críst o marbuib isind aidhchi si[2] na casc, ar cach adbar 7 cach duil 7 cach aicned atcither isin domun conrairceda uile isin coluinn i n-esserract Críst .i. i colainn cach duine.

12. Ata ann chetamus adbhar de gaeith 7 aer. Is de forcoemnacair tinfisiu anala i corpaib doine. Ata dano adbar tesa 7 chombruithe ann di then,[3] issed dogni dergthes fola insin i corpaib. Ata ann dano adbar di grein 7 rennuibh nimhe oulcena, conid ed dogni lien 7 soillsi i suilibh doine. Ata ann dano adbur di serbai 7 saldatu, conid ed dogni serbha inna nder insin, 7 domblas n-o[e] 7 imbud ferga i cridib doine. Ata ann dano ad(bar) di clochaib 7 do criaidh thalman, conid edh dogni comusc feola 7 chnama 7 ball isna doinib. Ata dano ann adbur

[1] MS. tuathu [2] MS. isinnaighthisi [3] leg. thenid?

Digitized by Google

9. The sages of the Hebrews answered and said: "Let us know from thee thy name and thy substance and thy appearance." Somewhat was heard: the Evernew Tongue spake with an angelic voice: "*Nathire*," etc., that is: "Among the tribes of earth in sooth I was born; and of the conception of man and woman I have been conceived. This is my name: Philip the Apostle. The Lord sent me to the tribes of the heathen to preach to them. Nine times hath my tongue been cut out of my head by the heathen, and nine times I continued to preach again. Wherefore this is my name with the household of heaven, the Evernew Tongue."

10. The sages of the Hebrews spake: "Let us know from thee what language thou speakest unto us."

He said: "That there is the speech of angels," quoth he, "and the language which I speak to you is that of all the ranks of heaven. As to beasts of the sea and reptiles and quadrupeds and birds and snakes and demons, they know it, and this is the languagewhich all will speak at the Judgment.

11. "This, then, is what has driven me to you: to explain to you the wondrous tale, which the Holy Ghost declared through Moses, son of Amram, of the creation of heaven and earth with all that exists therein. For 'tis of the making of heaven and earth that that tale tells: even so and of the formation of the world, which has been effected by Christ's Resurrection from the dead on this eve of Easter. For every material and every element and every nature which is seen in the world were all combined in the Body in which Christ arose, that is, in the body of every human being.

12. "In the first place is the matter of wind and air. Hence came to pass the afflation of breath in the bodies of men. Then there is the matter of heat and boiling from fire. 'Tis this that makes the red heat of blood in bodies. Then there is the matter of the sun and the other stars of heaven, and 'tis this that makes colour (?) and light in the eyes of men. Then there is the matter of bitterness and saltness; and 'tis that which makes the bitterness of tears, and the gall of the liver, and abundance of wrath in the hearts of men. Then there is the matter of the stones and of the clay of earth; and 'tis this that makes the mingling of flesh and bone and limbs in human beings. Then there is in it the matter of the flowers and

Digitized by Google

di blathaib 7 ligdathaib talm*an*, *con*id eadh dogni *for*brice 7 eirfhinne inna ngn*use* 7 dath i ngruaidib.

13. Asreracht in dom*an* uile leis, uair ro bui aicnedh na ndula uile isin choluinn arroet Issu. Ar mani chesad in Coimdiu darceand sil Adhaimh, 7 mani eseirghedh iar mbas, dolegfaide[1] in doman uile[2] la sil nAdaim la tíchtain in bratho, 7 nocha n-athgigned n*ach* duil do muir na thalm*ain*, acht no lasfatis nimhe *con*ice in t*r*eas nemh. *Acht* tri nimhe ind richidh uasail namma ni airisfedh ann cin losc*ud*. No*ch*o biadh talam na cen*é*l de biu na marbh isin dom*un*, act iffernd *co* nem mani[3] thised in Coimdiu dia tathcreic. Atbeltais na huili cen athnugud saml*aid*.

14. IS do dodeochadsa, or Pilip, far ndocumsi *co* n-ecius duib a scel-sa, ar is dall fordorcha duibsi denamh dealbhai in dom*uin* am*al* doruirmed o chein.

Maith di*du*, olt (*sic*) e*c*n*aidi* [47a1] na n-Ebra, indis dun dona adam*r*aibh diairmidib *for*coimnacair ann, ar is dall erund mani ecestar dun doleir.

15. Co closs ni, in Tenga Bithnua labhr*us*tair o berlu angelacda dicens *Læ uide fodea tabo abelia albe fab*, quod latine dicitur .i. in p*r*incipio fecit De*u*s ca*e*l*u*m et te*r*ram; et dicit: *Ambile bane bea fabne fa libera salese inbila tibon ale siboma fuan.* Mall uile a thuiremh tresan Ebrai a n-aisnit*er* ann. Nad ro bai ordug*u*d inna ligboth. Nat ro bai tal*am* cona sleibib 7 a thuathaibh, na muir *con*a indsibh, na iffernd *con*a phianaibh riasiu asrobrath no beitis duili.[4] Nad batar cuarta[5] *secht* nime, na niuil di thursitin talm*an*, na c*r*ithir, na esruth sin. Nad batar tire *for*sa tesimtis, nad bai fleochadh na snechta. Nad batar[6] lochait na tinfisiu gaeithe na thoruind. Nad[7] boi rith ngr*é*ne, na imthoiniud escai, na brechtrad rind. Nad batar[6] bledmila muiridi. Nad boi muir i snaitis. Nat batar s*r*otha na halmai, na biastai, na henlaithe, na d*r*acoin, na nathraig.

---

[1] MS. dolegfaidi [2] MS. uili [3] MS. mane
[4] MS. duile [5] MS. nat batur cuartu [6] MS. nat batur
[7] MS. nat

Digitized by Google

beautiful hues of earth ; and 'tis this that makes the variegation and whiteness of the faces and colour in cheeks.[1]

13. "All the world arose with Him, for the nature of all the elements dwelt in the Body which Jesus assumed. For unless the Lord had suffered on behalf of Adam's race, and unless He had arisen after death, the whole world, together with Adam's race, would be destroyed at the coming of Doom ; and no creature of sea or of land would be reborn, but the heavens, as far as the third heaven, would blaze. Save only three heavens of the high welkin, none would abide without burning. There would be neither earth nor kindred, alive or dead, in the world, only hell and heaven, had not the Lord come to ransom them. All would have perished thus without renewal.

14. "For this," says Philip, "I have come unto you, that I may declare to you these tidings ; for obscure to you is the making of the form of the world, as it hath been recounted of old."

"Well, then," say the sages of the Hebrews, "relate to us some of the innumerable wonders which have happened there ; for it is dark to us, unless it be diligently declared to us."

15. Somewhat was heard, the Evernew Tongue, which spake in the language of angels, saying, "*La uide*," etc., "In the beginning God created the heaven and the earth," and it saith: "*Ambile bane*," etc. "Slow it were to recount through the Hebrew all that is there uttered: that there was no ordering of the colours, that there was no earth with its mountains and its tribes, nor sea with its islands, nor hell with its torments, before He said that these elements should exist: that there were no circuits of the seven heavens, nor clouds to irrigate the earth, nor spark, nor dispersal of storms: that there were no lands whereon they would pour: that there was neither rain nor snow : that there were neither lightnings, nor blast of wind, nor thunders ; that there was neither course of sun, nor vicissitude of moon, nor variation of stars: that there were no marine monsters : that there was no sea in which they would swim: that there were no streams, nor herds, nor beasts, nor birds, nor dragons, nor serpents."

---

[1] cf. *Three Irish Glossaries*, p. xl, where the *eight* components of the human body are said to be earth, sea, sun, clouds, wind, stones, the Holy Ghost, and the Light of the World (Christ). Cf. *Four Ancient Books*, ii. 8.

Digitized by Google

16. Responderunt sapientes Ebreorum: C*eist*, cid ro boi isind aimsir sin nacan raba na*ch* ret asrobrad co se?

Ro frecair in Tenga Bithnua: Bai la hamrai ca*ch* duil .i. Dia cen tosach, cen fhorcenn, cen bron, cen aes, cen erc*hr*a. Ni rabi uair na haimser[1] na re nad[2] ro bai. Nocho n-oo, nochon sinu in c*ét*nu, nach nochon robai ni ba decmaic[3] do denam. Imroraid imradud. Nicon rabai tosach dond imradh*ud* sin. Imroraid ni bad shairiu ara [47a2] n-aiciste a chumachta 7 a mhiadamlà[4] diasnese nad bai in nacha reduibh ailib, cenud bai-sium fadesin.

17. Talmaidiu di*du* asennad inna imrati dogene soilsi. Ba si soilsi dogene .i. cuairt ind richidh *co* noi ng*r*ad*aib* aingel. Sechtmoga a llín do thuathaib cosna cetheora[ib] g*r*ian[brug]uib .xx. ar se ceduib, co ceoluib 7 ligbothaib am*al* rongab fo[r]na .uii. ndealba ind richid. Doroine da*no* isind oenlo cuairt inna ndealb .i. domna dia ndernad in dom*an*. Ar is delb chuairt-chruind ceta-dernai Dia do deilb in dom*ain*.

[18. Adubrad*ar* ecnaidi na n-Ebraide annsin. Innis duinn anois, cindus atat suidighthi fil for[s]in domun colléir, uair atám 'na n-anfhis 7 'na n-aineol*us* cech neich dibh.] *R*.

19. Friscart in Tenga Bithnua: cenco accid-si, ol se, is i c*r*uinne dorraladh ca*ch* duil cid iar ndelbuib dom*ain*. Ar is i torachta chruinne doralta na nime, 7 is i torachta doronta na *secht* muire immacuairt, 7 is i torachta dorónad[5] in tal*am*. Oc*us* i torachta c*r*uinne doimchellat na renda roth cruinn in domuin, 7 iss i cruinde dhelbha atchit*er* na hanmand iar n-escumluth a c*or*p*aib*. 7 iss i cruinde atchither cuairt in richidh uasail, 7 iss i cruinne atcit*her* cuairt g*r*éne 7 esca. IS deithbeir uile sein, ar is toruchta cen tosach cen f*or*cend in Coimde ro bhithbhai 7 bhithbias 7 dorighne na huili sin. Is aire is i ndeilb chruind ro damnaiged in doman.

20. Dix*it* pleps Ebreica: C*eist*, cid ro boi isin chruind chuairt ildelbhaig ba damna domhain?

---

[1] MS. haimsiur [2] MS. nat [3] MS. decmach [4] MS. inserts ba
[5] MS. doronta

Digitized by Google

16. The sages of the Hebrews answered: "A query: what *was* there at that time, since that nothing he has hitherto mentioned existed?"

The Evernew Tongue answered: "Every creature was with a marvel, to wit, God without beginning, without end, without sorrow, or age, or decay. There was no hour, nor time, nor space that He existed not. He is not younger or older (now) than at first. There was nothing that was hard for Him to do, (but) He thought a thought, and to that thought there was no beginning. He thought of somewhat nobler that His power might be seen, and His dignity indescribable that was not in any other things, although He Himself was it.

17. "Suddenly then, after the thought, He created Light. This was the light He created, to wit, the circuit of the celestial vault with nine ranks of angels. Seventy was their number of tribes, with the six hundred and twenty-four sunny plains, with melodies and beautiful colours such as are upon the seven shapes of the celestial vault. So, in the same day, He made the circuit of the shapes, to wit, the matter whereof the world was fashioned. For of the shape of the world God first made the shape of a round circle."

18. Then said the sages of the Hebrews: "Tell us now diligently what arrangements are in the universe, for we are in ignorance and darkness concerning every one of them."

19. The Evernew Tongue answered: "Though ye see it not," quoth he, "'tis in roundness every thing created has been cast according to the shapes of the world. For 'tis in circularity of roundness the heavens have been made round about, and in circularity the seven seas have been made, and in circularity the earth has been made. And in circularity of roundness the stars traverse the round wheel of the universe, and in roundness of form the souls are seen after issuing from the bodies. And in roundness is seen the circuit of the high celestial vault, and in roundness is seen the orbit of sun and moon. Reasonable is all that, for circular without beginning or end is the Lord, who hath ever been, who will ever be, and who made all those (things). Therefore the world has been embodied in a round shape."

20. Said the Hebrew populace: "A question: What was there in the round multiform circuit, which was the material of the universe?"

Digitized by Google

21. Ro fhreacair in Tenga Bithnua: Ro boi, ar se, isin chuairt toruchta domna domain .i. uacht 7 tes, soilsi 7 dorcha trom 7 et*r*om, lind 7 tirim, ard 7 isiul, serba 7 ailgine, sonarte 7 enairte, esgal mara 7 fua[i]m toraind, bolud blatha 7 andord aingel [7] tuirith ten*ed*h.

22. Rabatar na huili-se, t*r*a, ol se, issind dluim[1] [47b1] chruind ildealbhach doron*a*d do domna domain, 7 is ann ro th*us*med adb*ar* iffirnd, ar ni d*er*nad in t-iff*ern*[2] focetair *co* ndeoch*aid* in t-archaingel[3] dar reir 7 *co n*-erlai a rrecht ind rig dodrigne cosinn arbar diairmidi na n-aingel. *Ocus* co sin, ol se, ni d*er*nad iff*er*nd, acht ro bui a damna i f*us*miud isin mais chruinn ildealb*aig* as' t*er*pad in domun cosnaibh uilib chenelaibh docoissin isin dom*un*. Oc*us* dia fedligtis ind aingil ro imorbosaigsetar isind aicniudh i ndernta 7 isin et*r*achta angelacdai, ro soifide damna ind iff*irn* i flaith ligaig luachtidi[4] am*al* in flaith na n-aingel noeb.

23. IS e, t*r*a, inso gnímh in cetna lai i tindscan Dia denamh in dom*uin*, licet scriptum est: qui uiuit in aeternum creau[5]t omnia simul.[5]

24. *Artibilon alma sea sabne e beloia flules elbiæ limbæ lasfania lire*, quod latine dicitur: Fecit quoque Deus firmamentum inter aquas, et diuisit aquas quae erant super firmamentum ab his quae erant sub firmamento.[6]

25. Doroine Dia da*no*, ol se, isind laithe tanaissi .i. fraig na *secht* nimhe immacuairt cosna linnib nemdaib. Ar rofit*ir* in Coimdiu intan dorosat in mbith no regad duine[7] dar a timna asbreth f*r*is. IS aire ro ssudhighedh fial ind nime f*r*i gnusi 7 sella daine arna hactis findfiud nime 7 ríghsuide De.

26. INt*cr*rogauerunt plebes Ebreorum: Indica nobis naturas absconditas et mist*er*ia *septem* caelorum et *quinque* zonas quae circuerunt caelos.

27. Ro freacair in Tenga B*ithnua*: Na *secht* nime emh, ol se, imchomhaircid-si immon mbith. Nem cet*us* et*r*acht sol*us* nelda as nessamh dhuib as'toidi esca 7 esruth rind. Da nem

---

[1] MS. issindlogom [2] MS. an tiffern [3] MS. an tarchaingel
[4] MS. luachtigi [5] Ecclesiasticus xviii. 1 [6] Genesis i. 7 [7] MS. duini

Digitized by Google

21. The Evernew Tongue answered: "There was," it said, "in the orbital circuit the material of the universe, to wit, cold and heat, light and darkness, heavy and weightless, wet and dry, high and low, bitterness and mildness, strength and feebleness, roaring sea and noise of thunder, odour of flowers, chant of angels, and pillars of fire.

22. "All these, then," quoth he, "were in the round, multiform cloud which was made of the material of the universe: and 'tis there that the stuff of hell was produced; for Hell was not made at once; not until the archangel transgressed (God's) will and forsook the law of the King who had created him, together with the innumerable crowd of the angels. Till then," quoth he, "hell was not made; but its material was stored away in the round, multiform mass out of which the universe was separated, with all the kindreds which exist therein. And if the angels who sinned had remained in the nature in which they had been created, and in the angelic radiance, the material of hell would have been turned into a beautiful, bright kingdom, like unto the kingdom of the holy angels.

23. "This, then, is the work of the first day on which God began the making of the world, although it hath been written, 'He that liveth for ever created all things at the same time.'

24. "*Artibilon alma*," etc. "God also made the firmament between the waters, and divided the waters which were above the firmament from those that were below the firmament.

25. "Then," quoth he, "on the second day, God made the wall of the seven heavens round about with the heavenly waters. For the Lord knew when He created the world that man would transgress the commandment which was declared to him. Therefore, the veil of heaven has been set overagainst the faces and eyes of men, so that they might not see the blessedness of heaven and the throne of God."

26. The populace of the Hebrews asked: "Point out to us the hidden natures and the mysteries of the seven heavens, and the five zones that surround them."

27. The Evernew Tongue answered: "The seven heavens, in sooth, around the world (as to) which ye ask (are): first, the radiant, bright, cloudy heaven which is nearest to you, whereout shines the moon and the scattering of stars. Over this two

Digitized by Google

luachtidi lasardha uasa side co n-imsitnib aingel indibh 7 esruth gaith. Nem[1] [47b2] uar aig*re*ta uas [s]udib as glaisiu ca*ch* ligdath, as sechtuairiu snecta as'toidi g*r*ian. Da nem aile luachtide lasardhai *for* suidib assa[2] toidet tenedrind doberat toirthigi i niulu[3] 7 muir.

28. Ardnem tentide[4] an uasaib-side is airdem dib uili *for*a *for*ramad cuairt ind richid. Nem gr[í]anna tentide[5] seon i mbi saethar la cocetal ceol 7 clasa aing*el*.

29. Hi cressaib, t*r*a, na secht nime fus-luget in da c*r*ithmhil dec cosnaib tenedcennuibh uasdaib inna c*or*puib nemdaib, doinfidet di gaeith dec imon mbith. Isnaib cresaibh cetnaibh da*no* *con*tuilet in dracoin *co* n-anal*aib* tened, d*r*acoin turethcind 7 tedmann *for*aibh inna toibaib dogluasset cichnaig inna torand 7 doinfidet luachtiu di lessaibh sell. Do imchealla[t], ol se, di*du*, c*r*easa immon nem, 7 is sechtchuairt in n*em* (?) immon talm*ain* imacuairt.

30. Criss uardhai aig*re*ta[6] chetam*us* ara fomnatar muire fo gruadibh in nime atuaith.

Criss uar aigridi aili immanaisce mila mara fo muirib [7] fo toibaib in talm*an* andes isin n-airm i f*or*rumtha na noi tuirid tentidi[7] fri nem indes [aga imfulang, *P*].

Criss an aurlasair airechta dom*uin* dofoscai iltor*ad* talm*an* *co* n-erig immon mbith ara bruindib siar.

Da chris aille ailgina ata urgala anmanna dob*er*at uacht 7 tes, foc*er*tat tola tedmann do thoibhaib talm*an* for cach leath.

31. *Aibne fisen asbœ fribœ flanis lia sieth* .i. Doroine Dia isin tress lau linde 7 ilmuire 7 ilcenela us*ce* 7 ildealba salmuire, oc*us* cuairt in talm*an* *con*a redib 7 a shleibhibh 7 a fidbadhaib[8] 7 a lecaib logmaraib 7 a ilcenel*aib* crand.

32. INterrogauerunt sapientes Ebriorum: INdica nobis multa genera et miste*r*ia maris.

33. Ro fhrecair in Tenga B*ithnua*: Atat em, ol se, teora linde do muir [48a1] immon mbith .i. muir co *secht* ndealbuib cetam*us* fo thoibaib in talm*an* fris' tormai in t-iffe*r*d 7 fris'

[1] MS. 7 asruth Gaithnem [2] MS. asna' [3] MS. a niula [4] MS. tendtigi
[5] MS. tentige [6] MS. aig*re*ta aili [7] MS. tentigi [8] MS. figbadhaib

Digitized by Google

gleaming, flamy heavens with . . . of angels in them and outbreak of winds. Over these is a cold, icy heaven, bluer than any beautiful colour, and seven times colder than snow, out of which shines the sun. Two other gleaming, flamy heavens on these, whereout shine the fiery stars that put fruitfulness into clouds and sea.

28. "A high heaven, fiery, splendid, is above these. 'Tis the highest of them all, on which the circuit of the welkin has been set. A sunny and fiery heaven is that, wherein there are labour at harmony of melodies, and choirs of angels.

29. "Now in the zones of the seven heavens are hidden the twelve shaking-beasts with the fiery heads above them in their heavenly bodies: they blow twelve winds about the world. In the same zones, too, sleep the dragons with breaths of fire, dragons, tower-headed, with diseases on them in their flanks, who bring forth the crash of the thunders and blow lightnings from pupils of eyes. Thus traverse," he says, "the zones round the heaven; and the heaven hath seven circuits round about the earth.

30. "A frigid, icy zone, in the first place, by which seas go down (?) under the convexities of the heaven to the north.

"Another cold, icy zone which unites the beasts of the sea under seas and under the sides of the earth to the south in the place where the nine fiery pillars were put to the south of heaven supporting it.

"A splendid zone... the great flame of the world's assembly, which nourishes many fruits of the earth, so that it rises around the world on its breasts to the west.

"Two beautiful mild zones which are the arenas of the animals that give cold and heat, (and) which cast abundance of diseases to the flanks of earth on every side.

31. "*Aibne fisen*," etc., that is, "On the third day God made lakes and many seas, and many kinds of water, and many forms of salt seas, and the circuit of the earth with its plains, and its mountains, and its forests, and its precious stones, and its many kinds of trees."

32. The sages of the Hebrews asked: "Tell us the many kindreds and secrets of the sea."

33. The Evernew Tongue replied: "In sooth," he says "there are three waters of sea around the world, to wit, first, a sea with seven shapes under the flanks of the earth, against

Digitized by Google

cuiredar gair imon nglend. Salmuir glas gleordai imacuairt imon tal*main* di cach leith togluaisse tuile 7 aithbe [7] sceas iltorad. Ata da*no* in tres lind .i. lasarmhuir. Legtair asna nimib .ix. ngaetha *con*idnualat asa suan .lxx. ar .iiii. *cét*aib ceol concanat a thonnai iar ndiuchtradh assa shuan. Tor*m*aid [amal] thoruinn asa thonngar. Ni chumsana di thule o thosach dom*uin*, 7 nocho bo lan acht dia domn*aig*. I ndomnach docuredar i suan *co n*diuchtradar toraind inna ngaeth la te*cht* in domhn*aig* Dia de nim 7 la cocetal inna n-aing*el* n-uassai.

34. Ataat da*no* ilchenéla[1] do muirib cen motha sein im thóibu[2] talm*an* di cach leith. Muir dherg cetam*us* co n-ilar liac logmar, co laindred fhola, co ndathaibh diord*aib*, et*ir* tire Egipt 7 tire India. Muir gel gainmech[3] *co n*dath snechtai tuaid im innsib Sab[uirn]. Rosaigh nert a thuli *co n*-essreidet a tonna cu airtriuth nel. Muir nemhthonnach dhub da*no* fo dhath deged, na*ch* n-ethar rotn-ainic nocho ter*n*oi ass *acht* oenshes nama la éttruma a retha 7 nert a gaeithe. *Ocus* cathu biasta[4] arrancatar ann.

35. Ata da*no* muir legthair [is]in f*air*gi (?) deis i*n*dsi Ebian. dicsi[gi]dir a thuliu la cetemun co tet f*or* aitbe la gemredh. Leith-blia*dain* f*or* tuiliu, al-leth aili f*or* aithbhiu dog*res*. Eghit a biasda 7 a bledmila[5] i n-aimsir gebes aitbhe, 7 dos-c*uir*edar i cess 7 suan. Diuchtrait 7 failtnigit la tuile, 7 f*orber*at tip*r*ait 7 aibhne 7 srotha in domuin, is t*r*ia glinde tiagait co taig*et* iarcein.

36. Ataat da*no* da cenél[6] .lxx., ol se, do tip*r*atuib ildelbdaib[7] i talam. Tip*r*a Ebion, cetam*us*, imshoi ildatha f*r*i haimsir c*ach* en-laithi dog*rés*. Dath snecta fair o thurcbail g*r*éne co teirt. Dath uainidhi *co n*-ildath nathr*ach* o theirt co noin. Foc*er*dtar i ndath fholai [48a2] o nonai co fescur. Nach beoil blais*et* ni thic faitbiud na gen gairi f*or*ra i mbethaidh.

37. Tip*r*a Assian i tirib Libia immifoilngi combrite do mnaib ciat aimriti riam.

---

[1] MS. ilchenelu [2] MS. thoiba [3] MS. gemnech [4] MS. biastu
[5] MS. blegmila [6] MS. cenel- [7] MS. ildealbdaim

Digitized by Google

which Hell makes a mighty noise ; and against which it raises a cry round the valley. An ocean green (and) luminous round about the earth on every side, which brings forth flood and ebb, (and) which casts up many fruits. Then there is the third water, to wit, a flamy sea. Out of the heavens are let nine winds which arouse (?) it from its sleep. Four hundred and seventy melodies its waves sing after it has been awakened. It makes a noise like thunder out of its wave-voice. From the beginning of the world it never ceases from flooding, and (yet) it was never full save on a Sunday. On Sunday it falls asleep until the thunders of the winds are awakened by the coming of God's Sunday from heaven, and by the harmony of the angels above it.

34. "Besides that, there are many kinds of seas around the flanks of earth on every side. A red sea, in the first place, with many precious stones, with the brightness of blood, with gilded colours, between the lands of Egypt and the lands of India. A sea bright, sandful, with the hue of snow in the north, around the islands of Sabarn. So great is the might of its flood that its waves disperse (?) to the lofty course of the clouds. A black, waveless sea, with the colour of a stagbeetle, so that no ship that has reached it has escaped from it, save only one boat by the lightness of its course and the strength of its wind. And battalions of beasts (men) have found there.

35. Then there is a sea that is set in the ocean south of the island of Ebian. On the first of May its flood grows high, until in winter it goes to ebb. For half the year it is in flood, for the other half always ebbing. Its reptiles and its monsters wail at the time when it takes to ebbing ; and they fall into sadness and sleep. At the flood they awake and rejoice ; and the wells and rivers and streams of the world increase. Through glens they go, and after a while they come.

36. "Now," saith he, "there are on earth two and seventy kinds of many-shaped wells. In the first place, the well of Ebion, which always turns to many colours at the time of every single day. From sunrise to terce the hue of snow is on it. A green colour, with the changeful hue of serpents, from terce to none. From morn to vesper it is turned into the colour of blood. On any mouths that taste it comes neither smiling nor laughter in life.

37. "The well of Assian in Lybia causes pregnancy to women (who drink of it), though previously they are barren.

Digitized by Google

38. Tipra Presens[1] i tirib Dard. fichid *fri* aes fingaile *7* adhartha idhul *7* cacha cloini. Na*ch* beoil no blaisset ros-la *for* feirg *7* escuinde. Nocha labair iar*um* *co* *n*-aplat a beoil i mmbron *7* toirrsi.

39. Tip*ra* Shion i tirib Ebra sund nocon rodcad ar in da fogbad na*ch* baeth do lin cen *for*bairt dosnai *for*lan i ndomna*ch* dog*rés*.[2] Astoidi *fri* haidchi[3] am*al* roithne g*r*éne. IS lia indisi *7* epirt a ndo ligdath doadbat on t*r*ath co araili. Ni thanic i ndom*an* di ola na fhin na mil blass na fogabtha ann. Ni cumsana di thuile. Ni acces a shruth nach leth. Cach aen rot-blaisi nocho tainic tor na b*r*on menman, *7* ni ro rath ar bass.

40. Ata s*r*uth us*ci* da*no* tigban[4] indsi na bian, *co* *n*-eraig *fri* cach lin *co* n-anfir immodcing, noco ternann[5] uadh.

41. Cet*hr*a s*r*otha ordha i nglinnib Slebe Nabuan co *for*blas fina *co* *n*der*g*dath [f]ola, co serbai shail marai, co ngainemaib oir.

42. Sruth Alien a n-indsib Tebe, tormaid am*al* torainn dog*r*és isind aidhchi[6] ro genair Slainicid in betha i tirib Ebra, *7* mar atcloitsi innocht isinn aidhchi[6] asreract Cr*ist* o marbaib. Coic cenela .lx. ar .ccc. do cheolaib iss*ed* tormas ann. Ca*ch* duine adconnaic dia foc*us* ni ra labrastair iar*um* in cach aidhchi[6] docein. Doadbanar as do nim thormaid.

43. Atat da*no*, ol se, cethri cen*éla* liac logmar [isin sruth cétna] co ceil *7* chosm*ailius* doine.

44. Lia Adhamain[t] i tirib India, ciar' gabthar i ngaethuibh *7* aigredaib *7* shnechta ni fuairi-de fris. Cia thoit*er* do thentib *7* g*r*isaib fair ni (fil) tes ind. Cia buailt*er* do bielaib *7* ordaib ni therbrui ni de f*r*is : *ach*t fuil ind uain cosind edbairt ni fuil ni f*r*is' t*er*brui [48b1]. Cach ri ro gabh *for* a d*er*nainn deis ria ndul do chath ro meb*aid* riamh.

45. Lia Hibien i tirib Hab lasaid ind amardall aidhchi[6] am*al*

---

[1] MS. Sheon

[2] This is very corrupt. *R* has here: Tipra ele ata a slíab Sioin, 7 ni faicter í dogres acht ac sirthuile ó thosach in domain co brach [leg. bráth], 7 bídh an lán uisci sin dogrés innti acht isin domnach amáin.

[3] MS. haigti

[4] Corrupt; *tig* may be gen. sg. of *tiug* 'thick,' agreeing with *usci*; but what is *ban* ?

[5] A Middle-Irish form: so labrann 47 don-ethand 61.

[6] MS. aighthi

Digitized by Google

38. "The well of Presens in the lands of Darath (?): it boils up against parricides and idolaters and all kinds of evil-doers. All the mouths that taste it it has impelled to anger and insanity. They speak not afterwards, so that they perish in grief and sadness.

39. "The well of Zion here in the lands of the Hebrews has not . . . without increase. It flows full on Sunday always. It beams at night like the blaze of a sun. More than one can tell and say is the beautiful colour which it displays from one (canonical) hour to another. Never entered the world the taste of oil or wine or honey that is not found there. It resteth not from flood. Its outflow has not been seen on any side. To whomsoever tasted it neither sadness nor grief of mind has come; and he has not been given for death.

40. "Then there is a river of water which . . . the island of torments, and it rises against all the truthless who go round it; they do not escape from it.

41. "Four golden streams (are) in the glens of Mount Nabuan, with the flavour of wine, with the red colour of blood, with the bitterness of sea-salt, with sands of gold.

42. "The stream Alien (?) in the islands of Tebe: it always makes a mighty noise like thunder on the night that the Saviour of the world was born in the lands of the Hebrews, and as ye should hear to-night in the night that Christ has risen from the dead. Three hundred and sixty-five kinds of melodies, this is what resoundeth there. Whoever has beheld it anear hath not spoken of it in any night for long afterwards. 'Tis shown that it is from heaven it makes a noise.

43. "Then," quoth he, "there are four kinds of precious stones in the same stream with the sense and likeness of humans.

44. "The stone Adamant in the lands of India, though it be taken in winds and ice and snow, not the colder is it for this. Though fires and embers be let fall upon it, there is no heat therein. Though it be struck with axes and sledge-hammers, nothing breaks off it in consequence. Save the Blood of the Lamb with (at ?) the Mass, there is nothing at which it breaks. Every king who has taken it in his right hand before going to battle has routed his foe.

45. "The stone Hibien in the lands of Hab flames in the

Digitized by Google

chaindil tened. Dofortai ca*ch* neim a lleastar i furimar dia fagba and ara chind. Na*ch* nathir donaidle no theit tairis atbail focetoir.

46. Lia Istien i tirib Libia, ind inchinnib d*r*a*con* a*r*recar .i. iarna mbas. Berbaid na linne 7 na marlocha i furimar co fichet dar tire. Toidid f*r*i husci [7 tormaid] amail toruind i ngaimhr*id*. Tormaid i cetem*ain* am*al* ghaetha.

47. Lia Fanes i tirib Aulol a ssruth Dar[a]. Athchiter[1] di retlainn dec 7 roth escai 7 tenedchuairt g*r*é*n*e inna thoib. I c*r*idhib inna nd*r*acon tormthét fo mhuir arrecar dog*r*és. Nach duine a mbi laimh nocon rala uad, nocho labrunn goi. Ni thalla impi do lin na sochraidi a tabuirt i tech i mbi fer fingaili no adhartha idhal. Im trath cecha iarmeirghi dorddaid ceol mbind diná f*r*ith cosmail*ius* fo nimh.

48. INterrogauer*u*nt sapientes Eb*r*eorum atque plebs : Rogamus te atq*ue* (*sic*) indices nobis diu*e*rsa g*en*era lignorum quae in creacione mundi a Deo sunt plantata.

49. Ro f*r*eacair in Teanga Bithnua : IS deithbir duibsi, ol se a n-imchomarc sin, ar itat ceit*hr*i craind dibsom i tomnait*er* anim 7 cial am*al* beth*aid* ai*ngel*.[2]

50. Crann Sames cetam*us*, i comruc Ior 7 Dan, docuiridar t*r*i toraid ca*ch*a blia*dne*. Tor*ad* ngelglas a tor*ad* toisech, derg a medonach, etract an déidenach.[3] Intan is apuid a cetna tor*ad* is ann fhasas alaill asa blath*aib*. Nach n-esconn rotm-blaisi a thor*ad* sin dorala inna chunn shlan. Nocho torchair duilli dhe o dognith. Na*ch* duine *co n*-ainimh no co ngalar dod-f*or*laic inna fhoscudh dic*uir*idh a shoethu dhe.

51. Crann Bethadh i parr*dus* Adhaimh, na*ch* beoil rodm-blaisiset a thor*a*d no*co* *n*deoch*aid* bas iar*u*m, *con*id fobith in c*hr*aind sin ro loingsigedh Adam 7 Eua a Pard*us*, ar dia mblaistis tor*a*d an c*r*ainn sin nis-taidlibead b*ás* in nech aimsir, acht roptis[4] bí t*r*e bithu. [48b2.] Da thor*a*d dhec docuiret[h]ar in cach blia*dain* .i. ligthor*a*d ca*ch* mis. Uidhe *secht* samhlaithe doimthasa a bolud Parrd*uis* (7) fortugedar a foscudh.

---

[1] MS. assrut darathchiter [2] leg. betis aingil ? [3] MS. deiginach [4] MS. noptis

Digitized by Google

pitch-darkness of night like a torch of fire. It spills every poison out of the vessel into which it is put, if it find the poison there before it. Every snake that approaches it, or goes across it, dies forthwith.

46. "The stone of Istien in the lands of Libya is found in the brains of dragons, to wit, after their death. It seethes the waters and the great lakes into which it is put, so that they boil over the lands. It shines against water, and in winter it resounds like thunder. On the first of May it makes a noise like winds.

47. "The stone of Fanes in the lands of Aurol (?) out of the stream of Dara. Twelve stars are seen in its side, and the orbit of the moon, and the fiery circuit of the sun. It is always found in the hearts of the dragons that pass across under the sea. Whoever holds it in his hand, till he has put it from him, utters no falsehood. Neither number nor multitude is capable of bringing it into a house wherein there is a parricide or an idolater. At the hour of every matins it sounds a sweet melody the like whereof is not under heaven."

48. The wise men of the Hebrews and the populace asked: "We pray thee to tell us the diverse kinds of trees which were planted by God at the creation of the world."

49. The Evernew Tongue answered: "Good right ye have to put that question, for there are four of those trees into which soul and reason are gone (?) like the life of angels.

50. "The tree Sames, in the first place, at the meeting of Jor and Dan, produces three crops of fruit every year. A bright green crop is its first crop, red is its middle crop, shining is the last. When the first crop is ripe, then grows another out of its flowers. Every demented person who has tasted that fruit becomes sane in his mind. Since it was created, no leaf has fallen from it. Every one with a blemish or a disease who lays himself in its shade puts his ailments from him.

51. "The tree of Life in Adam's Paradise: whatever mouths have tasted its fruit have not afterwards gone to death; wherefore because of that tree Adam and Eve were exiled from Paradise; for if they had tasted the fruit of that tree, death would not at any time have visited them, but they would have been alive for ever. Twelve crops it produces every year, to wit, a beautiful crop in every month. A journey of seven summer-days the odour of Paradise extends (?), and its shade covers.

Digitized by Google

52. Crand n-Alab a n-innsib Sab, samailt*er* a indas f*ri* deilb nduine. In blath dochuiredar fair dobadi cach teidm 7 cach neim. Uidhe se samla doimthiasa (?) a bol*ad* 7 a midchlos dia blathaib riana r*icht*ain. Leca logmara scinniti a thoraid. Dobadi feirg 7 f*or*mat di cach c*r*idi dara ndichet a sugh.

53. Bile Nathaben i tirib Ebrae i ndeisc*er*t Sl*é*bi Sion sund, ni cian uaib ita i ndeisc*er*t in tslebiu í taidh. Ni fhuaratar m*aic* doine co se a crann-sa o thos*ach* dom*ain acht* oinlaithi *con*diacht c*r*and do croch*ad* Cr*ist*, co mbu asa ghescuib dobreth c*r*and inna cruiche t*r*iasra iccadh in bith.

54. *Secht* toraid docuiredur 7 *secht* mblatha imchl(oid) cecha bliadna. Nach duine rodm-blaise a thor*ad* noc[h]o tainic do galar na saeth,[1] *acht* ron-ithed ria mbas nicon etarbai aestu ina imdhuidh[2] *acht* cend i cotl*ud*. Noco ta(inic) i talm*ain* do mil na ola na fin ni ro soss*ed* cosmaili*us* dia blas. Et*r*achta esce 7 grene 7 atoidiud rind astoidiu asa blath*aib*. Da chen*el* .lxx. do ceolaib *con*canad a bile 7 a blaith f*ri* tethacht na ngaeth o thos*ach* dom*ain*. Coic eoin .lx. ar .ccc. co n-et*r*ochtai snechta, *co n*-eitib f*or*ordhaib, co suilibh luachthidhibh cantai ilcheolu i n-ilbelraib asa gescaib. Ra fes is belra dligthech *con*canat, *acht* nat aithgnet cluasa doine.

55. Dixerunt sapientes Ebreorum: A coimdhiu, acht nat laimemar, ata and anba doneoch aisnither dun as doil*ig* do creitiumh.

56. Co clos ni, in Tenga Bithnua: *Abia feble abia alitrian afen alpula nistien erolmea leam* .i. Ainmnetach ret, ol se, cride co rad rig nime inna*ch* dortai in dom*an* ar mod cacha huairi i fudomnuibh [49[a] 1] pian iar neoch dia ecnuch 7 aithisib 7 ec*r*aitib dolleici tenga caich inna gnuis.

57. Cid na dechaidsi,[3] ol se, ba handsu do c*r*eidium a mmil mbeannach dob*er*t an mhuir la t*r*acht Ceaphas ind aidhchi[4] gene

---

[1] MS. sueth [2] MS. ana imdhuigh [3] leg. déccidsi, which is translated
[4] MS. aighthi

Digitized by Google

52. "The tree Alab in the islands of Sab, its state is like unto the form of man. The flower that it weareth quells every disease and every poison. A journey of six summer-days the odour and the scent of its flowers extend before they are reached. Precious stones (are) the kernels of its fruit. It quells anger and envy from every heart over which its juice has passed.

53. "The tree Nathaban, in the lands of the Hebrews here in the south of Mount Zion, not far from you is it on the south of the mountain on which ye are. Hitherto from the beginning of the world no sons of men found it save on the one day when a tree was sought for crucifying Christ—so that from its branches was brought the shaft of the Cross by which the world has been saved.

54. "Seven crops it yields and seven flowers it changes in every year. To any man who has tasted its fruit neither disease nor tribulation came: provided he eat it before death no . . . attended him in his bed, but 'a head in sleep.' Never came on earth aught of honey or oil or wine that would attain to resemblance of its savour. The radiance of moon and sun and the shining of stars shines out of its blossoms. From the beginning of the world its leaves and its blossoms sing together two and seventy kinds of melodies at the approach of the winds. Three hundred and sixty-five birds with the lustre of snow, with all-golden wings, with shining eyes, which from its branches sing many melodies in many tongues. We know that it is lawful language that they sing together; save that the ears of men do not recognise it."

55. Said the sages of the Hebrews: "O Lord, save that we dare not, it is hard to believe much of what is announced to us."

56. Somewhat was heard: the Evernew Tongue: "*Abia feble*," etc., that is, "A patient thing," quoth he, "is the gracious heart of the King of Heaven in that He doth not spill the earth for the deed of every hour into the depths of torments, after all the blasphemy of Him, and the insults and hostilities which everyone's tongue lets forth before Him.

57. "Why see ye not," quoth he, "that it was harder to believe in the horned beast which the sea brought to the strand of Ceaphas on the eve of Christ's Nativity in the lands

Digitized by Google

Crí*st* i tirib Ebra. Debruinnit*er* srotha fina asa belaib ria mbas. In tsloigh na hindsi fod*er*csatar fair, dorumenat*ar* ba slí*ab* no ardinis docor*as*tar f*or*sin t*r*act. Dos-roimid s*r*uth asind aill am*al* bidh a leastar 7 mid asa beluib oc anamduch .L. ar .ccc. adharc n-egfhi*n*d asa cind sair. Se radairc .l. gabais fot a delba, la t*r*acht Ceaphas. Na hadharca sin t*r*a ól *coecat* ar c*et* iss*ed* thalla in ca*ch* adhairc diibh : marait cosindiu in f*or* cathrach*aib*-si, ol se. Ni bu andsa a scel-sa do c*r*eidiumh oldas creitimh 7 breith a aithne sin.

58. En inna mete d*er*mhaire dian*a*d ainm Hiruath i tirib India. Rosaig di meit a delba[1] *con*id uide t*r*i ngaimlaithe di muirib no tirib [rosoich fosccud a eitedh intan sgailes uadha iat, *P*]. F*or*luathar ar ite oc accaill arna bledmila isin muir. Slebe gainme 7 g*r*ian it e guirte[2] in ogh docuirit*her* iar ndoth*ad*. Libe*r*n co seoluib 7 ramaib dognit*her* do leth ind ugha[3] sin iarna madhmaim .lxx. .c. mile *con*a n-armaibh 7 a lointib issead b*er*eas dar muir. Oc*us* ata sochuidi mor don tsluagsa fil isin ceiti-se sunn is i lleth ind uga[4] sin dodeochatar dar Muir Ruadh. Na benaidh amhiris f*or* Dia imm immut a mirbhol am*al* m*ac* i tigh amardhall.

59. Talmaidiu di*du* iarsin at*r*aract oclach di tuaith Iuda asin ndun*a*d anair .i. mac Habes m*ic* Gomeir m*ic* Shala m*ic* Iudas side im*morro* a n-asb*er*t : Ni gua em, ol se, a crand *co n*-enuibh Scariath mert[e] a Choimde, mac na mallacta do cein. At*r*aract na [49*2] n-ete f*or*ordha 7 cosna ceoluibh, atchuaid in fer-sa! Ata lem ni forchoimnacuir. C*eis*t, cid docelad a mbile i medon in maigi ar suilib caich ?

60. IMshoi f*or* tuaithbiul ar belaib an tsluaigh inna cete fadhes i ndeisciurt Sl*é*bi Sion, *con*acai ni foc*hét*oir, in nel tendtighi. Do scai[l] in nel sin ara suilib, *co n*-acca in mbile *con*a ligthoirthib : astoiditis a blatha am*al* g*r*ein. Co cuala iar soduin coicetal

[1] MS. dealbu [2] MS. guirthe [3] MS. ughu
[4] MS ugu

Digitized by Google

of the Hebrews? Streams of wine flow from its lips before death. The hosts of the island, who looked upon it, supposed that it was a mountain or a high island that lighted on the strand. A stream burst out of the cheek as if out of a vessel, and mead out of its lips. . . . Fifty and three hundred white-faced horns out of its head in front. Six and fifty times as far as the eye could reach was the length of the shape on the strand of Ceaphas. There is room in each of those horns for the drink of a hundred and fifty: they remain till to-day in your cities," quoth he. "It were no harder to believe this tale than to believe and accept His commandments."

58. "A bird of enormous size named Hiruath, is in the lands of India. Such is the size of its form, that the shadow of its wings, when it expands them, extends to a journey of three winter-days by seas or lands. It speeds on the wing a-hunting for the monsters in the sea. Mountains of sand and gravel are what warm the egg that it deposits (therein) after laying. A galley with sails and oars is built out of the half of that egg after breaking it. Seven thousand soldiers with their weapons and their provisions is what it carries over sea. And there is a great multitude of this host in this assembly here, which came in the half of that egg over the Red Sea. Do not, like a child in a dark house, show any unfaith to God concerning the abundance of His miracles."

59. Suddenly then, afterwards, a warrior of the tribe of Judah rose up out of the assembly in the east, to wit, the son of Habes, son of Gomer, son of Sala, son of Judas Iscariot, who betrayed his Lord—the son of malediction from old times. He arose and said: "A false thing," quoth he, "is the tree with the birds of golden wings, and with the melodies, of which this person has told us. Meseems that it never came to pass. A question: what would have hidden from every one's eyes the tree in the middle of the field?"

60. He turned withershins before the host of the assembly, southwards in the southern part of Mount Zion; and forthwith he saw somewhat, the fiery cloud. That cloud dissolved (?) before his eyes; and (then) he saw the tree with its beautiful fruits. Its blossoms were shining like a sun. After this he heard the harmony, in the many languages, of the all-golden radian

Digitized by Google

inna n-en *for*ordai luachtide asnaib ilberlaib 7 inna ndulerath ligdatha *fri* gotha na ngaeth.[1]

61. Talmaidiu iarsin ni ro fhuilngsetar na suili peccthacha[2] sella[d] frisna liga noiba. Madit a shuili inna cinn. Aitherruch da*no* iarsein don-ethand athach di ghoith tentidi,[3] *con*decht ina bruindi 7 inna gnuis, comdar duibid*ir* degaid, 7 conidnindsort lethmarb aridisi *for* medon an dunuid, et dixit: *Eui falia faste. eui falia faste. eui falia faste maria fablea nelise nam* .i. Del chatach amirseach atamcomnaic[4]; et d*ixit*: Andsa piana ardomthaat 7 ardomnet. Sirect*ach* ligmag ad*con*narc nad *con*accai nech riam. Ardecnach ro raidseam, mairg *for*id-racht. Inge nama asrubairt iarsin docuiredar marb *for* talm*ain*.

62. Ergit la soduin sloig in dunuidh uili, 7 doronsat aithrigi, 7 iss*ed* atb*er*tis: A mmo Choimde noeb! ar ecnairc do troc*uir*i 7 ap*r*isci in adbhuir dian-ar-*for*coimnacair, arna ecmonga ait[h]ber fearga for ar n-aimiris. Ealgone adcomchaissem, acht ropu dall ar ar suilib in ret ingnad nat fetamar.

63. Co closs ni [49b1] (in) Tenga Bithnua: *Na itho ad nacul lenisteia tibon talafi aia asfa bibo limbia flaune* .i. A failti-si do coibdelchaib, eit*ir* m*a*ccu 7 ingina oc*us* maithre 7 aithre, ce at agtha fo claid*eb* 7 ce at agtha *for* fulochtu iarum *conus*n-esta ina carnu .i. ba ussa fa sheacht a dilgud sein oldaas beim n-ecnaich *for* Dia 7 amirsi fair *for* a duile 7 a mirboile. Ar mad beim n-ecnaig for Dhia 7 amirsi *for* a duile 7 *for* in Trinoit 7 *for* na hamra dorigne Dia, ni fil i nnim n*ach* i talumh tindtud n-aithr*ig*e iccas nech aire, act bhithbeith g*an* *for*cenn i fudhomhnuibh pian.

64. Interrogauerunt sapientes Ebreorum dicentess: Indica nobis quod c[o]episti.

Co clos ní, in Tenga Bithnua: *Alea fas uide uala nistien alme ama faus elobi reba* .i. Doroine Dia isin cethramadh lau da chen*él* .lxx. inna rind tairindredach nime la tenedchuairt inna gr*é*ne guires in mbith, co lluaithe goithe, co ceill 7 et*r*acta aingel. Astoidi da mhagh decc fo thoibaib talm*an* i lles c*ach* aidhche,[5] cuairt insin *fri*si ngaire tenedmhuir[6] 7 cuairt fris'comruicet 7 frisa failtniget arbair aingel iar n-etractai aidche.[7]

[1] nangæt [2] MS. pecdhuchu [3] MS tentigi [4] MS. atamconnaic [5] MS. aighthe [6] MS. inserts 7 enlaiti, 'and birds,' which is meaningless here [7] MS. aigte ar is dall

Digitized by Google

birds and of the beautifully coloured leaves against the voices of the winds.

61. Suddenly then the sinful eyes endured not to look at the holy hues. His eyes burst in his head. Again, then, goes to him the blast of a fiery wind; and it went into his breast and into his face, so that they became as black as a stag-beetle; and it struck him half dead again in the middle of the assembly; and he said: "*Eui falia faste*," etc., that is: "I am a rod twisted, faithless." And he said: "Hard are the torments that are before me and that await me. A thing of longing is the fair plain I beheld, that no one ever saw before. Blasphemy we have uttered: woe to him that has done (?) it!" Scarcely had he spoken when he falls dead on the earth.

62. Thereat all the hosts of the assembly arise; and they did penance, and this they were saying: "O my holy Lord, for sake of Thy mercy, and because of the fragility of the matter whereof we have been made, let not wrathful reproach fall upon our unfaith! Wilful crimes we have committed (?); but dark before our eyes was the strange thing we knew not."

63. Somewhat was heard, the Evernew Tongue: "*Na itho*," etc. "If all your relatives, both sons and daughters, mothers and fathers, were put to the sword, and then placed on cooking-hearths that you might eat their flesh, it were seven times easier to forgive that (crime) than any blasphemy of God and unfaith as to His elements and His miracles. For if there be any reviling of God and unfaith as to His elements and the Trinity and the marvels that God has wrought, there is neither in heaven nor on earth a turning of repentance which heals anyone from it, but abiding ever and endlessly in the depths of torments."

64. The sages of the Hebrews asked, saying: "Tell us what Thou hast begun."

Somewhat was heard: the Evernew Tongue: "*Alea fas*," etc., that is, "God created, on the fourth day, the two and seventy kinds of the wandering stars of heaven, with the fiery circuit of the sun, which warms the world, with the swiftness of wind, with the sense and splendour of angels. Twelve plains under the flanks of earth it illumines in the . . . of every night—that circuit against which the fiery sea laughs; and a circuit at which troops of angels meet and rejoice after the brightness of night."

Digitized by Google

65. INterrogauerunt sapientes Ebreorum: INdis dun na da mag dec sin fu[i]let fo toibhuibh talm*an* fris' taitin g*r*ian fri les cach n-aidchi,[1] ar is dall erunn a fhis.

66. Friscart di sudhiu in Tenga[2] B*ithnua*: IS*ed* em tete in g*r*ian i fescar ca*ch* aidche.[3]

67. Doaitne cetamus a sruth n-allmuirede co sceluibh airthir na llind.

68. Doaitne iarumh [fo. 49^{b}2] an ardmhuir[4] thened dadaig 7 na treathnu sroibthenedh imm na tuatha derga.

69. Toidid iarsin slogu inna m*a*ccradh isnaibh meallmuigib foc*e*rdat in ngair dochum nimhe ar uam*un* in mil mharb*us* inna ilm*íli* de shloguib fo thonnuib andes.

70. Toaitne iar*um* a sliab co [s]rothuib[5] tein*e*dh documnet inna credmaigi co sloghuibh in coimtecta indib.

71. Toidet iar*um* airbe in mil mhoir f*r*is n-eirg*e*t na ceithre coraid fic[h]et f*r*is n-gairet glenn inna pian.

72. Toaitne iarsin ircomuir a n-airbe n-uathach ilbuidnech i[m]me ro iad donaib iff*e*rndaib fothuaith.

73. Toaitne isnaib dubglindib cosnaib s*r*othaib sirrechtaibh dara ngnuisi.

74. Toaitne iarum airbe in mil tindnaig na ilmuiri im toibu talm*an* di ca*ch* leith, shuiges na ilmhuire aitherr*uch*, co facoib na t*r*achtu[6] tirma di ca*ch* leith.

75. Toaitne iarsin a tenedhshliab ro damhnaiged do teinid bratha f*r*i buaig da ca*ch* duil.[7]

76. Toaitne iar*u*m na ilmhile *con*tuilet in codladh nderach o thosa*ch* dom*uin* i nglenn ina mbl*átha*.

77. Toidid iarsin a mmag[8] ndubhach ndérach[9] cosnaib d*r*aconaib foruir*m*idhi fon ceo.

78. Toaitne iar*um* ialla na n-enlaithe *con*chanat na ilcheola i nglinnib na mbl*átha*.

79. Toidid iarsin inna maigi etrachtai cosnaib blathaib fina astoidet a nglenn.

80. Toaitne iarsaidiu f*r*i Pard*us* n-Adhuimh co turgaib iar*um* anair m*a*dain.

---

[1] MS. naigthi [2] MS. teang [3] MS. aigti [4] MS. ardmhur [5] srothaib *P*
[6] MS. t*r*achta [7] fribuaidh do cach dáil *P* [8] MS. immag [9] MS. nderuch

Digitized by Google

65. The sages of the Hebrews asked: "Tell us of those twelve plains that are under the flanks of the earth and against which the sun shines for light every night; since knowledge thereof is obscure to us."

66. Then the Evernew Tongue answered: "This is [the way] the sun goes in the eve of every night."

67. "In the first place he illumines the transmarine stream with tidings of the eastern waters.

68. "Then he illumines the ocean of fire at night and the seas of sulphurous fire around the red tribes.

69. "Then he shines on the hosts of the children in the pleasant fields, who send the cry towards heaven for dread of the beast that kills many thousands of hosts under waves in the south.

70. "Then he shines on the mountain with streams of fire which traverse(?) the . . . plains, with the hosts of guardian (demons) in them.

71. "Then shine the ribs of the great beast at which the four and twenty champions arise . . . glen of the torments.

72. "Thereafter he (the sun) shines over against the awful, many-trooped fence which has closed round . . . of the hell-dwellers in the north.

73. "He shines in the dark glens with the sad streams over their faces.

74. "So he illumines the ribs of the Beast that distributes the many seas around the flanks of the earth on every side, that sucks in the many seas again till it leaves the shores dry on every side.

75. "Then he illumines the fiery mountain which has been formed of the fire of Doom . . . every element.

76. "Then he illumines the many beasts who, from the beginning of the world, sleep the tearful sleep in the Glen of the Flowers.

77. "Then he shines on the gloomy tearful plain with the dragons that were set under the mist.

78. "Then he illumines the flocks of the birds, which sing together the many melodies in the Glens of the Flowers.

79. "Thereafter he shines on the radiant plains with the wine-flowers that irradiate the Glen.

80. "After this he shines against Adam's Paradise, till it rises up from the east in the morning.

Digitized by Google

81. Ros-biadh *tr*a mor do scelaib atfesedh *for*a fecht man*us*-beth tenga dia relad.

82. C*eist*, ol tuath inna n-Ebra 7 inna ilceniuil, rend tarbad-su dun riam, cia aicned fil indib, 7 is cosmuil aicn*ed* na redland uile dar-leinn?

83. Friscart di*du* in Tenga Bithnua: Ni cosmail emh [50a1] aicned na renn. Deichrinn[1] Gabuen cetam*us* gaibthi*us* c*r*ith, 7 docuiredar mongai tened dara gnuis f*ri* taircetul plaga na duinebaid f*or* talm*ain*.

84. Na renda aili thimceallat in dom*an* otha trath t*eir*t co noin. Fos-cerd iar*um* i cess co ticc in t*r*ath cetna.

85. Renda aili da*no* dob*er*at rothes *nó*[2] rouacht no rofhualacht[3] f*or* talm*ain*.

86. Renda aili da*no* rethit f*ri* tomoltad d*r*accon doinfidet in mbith.

87. Renna aili da*no* reithit co cenn .l. bl*iadan* *con*degat aimser c*o*dulta doib. Intan gaibte[4] c*o*dl*ud* dos-lecet tuaith tenedmuir i nglindib inna nder. co cenn *secht* mbl*iadan* *con*tuilet, *co* *n*diuchtrat la gair na senaingel[5] 7 la gotha inna ndracon dogairet an glen*n*.

88. Araile renna rethit na *sé* laa 7 na *sé* aidhchi[6] co tic in domn*ach*. O thic tosach in domhn*aig* doinnscanat ilcheola, 7 fos-ceird i suan co toraid in domn*ach* Dia de nim.[7] Dos-c*ur*idar iar*um* f*or* a rith cetnai.

89. *Alimbea fones arife aste. boia fiten salmibia libe lib ebile nab lea fabe* .i. Doroine Dia isin coic*e*th la da cen*é*l .lxx. do iallaib en 7 da cen*é*l *secht*mogat do milaib mara. C*ach* cen*é*l dib *con*a deilb 7 *con*a bes 7 *con*a aicned foleith.

90. Enlaith cetam*us* indsi Naboth, ni attoidi[8] f*or* lar talman ligdath na laindred na atoidet asa n-eitib, 7 co lecet a ndera la uacht 7 snechta. Failtnighit la tess 7 ligdata samr*aid*. Diuch-trait i mmedon a*idche* dogr*é*s, 7 *con*canat ceolu t*é*itbindi.[9]

91. Enlaithi Sabes, dofoilset a n-eitiu f*ri* aimsir n-aidche[10] am*al* caindli teneth. Na*ch* teidm adellat a n-eitiu *nó* a foscud

[1] MS. Deithrinn; r[e]anna *P* [2] MS. rotes na [3] MS. rofhualcect [4] MS. gaibthi [5] leg. sanaingel, which is translated [6] MS. aighthi [7] MS. deinm: cf. § 34 ad finem [8] MS. atttoidi [9] MS. teithbindiu [10] MS. aigthi

Digitized by Google

81. "Now if the sun had a tongue to make them manifest, there would have been many tidings which he would relate on his journey."

82. "A question," say the folk of the Hebrews and the many kindreds: "the stars that thou hast shown to us previously, what nature is in them? and the nature of all the stars is alike, as seems to us."

83. Then the Evernew Tongue replied: "Truly the nature of the stars is not alike. In the first place the ten stars of Gabuen, trembling takes them, and manes of fire are put over their face to foretell a plague or mortality on earth.

84. "The other stars that surround the world from the hour of terce to none. Then it falls into a trance until the same hour comes.

85. "Other stars, too, bring great heat or great cold or great moisture (?) on earth.

86. "Other stars, then, they run to urge on the dragons that blow on the world.[1]

87. "Other stars, then, they run to the end of fifty years and (then) seek a time for sleeping. When they fall asleep, they let . . . . fiery sea in the glens of the tears. To the end of seven years they sleep, when they awake at the shout of the holy angels and at the voices of the dragons that dwell near (?) the glen.

88. "Other stars run the six days and the six nights until the Sunday comes. When the beginning of Sunday arrives, they commence many melodies and fall asleep until God's Sunday follows from heaven. Then they wend upon the same course.

89. "*Alimbea fones*," etc., that is, "On the fifth day God created two and seventy kinds of flocks of birds, and two and seventy kinds of beasts of the sea: each kind of them with its form and custom and nature separately.

90. "In the first place, the birds of the island Naboth. There shineth not on the floor of earth a colour or splendour that they do not radiate from their wings. They let their tears fall at cold and snow. They rejoice at the heat and beauty of summer. They always awake at midnight, and chant together string-sweet melodies.

91. "The birds of Sabes, their wings shine at night-time like torches of fire. Whatever disease their wings when flying or

[1] Cf. § 29, *infra*.

Digitized by Google

for luam*ain* is slan fonacoib. Dos-c*u*ridar i cess marbhdhatad ind aimsir gaimrid [50a2] 7 uachtai, *co n*diuchtrat la cetemon. Canait ina cotaltaib ardcheol n-ailghen am*al* toruinn ngaeithi.

92. Enlaithe Abuaidi a n-indsib it*ir* airrther na hAffraice 7 nem. Ni thainic talm*ain* ligdath na attoidet assa sciathaibh, 7 nochu torchair eite asa sciath*aib* na cluim o thos*ach* dom*uin*, 7 ni ro thormacht a llín nach a n-airiumh. Bolud 7 midclos inna mblatha, 7 blas na *secht* finaband documnet inna ligmuigi, iss*ed* no-dos-sasa o t*hosach* domuin. Ni chumsanat do coicetal cheol, 7 niptar scíth co tulaid medon aidche[1] la andort na n-aingiul assind niul.

93. Fosn-dailet iarum na teora[2] enlaithi .i. da en .lxx. ar .lxx. m*íli* in cach enlaith. Medon aidche[3] cotn-ocuib an cetna enlaid a ngair 7 *con*canat mol*ad* do Dia tria cheol, 7 asnidet donaib adamr*aib* rúndaib diairmhidib incleithib na fetatur cidh aingil nime.

94. Conneirigh iar*um* in t-enlaith medon*ach* cosin ciul trefhiltech[4] la adhamhrug*ud* inna n-ingnadh doroine in Coimdi o thindscetul in betha[5] co brath.

95. Dothaet ind enl*aith* déidenach[6] fair i ndeiriud na haidhche.[7] Asnidet-side la handord chiuil *secht*dealbaigh inna delmann ticfet in mbith la uath mbratha, 7 asneidet iarsaide in fodail[8] sechtmogtaig na pian cosind lín ataroillife, 7 indisit na da suidi .lxx. inna ligboth i nimhib cosin cach ataroillife.

96. *Et diresir alba sibe alea alib me lis* .i. sil n-Adaim dia cloitis ceol inna n-enl*aith*i sin ni ba i failti na mellchai dia ro scardais fria cloissin, act suamuth 7 sirrect 7 toirrsi *co* n-epeltais la cai.

97. *Efi lia lasien ferosa filera leus dissia nimbile nue bua faune* [50b1] *intoria tebnæ*, id est Faciamus hominem ad imaginem et ad similitudinem nostram, et p*rae*sit piscibus mariss et uolatilibus celi et bestis uniuersae terrae.

Ata tra di fhoiltigi cuma*chta* in Coimdh*ed* co bhfuil cetheora dealbai *fich*et for sil n-Adhaimh iar n-im[m]orb*us*.

98. Curaid cetam*us* indsi Ebia, se traigid .l. legtair i fot cacha delba dib. Noco diuchtrat asa cotl*ud* acht tria anfudh

[1] MS. tualath medon aigti [2] MS. teoru [3] MS. aigti [4] MS. trefhiltnech, with a punctum delens under n [5] MS. deiginach [6] MS. bethu [7] MS. aighthi [8] MS fogail.

Digitized by Google

their shadow visits is left cured. In the season of winter and cold they fall into a trance of deadness till they awake at Mayday. In their sleeps they sing a gentle high song, like the thunder of wind.

92. "The birds of Abuad in the islands between the east of Africa and the sky. Never came on earth a beautiful colour that they do not radiate out of their pinions. Never from the beginning of the world has fallen a quill or a feather out of their wings, and never has their complement or their number been increased. The odour and fragrance of the flowers and the taste of the seven wine-rivers that traverse the bright plains, this is what satisfies them from the beginning of the world. They rest not from chanting melodies, and they were never weary till midnight came with the song of the angels out of the cloud.

93. "Then the three bird-flocks are divided—two birds and seventy and seventy thousand in each bird-flock. At midnight the first flock upraise their cry; and they chorus praise to God in melody, and tell of the marvels, mystic, innumerable, hidden which not even the angels of heaven know.

94. "Then the middle bird-flock arises with the threefold melody, in admiration of the wonders which the Lord has wrought from the beginning of the world till Doom.

95. "Thereon, at the end of the night, comes the last bird-flock. They describe with a song of sevenfold melody the noises that will enter the world at the dread of Doom; and after this they relate the septuagenary distribution of the punishments with those that shall deserve them; and they tell of the two and seventy seats of the beautiful houses in the heavens (which will be given) to all that shall deserve them.

96. "*Et diresir, alba,*" etc., that is, "Adam's race, if they should hear the music of those birds, would not be in gladness or gratitude if they were severed from hearing it, but . . . and longing and grief till they die in wailing.

97. "*Efi lia,*" etc., that is, "Let us make man in our own image and likeness, and let him rule over the fishes of the sea and the birds of heaven, and the beasts of all the earth.

Such is the versatility (?) of the might of the Lord that, after the trespass, there are four and twenty forms in Adam's race.

98. "In the first place, the champions of the island Ebia. Six and fifty feet are laid in the length of each shape of them. They

Digitized by Google

mara, no gair chatha *nó* shloigh, *nó* chobordon ceol. Intan adregat asa suan sollsi[gi]dir a suile am*al* ruithnighudh rind. F*or*ber*a*t isnaib m*uir*ibh i tat, cu tochratar[1] a mbiasta 7 a mbledmila f*or* tire dia sasad.

99. Tuatha finna f*or*lassardha a n-indsib Odaib (?). Dothaegat lasrai tein*ed* assa mbelaibh f*ri* burach ferga. Doaitnet a suile am*ail* chaindle tein*ed* f*ri* aidhche. Astoidet a foilt 7 a cuirp am*al* snechtae fos-ceird i robane. Iasc a hilmuireibh cen bruith, cen fuine, iss*ed* ro-dam-biatha.

100. Tuatha Ithier tuath Shlebi Caucaist. A mbeoil ina mb*r*uinnibh: cetheora suile ina ndruimnibh.[2] Elscoth 7 rothes ina corpaibh *con*a*ch* ro daim na*ch* cen*é*l aile.

101. Tuatha aile etrachtai i tirib Asser. Airdiu ca*ch* ceniul decsiu a ngnúisi. Rossaig do binne a labhartha *con*id binde ceoluib cobordon a sluag.

102. Tuatha deiscirt India co llaget a ndelba. An as sirem diib ni segat *acht* cubat .u. ndorn.

103. Bant*r*acht file i slebib Armenia, moo ca*ch*a doeinib a ndelbha. Nocho b*er*at *acht* ingena dog*r*és. Andso cacha feraib a bhferga 7 a ngala[3] oc dula do chath. Eirgit asa suan medon a*idche*; arosclaicet toidli tein*ed* assa mbel*aib*: doacmongat a n-ulchi conicce a n-imlinda. Ór as chainiu ca*ch* f*or*loscud arrecar inna [50b2] ndornaibh dessaib iarna ngeinem*ain* dog*r*és.

104. Tuatha Fones i tirib Libiae. Lasaitt a meic imlisain f*ri* feirg am*al* oible tein*ed*. Ni thallai do dainib im f*er* diib lin a sharaighthe ar nert. Rossaig meit 7 binde a ngotha *con*ad airde

[1] MS. cochratar [2] MS. mb*r*uinnibh [3] MS. ngalu

Digitized by Google

awake not from their sleep, except for a sea-storm, or the shout of a battle or an army, or the sound of melodies. When they arise out of their sleep, their eyes shine like the radiance of stars. They . . . in the seas wherein they are, so that the beasts and monsters of (these seas) are cast ashore to satisfy them.[1]

99. "Fair, very flamy tribes in the islands of Odab. Flames of fire come out of their mouths at the fury of anger. Their eyes shine like torches of fire at night; their hair and their bodies beam like snow which is cast into great whiteness. Fish from many seas, without cooking, without broiling, this is what feeds them.

100. "The tribes of Ithier north of Mount Caucasus. Their mouths (are) in their breasts: there are four eyes in their backs. Lust and great heat (are) in their bodies, so that (the womankind of) no other nation has endured them.

101. "Other radiant tribes in the lands of Asser. Nobler than every kindred is the sight of their faces. So great is the harmony of their utterances that the noise of their host is sweeter than (any) melodies.

102. "The tribes of the south of India, with the smallness of their shape. The longest of them only attain (to the length of) a cubit of five hands.

103. "The women that are in the mountains of Armenia, greater are their forms than (those of) any humans. They bring forth daughters only. Harder than (those of) any men are their angers and their valours in going to battle. At midnight they rise from their sleep: out of their mouths they loose flashes of fire; their beards reach as far as their navels. After their birth, gold that is brighter than every blaze is always found in their right hands.

104. "The tribes of [Ar]fones in the lands of Lybia. The pupils of their eyes flame in anger like sparks of fire. Not enough of men can come about one of them to overpower him by force. So great are the loudness and sweetness of their

[1] The Irish of this passage is obscure, the meaning of the verb *forberat* (leg. *forbenat*?) being unknown. The Rennes MS. has: buaidhrit an mhuir re silled a súl co tecait na bledhmhila a tír cucu lé nert a súl, 7 ithit sin iad mar biadh, 'they disturb the sea by the glancing of their eyes, so that the monsters come ashore to them through the strength of their eyes, and (then) they eat them as food.'

Digitized by Google

gothuib 7 chornuibh. Dodailit a sruth fina asa mbeluib fria bas. Canait sirrechtcheol ina cotlud do na frith cosmhuil.

105. Mor do dhelbhuibh cenmotha sin forruirmeth for sil n-Adhaimh iar n-immorbus. Ar in cétna duine doroine Dia i tosuch ba dia dheilbh 7 a chosmailius doforsat, 7 ro bad ed in cland no genfed uadh mane tarmtheissed.

106. INterrogauerunt sapientes Ebreorum : Indis dun ind lin coibdeluch forfurim Dia for a duilib iar n-urd.

107. Adrimhfider duibh emh, ol se, .i. Da chenelach .lxx. do miluibh fo murib. Da chenélach .lxx. do ialuib en isind aiur. Da cenélach .lxx. do biastuib fu fidbaid.[1] Da cenélach .lxx. di natrachaib frisellgett uir. Da chenélach .lxx. di toirthibh fidhbadh.[2] Da cenélach .lxx. di gnusib retlann imrolta fo nim. Da cenélach .lxx. do airbrib aingeal i nnim. Da cenélach .lxx. do cuimgib na pian isna ifernaib. Da cenélach .lxx. di cheolaib 7 ligbothaib ind nim. Da cenélach .lxx. di berlaib for tengthaib doine. Da cenélach .lxx. di dhainib shil Adhaimh. Acht cena mad iar lin tuath it e a llín .i. .uii. tuath .l. ar cét fon mbith. Acht itat iltuatha fo muirib fon mbith.

108. Dixerunt sapientes Ebreorum : Indis dun do bailechro a n-ifernd ron-airlestar Dia fri pianadh na pecdhach.

109. Friscart in Tenga Bithnua: IS doilig eimh, ol se, a aisneis .i. cia no thindscanaind a aisnés o thosach domuin ni eicsind ria mbrath in soithar imcomaircidh uili amal rotn-gab. Rossaig cetamus do mheit in glinde 7 dia fhudhomnai cia do-comladh en bad luaithiu 7 bud treisiu luamain iss ing [51a1] mara soissed cind mile bliadan a dhomhnai.

[1] MS. fuidbig

[2] MS. fighbudh

Digitized by Google

voices that they are louder than (any) voices and horns. At death they pour forth from their mouths a stream of wine. In their sleep they sing a plaintive melody to which nothing like has been found.

105. "Many shapes besides those have been set on Adam's race after the Fall. For the first man that God made at the beginning He created in His (own) form and likeness, and so would have been the children born of Adam had he not transgressed."

106. The sages of the Hebrews asked: "Tell us in order the number of the kinships which God has put upon His creatures.'

107. "That in sooth shall be reckoned for you," quoth he, "to wit, two and seventy kinships of beasts under seas: two and seventy flocks of birds in the air: two and seventy kinships of beasts under forest[1]: two and seventy kinships of snakes that crawl on mould: two and seventy kinships of fruits of the woods: two and seventy kinships of the faces of stars that have been cast around under heaven; two and seventy kinships of troops of angels in heaven; two and seventy kinships of the anguishes of the torments in the hells; two and seventy kinships of the melodies and bright abodes in heaven; two and seventy kinships of the languages in the tongues of men; two and seventy kinships of humans of Adam's race. Insomuch that, according to the number of tribes, this is their number—an hundred and fifty-seven tribes throughout the world. And under the world are many submarine tribes."

108. Said the sages of the Hebrews: "Tell us of the place of confinement in hell which God has designed for punishing the sinners."

109. The Evernew Tongue answered: "'Tis hard, indeed," quoth he, "to declare it. Even though I should commence from the beginning of the world to announce it, I should not have related before Doom all the trouble about which ye ask, as it (really) is. First, such is the size of the glen and its depth, though the bird whose flight is swiftest and strongest should set out, it could hardly reach its bottom at the end of a thousand years.[2]

---

[1] So in the *Duan in chóicat Ceist*, Celt. Zeits. iv. 235. The number 72 (= 6 × 12) occurs often in Middle-High-German literature, *e.g.* Zwên und sibenzig künige; mit zwein und sibenzig kielen, Orendel, 402, 411. For these quotations I am indebted to Prof. W. P. Ker.

[2] Cf. *The Tidings of Doomsday*, Rev. Celt. iv. 256.

Digitized by Google

110. *Elestia tibon ituria tamne ito firbia fuan.* Nocon fetar, ar se, cia de as lia, a fil do gainemaibh fo mhuiribh ann,[1] a fil do cheneluibh biasta[2] *fri* timdibe anmann a n-ithf*er*nd.

111. Rosaig do meit in derchainte isnaibh pianaibh *con*na cumcat ainm De do lab*r*a and ar toirrsi 7 d*er*choin*iud* la meit na pian 7 lia n-ilar.

112. Rosaigh do meit in tein*ed* 7 in loiscthe 7 in tesa, a fil do lindibh isin dom*un*, et*ir* niula 7 s*r*otha 7 aibhne 7 m*uir*e immon mbith, gia no dailte i ngliu*n*d na pian ni airdibhdhabh*ad*,[3] ar is ferg Dhe fhiches isnaib iff*er*daib.

113. Rosaig do meit in rouachta ann, dia tarlaicthe athach uachta samlaid f*or* deirc cuislinde isin mbith atbeltais a fil di enaib isind aiur 7 do miluib fo m*uir*ib 7 do cech anmanda biu fogebad f*or* talm*ain*.

114. Rasaig di ane in tein*ed*, dia tarlaicthe for ch*uis*lind ní de, a fuigbed[4] do lindib f*or*sin bhith, no t*r*aigfedh riamh: a fuigbed[5] do anmannuib ann ro loiscfed la dechtad in talm*an* immacuairt.

115. Rosaig do meit inna ndorchai, dia tarluicthe ni dhe isin mbiuth .i. meit m*ai*c iml*esan* duine, a fuigbed di enuib ind aeor 7 do doinib 7 do bhiasdaib f*or* tal*main* ni fhaicfitis less na soillsi la bas.

116. Rosaigh do meit na brentad i llochaib na pian, oin-banna f*or*ruimfidhe de i mb*r*uinnib an betha, aní f*or*ricfedh isin dom*un* do anmandaib, et*ir* muir 7 tir 7 aeor, atbeldais uili.

117. Ata do mheit inna gorta 7 inna hitadh and, dia tarlaicthe oen-uair isin mbith ní dhe, a bhfuigbedh isin bhith et*ir* milu 7 duine 7 eonu atbeltais f*ri* oinuair ar gorta 7 itaid.

118. Ata do meit in omhain ann f*or* na hanmunn*aib* riasna pianuibh, dia tiss*ed* i ndom*on* beim di omhon saml*aid*, a fuigb*ed*

---

[1] anna [2] biastu [3] MS. airdibhdhadhad [4] MS. faigbed [5] O. Ir. a fogébad

Digitized by Google

110. "*Elestia tibon*," etc., "I know not," quoth he, "which of the two is the more numerous, all the sands under seas, or all the kinds of monsters for mangling the souls in hell.

111. "So vast is the greatness of the despair in the pains that they are unable to utter the name of God, for grief and hopelessness through the immensity of the pains and through their multitude.[1]

112. "So vast is the greatness of the fire and the burning and the heat that if all the waters of the world, both clouds and streams and rivers and seas around the earth, were poured into the Glen of the Pains they would not quench it, for it is the wrath of God that seethes in the hells.

113. "So vast is the greatness of the exceeding cold that, if a breath of cold like it were cast into the world by the hole of a pipe, all the birds in the air, and the beasts under seas, and every living animal it would find on earth would die.

114. "Such is the splendour of the fire that, if some of it were cast by a pipe, all the waters found on the earth would ebb before it, and the animals found there it would burn with the . . . . of the ground all about them.

115. "Such is the extent of the darkness that, if some of it were cast into the world—as much as the pupil of a man's eye,—all the birds in the air and the human beings and the beasts on the earth would see neither splendour nor light for death.

116. "Such is the greatness of the stench in the lakes of the torments, if one particle of it were placed on the breasts of the world, all the beasts it would find in the world, both in sea and on land and in air, would all perish.

117. "Such is the greatness of the hunger and the thirst there that, if some of it were cast for a single hour into the world, all that it would find therein, both beasts and men and birds, would perish at the same hour from hunger and thirst.

118. "Such is the greatness of the fear which the souls suffer before the torments that, if a particle of fear like it were to come into the world, all the animals found in the seas

[1] According to the *Duan in chóicat Ceist*, they are 72 in number.

Digitized by Google

di anmann*aib* a muirib 7 aeraib 7 talmandaib foscichr*eth* [51ᵃ2] uili i ndass*acht* 7 ecodhnaighi la omon, *co n*-epeldais de.

119. Atá do meit inna sir*echt*a 7 in broin 7 na toirrsi, dia tarluicthi ní dhe t*r*ia cuislind isin dom*on*, ni boi di thete na mellche isin dom*un*, na [di] gnuisibh carat, na failti na fín dodaroigs*ed*, *co* n-epelud cach cridhe thadhlibed la sirect 7 choi.

120. Cidh t*r*a f*r*isnairceb in sóeth ni eicsind uile cenco cumhsanaind icca aisneis ria mb*r*ath. Airm in na closs guth *acht* mairg 7 omon 7 sirecht i cluasaibh. Airm in na raibhe cumsan*a*d didanta, na gne failte f*or* gnuis. Airm in na robai fiadh na airmhitiu na didhnad carat, na guth ailgen, acht immut sroibhthein*ed* 7 ghaeth mb*r*en 7 imat duibhshnecta teintidi cosin rouacht. Dechtadh inna ndeut. F*or*muchad inna ngnuise. Fuidbech inna n-analai. IMet inna t*r*ichmech. Tiachra inna lámchomart. Tuilged inna nder. Sirecht inna n-osn*a*d. Uamhnuighi inna c*r*ide. Uathmhaire inna ndealbh. Timthirecht inna pian 7 a n-etrocuiri 7 a n-amaindsi 7 a n-aithisigi. IS loscud di ce*ch* leith. IS fubtad di cech leit[h]. IS gol 7 eigim di cech leith.

121. INterrogauerunt sapientes Ebreorum : INdica nobis de die iudicii, et quomodo distruetur mundus, et quo tempore distruetur?

122. F*r*iscart in T*enga* B*ithnua*: IN brath imcomaircid-si ol se, ní mellach cid a comaithmet. Ar cid aingil nimhe ros-bi c*r*ith 7 uam*un* intan f*or*athmen*t*ar 7 docuredar ar céill.[2] Ar is damhnai moirchreatha 7 uamhain na *cóic* ergala *sescat* ar .ccc. donaib tein*e*thshliabhaibh do madmaim f*or* talm*an*daib ria ngnuis in Rig mair isa cumh*ach*ta conscarfa an mbith.

123. Cucligiu 7 maidm inna .u. nime occa filliud for talmanda.

---

[1] MS. teindtigi

[2] MS. ceil : this seems erased.

Digitized by Google

and airs and earths would be thrown into insanity and senselessness by terror, so that they would die thereof.

119. "Such is the greatness of the grief and the sorrow and the sadness, that if some of it were cast through a pipe into the world there would be no warmth nor pleasure therein, nor faces of friends, nor welcome, nor wine which would . . . . them, so that every heart which it would visit would die with grief and wailing.

120. "Though then I should undertake (?) the labour, but even though I should not cease declaring it, I should not declare (it) all before Doomsday. A place wherein no voice was heard in ears, save woe and fear and grief. A place wherein there was no pause for consolation, nor appearance of joy on face. A place wherein there has not been honour, nor respect, nor a friend's comforting, nor a gentle word,[1] but abundance of sulphurous fire, and of stinking winds, and plenty of fiery dark snow with bitter cold: chattering (?) of teeth: smothering of faces: stifling (?) of breaths: abundance of fits of coughing: affliction of hand-smitings: dropping down of tears: sadness of groans: fearfulness of hearts: horror of forms: ministration of torments, and their unmercifulness and their shamelessness and their disgrace. There is burning on every side: there is threatening on every side: on every side there is wailing and screaming."

121. The sages of the Hebrews asked: "Tell us of the Day of Judgment, and how the world will be destroyed, and at what time?"

122. The Evernew Tongue answered: "The Judgment about which ye ask," quoth he, "it is unpleasant even to mention it. For even angels of heaven are wont to have trembling and terror when it is remembered and kept in mind. For matter of great trembling and terror is the bursting of the three hundred and sixty-five ranges of fiery mountains on earth before the face of the great King whose might will destroy the world.

123. "The tottering and crashing of the five heavens at bowing them to earth.

---

[1] Love is everywhere but in hell, *minne ist allenthalben wan ze helle*, Titurel, 51, cited by J. Grimm in his *Deutsche Mythologie*.

Digitized by Google

124. Comeirge 7 toirm inna *secht* ngaeth tentidhe[1] [51b1] a mimasclaigib[2] nimhe la fua[i]m 7 tethacht thorainn 7 luachait da ca*ch* aird.

125. Torandfadach inna *cóic* rind *sechtmogat* ar .ccc. ar teora milib, do thutim asind nim.

126. In t-esca do shoudh i ndath fola.[3] In g*r*ian do dhith a soilse.

127. Biaid do lín arbhair nime isind lo-sin *con* na ba cumh-a*cht*a do nach oe*n*[4] ara tairchella rosc na ara coimastar a n-airiumh *acht* mad Dia nama.

128. Talgud inna fidbadh[5] 7 inna slebe la anfud tentide[6] di cech le[i]th.

129. Eigiumh inna mbiasta 7 inna n-uile n-anmunda in talm*an*.

130. Fuilged tened in cech thir.

131. Iacht*a*d na n-enl*aith* isind aiur f*or* na srothaib teinedh.

132. Búred*ach* inna mbledmil[7] 7 inna n-iascrad isna muirib la trágud[8] inna salmuire 7 ria ngor*a*d in tenedh.

133. Toiniud noi ng*r*ad nimhe, 7 gair 7 coicetul na n-anmann og tuidhecht arcenn a corp asind úir.

134. Golfadach 7 gair na pecthach oc nemeli f*r*isin Coimd*id* ro c*r*aidset, 7 bid gairm f*r*i fas doib, bid aith*r*igi iar n-assu.

135. Gair inna n-ithf*er*naidhe oc tosceud inna n-anmunn arcend inna dala, co r*u*cthar breth f*or* cech n-oen iarna airill*iud*.

136. Comorcuin[9] na *secht* nime oc tuilged t*r*ia gaetha tein*ed*.

137. Cucligi in talm*an* occa thochur dar aird 7 dar cenn.

138. Golf*a*duch 7 gair na ndemna 7 anmunn na pecduch oc iadha*d* ind iff*r*ind f*or*ru co f*or*cenn [mbrátha].

139. INterrogauerunt sapientes Ebreorum quo tempore die uel nocte, mundus factus est uel distruetur, et Dominus sur[r]exit a mortuis.

140. Ro frecair in Tenga B*ithnua*: IMmedon a*idhche* emh, ol se, asreracht in Coimdhiu 7 doronad in dom*on*, 7 is a medon a*idche* doronad in cuairt ro ba damna[10] don dom*un*, 7 is a medon

---

[1] MS. tendtighiu [2] MS. mmasclaidib [3] MS. fholu [4] MS. doen [5] MS. figbadh [6] MS. tentige [7] MS. mblegmil [8] MS. lá tragud [9] MS. comrorcuin [10] MS. damnu

Digitized by Google

124. "The rising and roar of the seven fiery winds out of the poles of heaven at the noise and approach of thunder and lightning on every airt.

125. "The thundering of the falling of the three thousand three hundred and seventy-five stars out of heaven.

126. "The moon turning into the colour of blood. The sun destroying its light.

127. "Such will be the number of the host of heaven on that day that no one, save God only, will have power that his eye should comprise (?) them or be able to count them.

128. "The laying low of the forests and the mountains by the fiery tempest on every side.

129. "The crying of the beasts and of all the living creatures of the earth.

130. "The hurling down of fire on every land.

131. "The screaming of the birds in the air at the streams of fire.

132. "The roaring of the monsters and the fish in the seas at the ebbing of the oceans and before the heating of the fire.

133. "The coming of the nine ranks of heaven,[1] and the shout and chorusing of the souls as they go to meet their bodies out of the mould.

134. "The wailing and shout of the sinners complaining to the Lord whom they have tormented; and for them it will be 'a cry to the waste'; it will be 'repentance too late.'

135. "The shout of the dwellers in hell at casting forth the souls to the assembly, that judgment be passed on everyone according to his merit.

136. "The crashing together of the seven heavens at being thrown down through blasts of fire.

137. "The shaking of the earth at being turned up and over.

138. "The wailing and shout of the devils and the souls of the sinners, when hell is locked upon them to the end of Doom."

139. The sages of the Hebrews asked at what time, by day or by night, the world was created, or will be destroyed, and the Lord arose from the dead.

140. The Evernew Tongue answered: "At midnight," quoth he, "the Lord arose, and the world was created; and at midnight was made the circle that was the material of the world; and at

[1] See infra, p. 162, note on § 17.

Digitized by Google

aidche ro loingsiged ind namha do nimh .i. Diab*ol*, oc*us* is a medon a*idche* doron*ad* delbh duine[1] i Pardhas.

141. [51b2] IS i medon a*idche* dorone Cáin in chétna fingail doron*ad* isin bith.

142. IS i medon a*idche* ro teilced sroibthene f*or*naib coic cathrachuib f*or*a n-immerar a mmuir tene*th* co b*r*ath.

143. IS i medhon a*idche* ro tindscan in diliu todail f*or* in mbith.

144. IS i medon a*idche* ro celebhradh caisc ind uain in Ramisse ind Egipt.

145. IS a medon a*idche* lot*ar* tuath De t*r*e Muir Ruadh 7 ro baidh*ed* F*or*unn *con*a shloghuibh.

146. Ba i med*on* a*id*che docoas f*or* Babiloin.

147. Ba i med*on* a*idche* ro genair Sl*án*icid in dom*uin* i mBe*th*il Iuda. Oc*us* is a medon a*idche* ro c*r*och*ad* darcenn pecda Adaim *con*a shil, ár dorala amardhall aidhche[2] o tert co noin darsin mbith.

148. IS a medon a*idche* dolluid iall aingel dar innsib Sab, co scailseat dunebaith don bith.

149. IS i medon a*idche* dolluid in Coimde do arcain ithfirnd, 7 ro fhuasl*aic* na hanmann asin chuimce 7 asin troighi i rrobhatar, oc*us* ro chuimhrigh in namhait 7 in malartaidh[3] inna ndula 7 in lat*ur* 7 in tathaid 7 in senb*r*ataire .i. Diab*ol*, i fudomnaib iff*ir*nd.

150. IS i medon a*idche*, tra, ro damnaiged damna domhain. IS i medon aidhche[2] conscarfaither.

151. IN Comdi, t*r*a, atraracht o marbhuibh isind aidhchi[4] si na casc, is diaisneisi a chum*acht*a oc*us* a nert 7 a mhiadhamla 7 a ghnimr*ad* 7 a thimthirecta inna dhulibh o tos*ach* dom*uin* co f*or*cenn mbratha. Ar a bhfil do biasd*aib* fo mhuribh, 7 do enlaithibh ind aiur, 7 do cethraibh 7 biasduib 7 doinib i tal*main*, 7 do aingl*ib* i nnimib 7 do demnaib ind iff*er*n, gia thinnscandais o thos*ach* dom*uin* ni eicsitis ria mbrath *secht*mhadh a gnim*rad* De.

152. Ata do mett uathmaire a ferga cetam*us* dia c*r*aittea a me*n*ma co comairge[5] f*r*ia muindt*ir* dorrigena, ni fhoilsatis na talmandai in ferg sin. Ar dia taidhbed a ghnuis co bhfeirg dos-lecfitis nimhe f*or* talm*ain* 7 no t*r*aighfitis muire imon mbith.

[1] MS. duinn [2] MS. aighthe [3] MS. malartaigh [4] MS. aighti
[5] leg. comérge ?

Digitized by Google

midnight the Enemy, even the Devil, was banished from heaven; and at midnight was made the shape of man in paradise.

141. "At midnight Cain committed the first parricide that was committed in the world.

142. "At midnight sulphurous fire was cast on the five cities on which the sea of fire is inflicted for ever.

143. "At midnight the Flood began to pour upon the world.

144. "At midnight the pasch of the Lamb was celebrated at Ramesses in Egypt.

145. "At midnight God's people went through the Red Sea, and Pharaoh with his hosts was drowned.

146. "At midnight Babylon was overcome.

147. "At midnight the Saviour of the world was born at Bethlehem of Judah; and at midnight He was crucified because of the sin of Adam and his race: for great darkness of night came over the world from terce to none.

148. "At midnight a troop of angels came over the islands of Sab, and scattered mortality over the world.

149. "At midnight the Lord came to harry hell, and loosed the souls from the anguish and the misery wherein they had been, and bound the Enemy and the Destroyer of the elements, and the Robber and the Thief, and the Old Plunderer, even the Devil, in the depths of hell.

150. "At midnight the material of the world was formed; at midnight it will be destroyed.

151. "As to the Lord who arose from the dead on this eve of Easter, unspeakable is His power and His might, and His dignity, and His deeds, and His services in His creatures from the beginning of the world to the end of Doom. For all the beasts under seas, and birds in the air, and cattle and [wild] animals and men on earth, and angels in the heavens, and devils in hell, though they should commence from the beginning of the world, they would, not, before the Judgment, have declared one seventh of the works of God.

152. "Such is the fearfulness of His wrath, in the first place, that if His mind were vexed and rose up against the household He has made, the earth-dwellers would not endure that wrath. For if He should shew His face with anger, the heavens would be cast on the earth, and the seas around the world would ebb, (and) the earth would perish so that nothing would remain

Digitized by Google

Archiurad in tal*am* conna tairisfed na*ch* ret and. Flaith nime 7 aingil fos-cichred i cess co*n*nach [52ᵃ1] taidbsitis in nach airm. Ro fh*or*berad in t-iffe*r*nd comtis annso a phiana oldas mar ata fo *secht*. Ar is ferg Dé fhiches isna iffernaibh.[1]

153. Cid budh amhra do retaib oldas in Noidiu do chotludh it*ir* lamaib na hIngine, in crith fo*r*sna duil*ib* 7 fo*r*sna haingl*ib* colleic 7 fo*r* nimhib 7 fo*r* talmandaib *con*a aittrebthaidib[2] 7 fo*r*sna bledmhil*aib* i m*uir*ibh 7 fo*r*na iffernaidib ar uaman a chum*acht*a 7 ar imdidnad na ro craiditis.

154. Ata do aille 7 ed*r*ochta a ghnuisi .i. dia ndercaitis a[3] bhfil do anmundaib ind iffi*rn* fo*r* et*r*ochta a ghnuisi ni airechdais saeth na pein na todernam ind iffi*rn*. Ata do noibhe a dhelba ce*ch* oen no dercfad fo*r* a gnuis ni coimsaitis imarb*us* iar*um*.

155. Ata di et*r*achtu 7 ane 7 soilse a gnuisi intan astoidet .ix. ng*r*aid nimhe, 7 bas etrachta cach aingel dib fo shect oldas in g*r*ian, 7 astoidet anmann inna noeb fon n-oin cosmaili*us*, 7 intan bas giliu in g*r*ian fo *secht* oldaas innossa, soillsighfid tairsib sin uile et*r*achta gnuisi ind Righ mair ro gni cach nduil co fo*r*uaisligeder aingliu[4] 7 renna nime 7 anmand inna noeb soilse in Coimded, oc*us* am*al* fo*r*uaisliges soilsi g*r*ene 7 a het*r*achta renda aili.

156. Ata di foilte a cum*acht*a, cia no labhraitis a bhfil do ainglib in nimh 7 do demnaib ind iffi*rn* 7 do doinib fo*r* talm*ain* 7 biasduib 7 milaib fo muirib uili fri Dia, 7 cid sain b*ér*la no labhrad ce*ch* ae diib, ba sodai*n*g do Dhia taithesc do ce*ch* duil diib inna berlu shaindili*us* 7 inna aicned fadesin ind oinuair.

157. Ata do aille a delba in Choimd*ed* .i. dia bhfaillsigthe 7 dia tarlaicthe isna if*er*naib imsoifitis iffi*rn* i ligbotha 7 i taitnemh [52ᵃ2] richidh amhail in flaith nemhdha.

158. Ata da*no* do li 7 et*r*ochta a ghnuisi asb*er*thar fri ca*ch* n-anmain n-inglain dia ro ir Dia a dibad ceim isind adbai n-iffe*r*naid i lluag a thuile, ba handso cach pein forsnaib anmandaib .i. tochumlud o ghnuis De 7 bithscar*ad* fri imchasin gnuisi De, oldas a fil do c*r*ochaib 7 ilpianaib ind iffi*rn*.

---

[1] MS. isforornaibh [2] MS. aittrebthaigib: leg. for talmanaib cona n-aittrebthaidib (?). [3] MS. i [4] aingle: repeated in MS.

Digitized by Google

thereon. The kingdom of heaven and the angels would be cast into a trance so that they would not appear in any place. Hell would increase, so that its torments would be seven times greater than they are; for it is the wrath of God that seethes in the hells.

153. "Of (all) things what were more marvellous than the Infant sleeping between the Virgin's arms, while the elements, and even the angels, trembled, and the heavens and earth with its inhabitants, and the monsters in the seas, and the dwellers in hell, for dread of His might and for exemption from being tormented.

154. "Such are the beauty and effulgence of His face that if all the souls in hell were to look on the splendour of His countenance they would not perceive trouble, nor pain, nor punishment in hell. Such is the holiness of His form that no one who would look at His countenance would be able to sin afterwards.

155. "Such are the effulgence and splendour and light of His face that when the nine ranks of heaven shine forth, and every one of those angels is seven times more radiant than the sun, and the souls of the saints shine with the same likeness, and when the sun is brighter seven times than now, the effulgence of the face of the great King Who has made every element will shine beyond them all, so that the light of the Lord surpasseth angels and stars of heaven, and the souls of the saints, even as the light of the sun and his radiance surpass the other stars.

156. "Such is the versatility (?) of His power that, though all the angels in heaven, and devils in hell, and men on earth and beasts and whales under seas were to speak to God, and the language which each of them spoke were different, it would be easy for God in the same hour to answer each of those creatures in its own several tongue and in its own nature.

157. Such is the beauty of the Lord's form that, if it were manifested, and if it were cast into the hells, they would be turned into the radiances and into the lustre of heaven, like the celestial Kingdom.

158. "Such then are the hue and effulgence of His face that were it told to every impure soul to which God has given in reward of his desire his death-step into the infernal abode, harder would it be than any torment which the souls suffer, to wit, faring forth from God's countenance, and eternal separation from beholding His face—(harder) than all the crosses and many torments of hell.

Digitized by Google

159. Am*ail* as diaisneisi in Coimdi is aml*aid* as diaisneisi a fhlaith 7 a findbiuth am*al* addaas. Binde na gceol: failte na ngnúse: aille na ndealb: lainderd*acht* 7 *for*lasard*acht* in tsloigh: glaine na n-imraitti: endcae na n-anmann: airm in na clos guth fergai na format na sirect na saeth.

160. Cein mair, t*ra*, gairther don flaith sin intan atbera f*r*iu in Coimdiu: Venite benedicti Patris mei, posidete regnum quod uobis paratum est ab origine mundi. Ubi lumen solis non tegetur,[1] nec lunae, nec stellarum, sed Dominus lux erit quia ipse est fons luminis. Ubi erit sanitas: ubi marium[2] trancillitas: ubi pax ingens: ubi caritas inexpugnabilis; ubi uita perennis: ubi senectus non apparebit: ubi iocunditas accipi[e]tur ubi sensus declarabuntur[3]: ubi paradissus abundans et dulcis: ubi splendor angelorum: ubi candor iustitiae: ubi palma regalis: ubi flumina aurea: ubi suauis laudacio angelorum et conuentus oimnium sanctorum: ubi Ierusalem celestis: ubi nullus dolor nec tristitia post gaudium, sed laeticia sempeterna: ubi bonum non defuit, non deest, nec deerit uncam.

161. Cid budh amhra do duine oldaas in flaith sin, du na aicfider bochtu na nochtu, na gorta, na íta: [52^{b}1] du in ná diuailsife nech comaccob*or* na comeicniug*ud* broit na bidh, *acht* bith isin coiblid mair ordnighe t*r*ia bithu beth*a* i frecnarcus Athar 7 Meic 7 Spir*t*a N*óib*: du i failet na teora soillse ata dech legthair .i. soilse ind Righ thidnaic*is* in flaith: soilse na noeb dia tidnacar: soilse na flatha tidnacar and.

162. Ro issam uile in flaith sin! ro airlem! ro aittreabam! in saecula saeculorum, amen!

[The copy in the Rennes MS. ends thus:]

163. Atb*er*t an T*enga* B*ithnua* ré túath*aib* [fo. 74^{a}1] na nEbr*aidhe*: is báegal díb an commórtus atá acaib ré Día, 7 impaidhi, a trúaghu,[4] o bar comhmort*us* t*r*áth no beithi in[5] corp 7 anum ina ghell a prísúnaib bréna teinntidhi na pían, óir an fír-Dia f*or*bthi f*or*órdha doroine a ndúbramar d'ingantaib 7

---

[1] MS. digetur [2] MS. maria [3] MS. declarabantur [4] t*r*uadha *R*
[5] int *R*

Digitized by Google

159. "As the Lord is unspeakable, so His kingdom and His blessedness are as unspeakable as He is. Sweetness of melodies; welcome of faces; beauty of forms; splendour and flaminess of the hosts; purity of thoughts; innocence of souls: a place in which was heard no voice of anger, nor envy, nor grief, nor trouble.

160. "Long-lived, then, are they who are called to that realm when the Lord will say to them: 'Come, ye blessed ones of my Father, possess the Kingdom that has been prepared for you since the beginning of the world: where the light of the sun or the moon or the stars is not seen; but the Lord will be the light, because He Himself is the Fountain of Light: where will be health, and calm of seas, and great peace and unconquerable charity: where life is eternal: where old age will not appear: where delight will be received: where feelings will be made clear: where there is a paradise sweet and abundant: and splendour of angels, and brightness of justice: and a royal palm, and golden rivers, and melodious praise of angels, and meetings of all the saints; where there is the heavenly Jerusalem, and neither grief nor sadness after joy, but everlasting happiness: where good never has been, is, or will be absent.

161. "To man what will be more wondrous than that Kingdom? where neither poverty, nor nakedness, nor hunger, nor thirst will be seen: where no eager desire or compulsion of raiment or food will degrade (?), but he will be at the great ordained banquet for ever and ever in the presence of the Father and the Son and the Holy Ghost; where there are the three lights the best we read of, the light of the King who bestows the Kingdom, the light of the saints on whom it is bestowed: the light of the Kingdom that is bestowed there.

162. "May we all attain to that Kingdom! may we deserve it! may we dwell therein *in saecula saeculorum*. Amen!"

---

163. Said the Evernew Tongue to the tribes of the Hebrews: "A danger to you is the rivalry which ye have with God, and O wretched ones, ye will turn from your rivalry when ye are, body and soul, pledged to Him in the stinking, fiery prisons of the torments. For the perfect, all-golden very God has made all the marvels and many various kindreds

Digitized by Google

d'ilcinél*aib* examla, it*ir* duine 7 énl*aith* 7 ḟomhór*ach* 7 bethadach, 7 do ṡuidig[1] na *secht* neimhe 7 an doman uile, itir áer 7 talm*ain* 7 tene 7 uisci, 7 antí do innarp Luxcifer cona léogeónaib aingel trena dim*us* 7 trena n-úab*ur*, 7 intí do saér Adham cona chl*ainn* ó ifr*inn*, 7 Cr*íst* cum*acht*ach do ṡáer popul Móisi on Eigipt 7 D*auid* o Golías 7 Iósép ón prísún, 7 intí do ṡáer na huile fháeisid*ech* 7 ḟaidh 7 easpoc 7 martir*ech* 7 confisóir 7 bannaem ar pianaib ó laim na Pairisíneach 7 na nIud*aide*[2] acar' bad*ur* a mbroid. A trúaghu,[3] ar sí, ní héid*er* rim a r'airimh ri na n-aingel d'ingant*aib* 7 d'ilcinel*aib* examla ar doman.

164. Do bói in T*eng*a B*ithnua* ac síracall*aim* thúath na n-Ebr*aidhe* feadh an láoi, 7 andar-leó uile ní tháinicc áen úair do ló risan feadh sin ar a áeibne leó b*eth* ac éist*echt* ris. Óir do bí fog*ur* binnesa na urlabra commá sam*al*tá ré ceól aingel g*ach* urlab*ra* d'árchan ríu.

165. Adub*ert* an T*eng*a B*ithnua* riú íarsin : dab*ur* teg*usc* do-c*ur*id mhisi ó Cr*íst*. Adubrad*ar* túatha na n-Eabr*aidhe* : do-b*er*máit glóir do Día fá éist*echt* riut, ar síat. Adub*ert* an T*enga* B*ithnua* : da mbeitis tengta in dom*ain* ris, ni fétfadais a cumdach m*ét* mhaithisa in Dúileman, 7 na tairgi-si, a dháeine t*r*uaghu,[3] c*ur* ré tuicsin cum*acht* an Aird*r*ig.

166. Do cheileb*air* an T*enga* B*ithnua* doib íarsin, 7 do imgheda*r* túatha na n-Ebr*aidhe* [fo. 74[a]2] iarsin da cat*h*rach*aib* co subach*us* derm*air*[4] 7 co fáilti móir, 7 do scríbad leó gach ní dá ndúbrad ríu. 7 bá hé in tec*usc* sin tuc in T*eng*a B*ithnua* tosach in c*r*eidim. Finit.

[1] doṡuig*id* *R* [2] n-iub*aide* *R* [3] t*r*uadha *R* [4] ndermai*r*

Digitized by Google

we have mentioned, both man and birds and sea-monsters (?) and animals, and has established the seven heavens and the whole world, both air and earth, fire and water. And 'tis He that banished Lucifer with his legions of angels, owing to his arrogance and their pride, and 'tis He that saved Adam with his children from hell; and mighty Christ has saved the people of Moses from Egypt, and David from Goliath, and Joseph from the prison. And 'tis He that saved all the ghostly fathers and prophets and bishops and martyrs and confessors and saintly women from torments at the hands of the Pharisees and the Jews, with whom they were in captivity. O wretched ones," it said, "it is impossible for me to reckon all the marvels and many various kindreds in the world which the King of the Angels has recounted."

164. The Evernew Tongue was holding long converse with the tribes of the Hebrews during the day; and it seemed to them all that during that time not a single hour of the day had come, because of their delight in listening to it. For the sound of the sweetness of the utterance was such that every speech that it made to them was likened to the music of angels.

165. Thereafter the Evernew Tongue said to them: "For your instruction I have been sent by Christ." The tribes of the Hebrews said: "For having hearkened to you, we give glory to God." The Evernew Tongue said: "If (all) the tongues of the world were at it, they could not cover the greatness of the Creator's goodness; and, O wretched men, do not attempt to understand the powers of the High King."

166. Thereafter the Evernew Tongue bade them farewell; and the tribes of the Hebrews departed to their cities with exceeding gladness and with great joy. And everything that had been said to them was written down by them. And that instruction which the Evernew Tongue gave was the beginning of the Faith. *Finit.*

Digitized by Google

GLOSSARIAL INDEX

a[n], neuter article: a scél sa, 1, 3, 7, 14, 57; a scel sin, 11; án-ísiu, 3; al-lín, 17; a rrecht, 22; a cétna torad, 50; a crann-sa, 53; a crand, 59; a mbile, 59; a mbelra, 10; a n-oinach, 4; a n-imchomarc, 49.

accaill, 58 (from **ad-caldi*), dat. sg. of a verbal noun of *adcladaim* 'I hunt. Another form is *acclaid* (ex **ad-cladi-*), Trip. Life, 88.

adamaint, 44, gen. sg. borrowed from Lat. *adamas*.

ad-cíu, *I see*, atchitis, 2; atchither, 19; athchiter, 47. Prototonic forms: -accid, 19; -actis, 25; -faicfitis, 115; -aiciste, 16; -aicfider, 161; -acces, 39.

ad-comchaissem, 62; leg. adcomcissem, lit. *we have struck*, and cf. *adcomcisset* (gl. offenderunt), Wb. 4d15. adcomchu, adcomaing, Windisch, T.b.c. p. 625.

addaas, 159 (*as*) *is*: a formation from *td*, like *indaas*, *oldaas*.

aestu (?), 54, meáning obscure.

áilgine, 20, *mildness*, *gentleness*, deriv. of *dilgen* 'mild, gentle.'

áill, 57; leg. *dil* or *óil*, 'cheek.'

aineolus, 18, *ignorance* (aineólas, P. O'C.), from the negative prefix *an-* and *eolus*.

ainmnetach, 56, *patient*, deriv. of *ainmnet* 'patience.'

airbe, 71, 72, 74, *ribs*, airbhe .i. asna, O'Cl.

airdem, 28, superl. of *ard* 'high.'

-airesta, 1, past s-subj. pass. sg. 3 of aricim, *I find*, pres. ind. pass. arrecar, 47.

airt-riuth, 34, from ard-riuth 'a lofty course.'

aithber, 62, *reproach*; aithbhear, *blame*, *reproof*, *censure*, P. O'C.: gen. aithbhir, Laws i. 20.

aitherruch, 9, 61, 74, *again*.

aithisige, 120, *disgrace*, deriv. of *aithisech* (is fán aithissech farír, LL. 147b25), and this of *aithis*, 56, '*reviling*, *abuse*.'

aithgnet, 54, *they recognise*. Verbal noun *aithgne*.

aithne, 57, *commandment*.

allmuiredo, 67, *transmarine*, *foreign*, deriv. of *allmuir* 'foreigner,' Meyer, Contribb.

amardall aidche, 45, 147, *great darkness of night*, i tig amardall, 58; better *abardall*, O'Mulc. 7; Cymr. *afr*, Goth. *abrs*.

am-ires, 58, *unfaith*, gen. amirsi, 61; dat. aimiris, 62.

amirsech, 61, *faithless*.

anamduch, 57, leg. perh. a n-amduch, meaning obscure. P. O'C. has *anamhthach*, 'strong, tempestuous,' but this seems a guess.

anba, 55, *a great quantity*, v. Meyer, Contribb., 'vast, huge,' P. O'C.

andort, 92, for andord, 95, lit. *tenor voice*: cf. dorddaid, 47.

angelaeda, 15, 22, *angelic*.

Digitized by Google

-aplat, 38, prototonic form of *atbalat* 'they perish'; sg. 3 atbail, 45.

ar(n), infixed pers. pron. of pl. 1, dian-ar-forcoimnacair, 62. For other examples see ÉRIU i. 161.

archiurad, 152, 2dy fut. sg. 3 of arcrinim *I perish*; arachrin *perishes*.

ard-checl, 91, *lofty music*. **ard-ecnach**, 61, *loud carping, blasphemy*; **ard-inis**, 57, *a high island*; **ard-muir**, 68, *a high sea*.

ar-dom-net, 61, *they await me*; leg. ardomnethet (?), from *arneuth* 'I await.'

ar-dom-thaat, 61, pres. ind. pl. 3 of *ar-tá* 'is before,' with infixed pron. of sg. 1.

ar-icim, *I find*, ar-r-ancatar, 34: *see* airesta, arrecar, 103.

aroslaicet, 103, *they open*, pres. ind. sg. 3 of aroslaicim, pret. -erslaic, 3, inf. aurslocud, erslocud, q. v.

arróet, 13, t-pret. sg. 3 of arfóimim, *I assume, I receive*.

asbiur, *I say*, t-perf. asrubairt, 61, subj. sg. 3 asrobrath, 15; asrobrad, 16, pret. pass. asbreth, 25.

asennad, 17, *afterwards, at last*, followed by gen.

asérgim, *I arise*, t-pret. asréracht, 13, 42: see ess-.

assu, iar n-assu, 134, *too late*, nom. sg. *asse* (?).

astoided, 8, meaning obscure.

astoidim, *I shine, glitter*, pres. ind. sg. 3 astoidi, 39; astoidiu, 54; pl. 3 astoidet, 79, 99.

atamcomnaic, 61, *I am*, lit. 'it happens (*atcomnaic*) to me,' atacaemnaic, *he was*, Windisch, T.b.c. 632.

ataroillife, 95, b-fut. sg. 3 of *ad-roillim* 'I deserve,' with infixed pron. of pl. 3.

atbeltais, 113, 117; atbeldais, 116, = prototonic -epeldais, 118, *they would perish*.

at-cloit-si, 42, *ye would hear* (at-cloinim); *-cloit-si* for *-cloid-si*, pres. subj. pl. 2 of the deponent *rocluiniur*, q. v.

atchuaid, 11, 59, *has declared* (ad-co-fáith): see ecius.

at-fésed, 81, *he would declare*, 2dy fut. sg. 3 of *adfédim*: Asc. Gloss. 330.

at-genatar, 10, pret. pl. 3 of aithgninim, *I recognise*, with infixed *d*: cf. atgnead, LU. 124a31; atgeóin, 71a41.

athach úachta, 113, *a blast of cold*, or *extreme cold*: cf. *athach gaíthe* 'a strong wind,' *athach mara* 'a high sea, swoln waves,' P. O'C.

ath-gigned, 12, *would be reborn*, 2dy fut. sg. 3 of ath-gainiur, *I am reborn*: see génarsa infra.

athnugud, 13, *act of renewal*, verbal noun of *ath-nuigim*.

-atoidet, 90, attoidet, 92, *they shine*; -atoidi, 90, *shines*; verbal noun atoidiud, 54: cf. aittoitech (gl. fulgida) Ml. 40d4.

bailechro, 108, *place of confinement*, Meyer's Contribb. 167.

béim n-ecnaig, 63, *a particle* (lit. *a touch* or *stroke*) *of blasphemy*; béim di omhon, 118, *a particle of fear*.

béire dligthech, 54, *lawful language*; berla ainglecdha, 7, *angelic language*.

benaid amiris, 58, lit. *strike ye unfaith*: cf. béim n-necnaig, 63.

bennach, 57, *horned*, deriv. of benn, F. *horn*.

béoil, 38, 51, lit. *mouths* or *lips*, seems put for *human beings*.

Digitized by Google

bíast, from Lat. *bēstia*, pl. nom. biastai, 15, 98, gen. biasta, 129.

bile, 59, neut. (?), *an ancient tree*. In 54, *bile* seems a nom. pl. meaning *leaves*. Can it be from *bil* 'hair,' used metaphorically? P. O'C. has a *bil* .i. bláth 'bloom, blossom, O. Gl.'

bith-bhai, 19, *hath always been*; bith-bhias, *who will be always*, 19; bith-beith, 63, *being always*; bith-scarad, 158, *eternal separation*.

blaiset, 36, *they taste*; no blaisset, 38, from *mlaiset*: rodm-blaise, 54; denom. of *blas*, 54. See *forblas* infra.

blaith, 54 (leg. bláithi?), pl. n. of *bláth* 'blossom,' 52, dat. blathaib, 12, gen. blatha, 21.

bói: **ní bói**, 119, *would not be*, modal preterite (Strachan).

boidi, 1, for báidiu, compar. of báid, *loving*.

brat, *cloak*, gen. brait, used for *raiment*, 161.

brataire, *thief*, v. senbrataire, deriv. of *brat* 'prey,' gen. *braite*.

brechtrad, 15 (from mrechtrad), *variation*.

búrach ferga, 99, *fury* (*roar* ?) *of anger* (?); burach, *valour*, *prowess*, P. O'C.

búredach, 132, *roaring* = búirfedach R. búireadhach, *valiant*, *brave*, *puissant*, P. O'C.

cacha, dat. pl. of *cach*, atonic form of *cech*, moo cacha doeinib, 103; andso cacha feraib, 103. So *in nacha reduīb*, 16.

caise, F. 144, from *pascha*, gen. sg. *casc*, 6, 11.

canar, 4, *what is sung*, relative form of pres. ind. pass. sg. 3 of *canim*: cf. gairther.

cantai, 54, *which sing*.

catach, 61, *crooked* (?); catach, *curly*, Dinneen. Or catach, *cattish*, or 'like a cat,' P. O'C.

cenn i mbolg, 1, *head in a bag*, a proverbial expression.

cess, 35, 91, *sadness*, *gloom*. In 2 and 91 it seems to mean 'trance,' or 'torpor.'

céte, F. 5, *assembly*, gen. cete, 60, dat. ceiti, 58, pl. n. ceti, 3, Meyer, Contribb. 356.

cetemon (leg. cétamain), 91, acc. sg. *Mayday* (cét-ṡamain), dat. cetemain, 46.

cetheora, 17, 97, 100, fem. form of the numeral *four*, Cymr. *pedair*, Skr. *cátasras*.

cíchnach, *stridor*, acc. sg. cíchnaig, 5, 29. Hence the denominative verb *cíchnaigistir* (gl. striderat) Sg. 152b2.

cobordon, 98, 101, *sound*, *noise*, *din*, Meyer, Contribb. 402.

coibdelach, 106, 107, *kinship*.

coibled (com-fled), *banquet*, acc. sg. coiblid, 161.

coicetal, 60, 92, cocetal, 28, 33, *singing together*, *chorusing*. P. O'C. has coicceadal, *noise*, *sound*, *report*.

-cóimastar, 127, redupl. fut. pass. sg. 3; -cóimsaitis, 154, past subj. pl. 3; -cumcat, 111, pres. ind. pl. 3 prototonic forms of *conicim* 'I am able.'

colléic, 3, 6, 8, *meanwhile*, *yet*, *still*, O. Ir. colléice, colleic.

comaccobor, 161, *concupiscence*, *desire*.

comaithmet, 122, *act of remembering*: cf. foraithmet, taithmet.

combrite, 37, *fertility*, *fecundity*, *pregnancy*, deriv. of *combrit* 'pregnant, prolific,' LL. 350e35.

Digitized by Google

combruithe, 12, gen. sg. of combruith, *boiling, concoctio* (?).

coméicniugud, 161, *compulsion, constraint*; coimhégneagadh, P. O'C., verbal noun of *com-écnigim*.

commórtus, 163, *rivalry*, Meyer, Contribb. 449.

comoreuin, 136, *clashing together*, verbal noun of *-com-orgim*, 54, 90, 93.

con-canat, 33, 90, *concinunt*, conchanat, 78, *qui concinunt*; verbal noun, cocetal, 28, 33; coicetal, 60.

con-diacht, 53, *was sought* (*com-di-siacht).

confisóir, 163, from Lat. *confessor*.

con-icim, *I am able*: see cóimastar and cumcat.

conn, *mind*, dat. cunn, 50; conn .i. ciall, P. O'C.: see escuinne infra.

con-oprim, *I conceive*: see cotamaipred; verbal noun coimpert, 9.

con-rairceda, 11 (from **com-ro-recetha*), pret. pass. pl. 3 of *comrecim* 'I bring together,' pl. 3 -comruicet, 64; conrecatar Thes. ii. 253, 20.

con-scarfa, 122, conscarfaither, 150, b-fut. of *conscaraim* 'I slaughter, I destroy,' prototonic *-coscraim*; verbal noun *coscrad*.

con-ualaim, pres. ind. pl. 3 con-idn-ualat, 33, seems to mean 'they arouse it,' but is prob. corrupt.

cotamaipred (coth-dam-ad-breth), 9, pret. pass. sg. 3 of *conberim* 'I conceive,' with infixed pron. of sg. 1, and perfective *-ad*: verbal noun combart.

credmag, pl. acc. credmaigi, 70, meaning obscure.

crithmil, 29. Lit. 'a shaking beast,' but prob. corrupt.

cubat coic ndorn, 102, *a cubit five hands long*.

cuclige, 123, 137, *tottering, quaking, swerving*; cuclaige SR. 6673.

cuimce, 149, *anguish*, pl. dat. cuimgib, 107. *cúimhge* 'narrowness,' P. O'C.

-cumcat, 111, prototonic pres. ind. pl. 3 of *conicim* q. v.

cur ré tuicsin, 165, seems to mean *understanding, comprehending*.

-d-, infixed pron., sg. 3 do-d-rigne, 22; do-d-forlaic, 50; but ro-t-blaisi, 39.

-da-, infixed pron., do-da-roigsed, 119; ro-da-sudigestar, 3; ataroillife (ad-da-r.), 95.

dadaig, 68, *at night*.

damnaigim, *I materialise, I embody*, pret. pass. rodamnaiged, 19, 75, 150, denom. of damna, domna, 20, 22.

-da-n-, issed ro-da-m-biatha, 99, seems a corrupt user of the infixed *da* + the rel. *n*.

dar-leinn, 82, for indar leinn, *it seems to us*.

de-bruinniter, 57, pres. ind. pl. 3 of a deponent **do-bruinniur* 'I spring forth.' But an active *dubrúinn* is in Ml. 81c14.

decmaic, 16, *difficult, hard*.

-decht, 61, *goes*, = dichet, 52 (?).

dechtad in talman, 114, . . . *of the earth*. dechtad inna ndeut, 120, . . . *of the teeth*.

Digitized by Google

dega = deagha .i. dael O'R., *stagbeetle*, acc. sg. dubidir degaid, 61 ; gen. sg. deged, 34, leg. degad. Cognate with Eng. *tick*, Germ. *zecke*.

deichrinn, 83, *ten stars*, a compd. of *dech* and *rinn*.

delmann, 95, acc. pl. of deilm, 6, *noise*, gen. delma, 7.

dérach, 76, 77, *tearful*, deurach P. O'C., deriv. of the *u*-stem *dér* (gen. pl. dér, 12) = Cymr. *dagr*, Gr. δάκρυ.

-derbanad, 4, from **derbanim* (de-ror-banim), 'I hinder': cf. *ni derban cach a chele*, Thes. pal.-hib. ii. 294.

dere cuislinne, 113, *the hole of a pipe*.

dercaim, *I see, look at*, 2dy b-fut. no dercfad, 154 : see fodercaim infra.

derg-dath, 41, *red colour* ; **derg-thes**, 12, *red heat*.

dernainn, 44, dat. sg. of *derna* 'palm of the hand.'

diairmide, 14, 22, *innumerable*, diairmhighthe P. O'C.

dibad-ceim, 158, *death-step* (?).

dibairsi, 2, *act of gushing or flowing*, cogn. with tepersiu, Wind. Wtb, pl. acc. tipirsnea, Ml.

-dichet, 52, perfective sg. 3 of docuaid, docoas, 146, Thes. pal.-hib. ii. 292, 420.

dicsigidir, 35, *grows high*, cogn. with *digas* 'high,' Ml. 32[a]16, 41[c]9, 106[d]12 ; compar. *díxu*, Fél. Jan. 7.

díglach, *vengeful*, deriv. of *dígal*, Cymr. *dial* : compar. díglaigiu, 1.

di-uailsife, 16, meaning obscure, perhaps for di-uaisligfe, *will lower, will degrade*, b-fut. sg. 3 of di-uaisligim.

díxnugud, 9 (di-aicsenigud), *appearance, existence*, verbal noun of *díxnigur*.

-dn-, infixed pron. sg. 3, ro-dm-blaise, 54, ro-dm-blaisiset, 51 : see -tn-.

do-acmongat, 103, pres. ind. pl. 3 of doecmongaim, tecmongaim, *I happen*.

do-adbat, 39, *displays* ; do-adbanar, 42, *is displayed* ; tarbad-su, 82.

docein, 42, *for long*, o chein, 14.

do-celad, 59, *would have hidden*.

do-coas for, 146, *was overcome*, pret. pass. of docuaid, *has gone*, with prep. *for*.

do-corastar, 57, *it alighted*.

do-cuiriur, *I put* ; do cuiredar, 50 ; docuirethar, 51 ; rel. dochuiredar, 52 ; do-s-curidar, 54, 88, 91, *they are put*, the passive being here expressed by means of an infixed pronoun, Rev. Celt. xii. 442.

do-cuissin, 11, docoissin, 22, *exists* ; *duchoissin* Ml. 108[d]14, *amal do-n-coisin* Wb. 17[b]10. The older form of the prefix is in *di-choissin* Wb. 21[a]3, *di-choisin* Sg. 209[b]29.

do-cumnet, 70, 92 (from *to-com-menet), meaning obscure : perhaps 'they traverse,' root *men* 'to go,' whence Cymr. *myned* and Ir. *dia tomna*, .i. dia tí, LU. 67[a] : cf. fomnatar infra.

do-deochad-sa, 14, *I have come*, pl. 3, dodeochatar, 58.

do-écoim, *I see, I look at*, dian, dercaitis, 154, from *de-ro-cn-cetis* (Strachan).

do-ethaim, *adito*, pres. ind. sg. 3 do-n-ethand, 61, where note the Middle-Irish ending *-and*.

Digitized by Google

do-fedim, *I send*: see domroidedsa and tomraid.

do-foilset, 91; leg. dofoilsiget (?), denom. of *follus*.

do-forlaic, do-d-forlaic, 50: see tarlaic, Wind. Wtb.

do-forsat, 105 (*to-ud-ro-semt), *has created*, t-pret. of *dofuismim*.

do-fortai, 45, *spills*, prototonic -dortai, 56: verbal noun dortad.

do-foscai, 30, *supports*, *nourishes*, do-d-toisged Wb. 9ᵃ6; do-s-roisecht-sa LL. 251ᵇ5; do-m-roisechtatar Wb. 17ᶜ1; toisgim Wind. Wtb.

do-gairet, 87, meaning obscure, perhaps *appropinquant*: cf. *gar* 'near.'

do-imchellat, *they surround*, *traverse*, 29; thimcellat, 84.

do-imthasa, 51; do-imthiasa, 52, meaning obscure, and form doubtful.

do-infidet, 29, 86, pres. ind. pl. 3 of *doinfedim* (-fethim), *I blow*, root *vet*, Lat. *ve-n-tus*, Skr. *vāta*.

do-lecim, **do-s-lecet**, 87.

do-légfaide, 13, 2dy b-fut. pass. of dolégaim, *I destroy*: verbal noun dilgenn.

do-legim: see tuilged.

doléir, 14, *diligently*, = colléir, 18; dileir Ml. 68ᵃ15.

do-maidim, *erumpo*, pret. sg. 3 do-s-roimid, 57, root *mad*.

domblas n-oe, 12, = domblas áe (gl. fel), Ir. Gl. 975.

do-moiniur, *I think*, pret. pl. 3 dorumenatar, 7.

domroided-sa, 7, *I have been sent* (to-m-ro-feded).

do-n-arrasar, 9, *I remained*, *I continued*, sg. 3 tarrasair, Windisch, T.b.c. 2124.

dorosat, 25, *creavit* (to-ro-ud-sem-t). See doforsat supra.

dorralad, 19, *has been placed* (?); dorala, 50; pl. doralta, 19.

-dortai: see do-fortai.

do-ruirmed, 14, perf. pass. sg. 3 of dorímim *I recount*: verbal noun tuirem, 15.

do-sásaim, *I satisfy*, do-s-sása, 92, cogn. with Ir. *sáith*, Lat. *sat*, Goth. *sôþ*.

doscai, 60. See scáilim.

do-snai, 39, *flows*. Cf. Ir. *sndim*, Lat. *no*, *nare*.

dothad, 58, act of *laying an egg*, Cymr. *dodi* 'to lay'; *dodwy*, *dodwi* 'to lay eggs.' dothadh .i. tíodhlacadh P. O'C., who cites Cormac s. v. Moghéme, and says that *dothadh* means 'also to bear, or bring forth, as animals do.'

dub-glenn, 73, *a dark glen*. **duib-snechta**, 120, *dark snow*.

duibidir, 61, *as black as*, equative of *dub* 'black,' Cymr. *du*.

dulerath, 60 (leg. duillerath ?), *leafage*; *duilirath*, Salt. na Rann, 1364.

dunebaith, 148, acc. sg., *mortality*; nom. duinebad. Hence *duinebthach*, Rawl. B. 512, fo. 1ᵃ1.

-ecius, -ecestar, 14; -eicsind, 109, 120; -eicsitis, 151; -eces, 3; prototonic forms of adcuaid, *he declared*, 11, 59.

écodnaige, 118, deriv. of *écodnach* 'non compos,' opp. of *codnach* 'sui compos.'

Digitized by Google

écraite, *hostility*, pl. dat. écraitib, 56 (*an-carantia); **eacrada .i. eascairde** P. O'C.

eg-find, 57, *face-white*: eg for aig, as in *do Chenel Eoghain eghfind*, Tracts rel. to Ireland i. 52; aigfind, pl. aighfionna, Windisch, T.b.c. 5479.

eirfinde, 12, for airfinde, *great whiteness*.

elguin, *a wilful crime, crime with malice prepense*, Laws i. 282, 17; pl. ealgone, 62.

em, *indeed*, 9, 27, 33, 59, 66; eimh, 109; emh, 140.

énairte, 21, *strengthlessness, debility*. Cymr. *annerthedd*.

-epeltais, 96; -epeldais, 118: see atbeltais.

-erlai, 22, *evaded, forsook* (es-ro-lai).

erslocud, 1, *opening*, for ersolcud, verbal noun of arosoilgim, -erslaic, 3; aroslaicet, 103.

escuinne, 38, *insanity*, deriv. of esconn, 50, *insane*: see conn.

escumluth, 19, = escomlud Fél. May 2, Oct. 23, verbal noun of *ascomlui* 'goes forth,' 'departs.'

esgal mara, 21, *roaring* or *surging of sea*; co cluinter a escal amail thoraind dochein, Dindsenchus of Coire mBreccáin: Rev. Celt. xvi. 158, ind esgal (gl. estus) Ml. 96b11. P. O'C. glosses *eascal* by *anfadh* 'storm,' *fuaim* 'noise,' and *tonn* 'wave.'

esruth (es-sruth ?) sín, 15, *dispersal, scattering of storms*; esruth rind, 27, *scattering of stars*.

-esserract, 11, for -esreracht, asréracht, 13, t-pret. of *asérgim* 'I arise'; eseirghedh, 13, for mani esseirred.

-es-sréidet, 34, *they disperse*, prototonic pres. ind. pl. 3 of *assréidim*: cf. æsruth (gl. aspergo) Sg. 70a11.

esta, 63, pl. 2 subj. of ithim, *I eat*.

etarbai, 54, *interfuit*, pret. sg. 3 of *etarbiu* 'intersum.'

ethar, 35, *boat*, (gl. stlata) Sg. 35a; nach n-ethar points to the neuter gender.

éttruma, 34, *lightness*, eatroime P. O'C., deriv. of *étromm* (an-tromm), 21, 'unheavy'; *eatrom* P. O'C.

fáiltnigim, *I rejoice*, pres. ind. pl. 3 failtniget, 90, deriv. of *fáilte*.

faitbiud, 36 (fo-tib-), *act of smiling, mockery*.

-fetamar, 62, *we knew*: see findamar.

fiadh, 120, *respect, honour*, O'Dav. 875.

file, 103, rel. form of fil, *there is*; pl. 2 failti-si, 63.

fín-aband, *a river of wine*, gen. pl., 92.

findamar, 9, 10, *let us know*; finnamar, 10, deponential imperative pl. 1 to *rofitir*, 25; pl. 1 -fetammar, 62; Thurneysen, Celt. Zeits. v. 19.

find-anart, 4, *a white sheet*; anart (gl. linteum), Thes. pal.-hib. i. 497.

fo-s-cerd, 84; fo-s-ceird, 99; fo-certat, 30; fo-s-cichred, pass. focerdtar, 36.

fo-dercaim, *I look on*, s-pret. pl. 3 fodercsatar, 57.

fo-ergim, *surgo*, fo-s-ergitis, 5: cf. la sodain fo-n-érig *Cúculainn*, LL. 60a6.

-fóilsatis, 152, 2dy fut. pl. 3 of *fulangim* 'I endure,' s-pret. pl. 3 ro fuilngsetar, 61.

Digitized by Google

foilte a cumachta, 156; leg. foiltige a chumachta.

foiltige cumachta, 97, *versatility* (?) *of power*, perhaps root *vel* 'to turn,' Skr. *vdlate*.

-fomnatar, 30, *subeunt* (?), perhaps from deuterotonic **fo-monatar*: cf. documnat supra.

fomórach, 163, *a sea-monster*; pl. nom. fomóraig, LU. 2ª45, 'a pirate or sea-robber,' P. O'C.

forberat, 98, usually means *they increase*; but some word such as *buaidrit* 'they disturb' seems required by the context: forberat may be a scribal error for *forbenat, a possible compd. of *for* and *benim* 'I strike.'

forblas, 41, *exquisite taste*; *for-* = Lat. super, *blas* from *mlas*: see blaiset supra.

forbricce, 12, *variegation*, deriv. of forbrecc; *brecc* from **mreknó*: cf. brechtrad.

for-coemnacair, 12; forcoimnacair, 14, rel. forchoimnacuir, 59; dian-ar-for-coimnacair, 62.

fordorcha, 2, 3, 14, *very dark*; dorcha from *do-richae.

forfurim: see forimim.

foridracht, 61, for-id-r-acht (?), *has done it*, seems t-perf. of for-agim (?): cf. immomrachtsa.

fo-rimim, *appono*, pret. act. sg. 3 forfurim, 106; pres. ind. pass. sg. 3 furimar, 45; pret. pass. sg. 3 forruirmith, 105, pl. 3 forrumtha, 30; 2dy b-fut. forruimfidhe, 116.

forlassarda, 99, *very flamy*: see lasar-muir infra.

forlassardacht, 159, *great flaminess*.

forloscud, 103, *a blaze, conflagration*, forloscudh 'a singeing or burning' P. O'C.

for-lúathar, 58, seems 3rd sg. pres. ind. deponent of *forluur, *I fly rapidly, I speed*: cf. folluúr (gl. volo, volas) Sg. 146ᵇ11.

-forramad, 28, *has been laid*, forromhadh .i. do cuireadh, forramhadh .i. cur P. O'C., from **for-ro-ṡamad*: see Asc. Gloss. s. v. *sam-*.

forricfed, 116, 2dy b-fut. act. sg. 3 of *forícim* 'I find.'

-forrumtha, 30: see forimim.

for-tugedar, 51, *covers*, with inf. pron. for-da-tuigithar, LU. 105ᵇ; 3rd sg. of pres. ind. of the deponent *fortuigiur*, act. *fortuigim*. Cogn. with Lat. *toga*.

fo-s-cichreth, 118; fo-s-cichred, 152, *it would cast them*, 2dy fut. sg. 3 of fo-cerdaim.

fos-ergitis (?): see foérgim.

fressse 7, for frescissiu, *expectation*.

fris-cartatar, 9, *they answered*, pl. of frisgart, 10; friscart, 66; ro frecair, 16, 21, 27, 49.

frisellgett, 107, leg. fris-selget, *fris-sleget, *they crawl on*: cf. ro selaig, Fled Bricrenn 31, perf. of slegim.

frisn-aireób, 120 (*fris-n-air-géb* ?), seems the conjunct form of *ē*-fut. sg. 1 of *frisairgabim, with infixed relative.

fubthud, 8, *threatening, frightening*, fubthad, *consternation*, Ml. 40ᶜ2, fubthadh vel futhbhadh .i. bagar, P. O'C.; fubtad, 120, = bubtad, verbal noun of fo-bothaim, *I threaten*.

Digitized by Google

fuidbech inna n-analai, 120, *the stifling* (?) *of the breaths*; fuidbech (fo-di-bech)? is obscure.

fuilged, 130, *act of laying* (or *hurling*) *down*, verbal noun of *fo-legim*.

furimar, 45: see forimim.

fusmiud, 22, dat. sg. *act of storing away*: cf. *fusti* (gl. reconditam), Ml. 50c11.

gairm fri fás, 134, *a cry to the waste*, a proverbial expression.

gairther, *who is called*, 160, relative form of pres. ind. pass. sg. 3: see *canar* supra.

génar-sa, 9, pret. sg. 1 of gainiur, *I am born*; sg. 3, ro genair, 42, 147.

glén, 8, compar. of *glé* 'dear, bright,' = Cymr. *gloiu*.

golfadach, 134, 138, *lamentation*, deriv. of *gol* 'lament': cf. torannfadach infra.

grianbrug, 17, *sun-plain* (?), *sun-burgh* (?).

grianbruth, 6, *sun-glow*.

grúad, 30, *cheek*, *convexity*, inna gruade (gl. conuexa) Ml. 96c9, dat. pl. gruaidib, 12.

i, affixed pron. pl. 3, gaibth-i, 87.

iachtad, 131, *act of screaming*: iachtadh .i. eigheamh na glaodh P. O'C., verbal noun of *iachtaim*, cogn. with *égim* and *arégim*.

iarcéin, 35, *after a while*.

iascrad, 132, gen. pl. *fishes*, collective of iasc, 99, *fish*.

-id-, infixed pron. sg. 3, con-id-erslaic, 3.

-idn-, infixed pron. sg. 3, con-idn-indsort, 61.

ifferd, 33 (pl. dat. ifferdaib, 112), for iffernd, iffern (ithfern, 116).

ilbuidnech, 72, *having many troops* (buidne).

ilchinela, 31, 163, *many kindreds* (cenéla).

ildelba, 31, *many shapes* (delba).

ildelbach, 19, 22, *multiform*, *many-shaped*.

imdibnim, *I cut out*, perf. pass. sg. 3 imruidbed, verbal noun imdibe.

imdidnad, 153, *release*, *exemption* (?) imdidnaad, Thes. pal.-hib. ii. 241, verbal noun of imdidnibter, *will be exempted* (?), Wb. 15c25, Sarauw, CZ. v. 513.

immatóigdis, 2, *they used to go round* (imtíag).

imme-ro-iad, 72, *has closed round*, perf. act. sg. 3 of *imm-íadaim*, cogn. with *íd* 'collar, chain.'

imme-sóid, 6, *turns round*, for *imme-sói* (?): imsoifitis, 157.

immifoilnge, 37, *causes*, pres. ind. sg. 3 of *imfolngim*.

immo-d-cing, 40, *goes round it*; -cing from *cengim*, cognate with Germ. *hinken*.

immomrachtsa, 11, *has driven me*, t-pret. of *immagim*, with infixed pron. of sg. 1: cf. foridracht, 61, and *immact* (gl. iecit), Thes. pal.-hib. ii. 497, verbal noun *immain*.

immorbosaigim (-iur ?) *I sin*, s-pret. pl. 3, ro imorbosaigsetar, 22; denom. of immorbus, *sin*, 97, 105, = iomarbhas, P. O'C.

Digitized by Google

immoroilged, 11, immo-ro-ḟoilged, *has been caused*, pret. pass. sg. 3 of immfolngim: cf. immifoilngi.

im-naiscim, *I unite*, pres. ind. sg. 3 cum rel. inf. immanaisce, 30.

imrolta, 107, *have been cast about* (?); imm-ro-látha (?).

imruidbed, 9, *has been cut out*, imm-ro-di-bed, pret. pass. of imdibnim, q. v.

imsitnib, 27, pl. dat., meaning obscure: bathing in *imsitin* is prohibited in the Rule of the Culdees, LB. 11ª. Obscurum per obscurius!

imthá, 11, *so is*, Laws passim. *nímtha* 'so is not,' Fél. prol. 97, 129, 137. The *im* seems cognate with Lat. *imitor*, *imago*, and *aemulor*.

imthóiniud, 15, *act of coming round*, iomthoineadh, *vicissitude*, P. O'C., see tóiniud, gen. tóiniuda, Thes. pal.-hib. ii. 355, Trip. Life, 48, l. 13.

inoétnu, adv., 16, *at first*.

indas, 52, *form*.

-indsort, 61, prototonic t-pret. sg. 3: cf. *inessorgim* (*ind-ess-orgim*) 'caedo': cf. *arrinsartat*[*ar*] (gl. quaeserunt, leg. caeciderunt ?), Ml. 99c5, *insarta* (gl. inpactum), Aug. 27b1: verbal noun *indsorguin*, O'Dav. 1140.

ing, 110, *hardly*, *scarcely*.

inge nama, 61, *save only*.

ir: **ro ir**, 158, *he has granted*, serves as perf. of *renim*.

isa, 122, *whose*, O. Ir. *asa*.

labraim, 10, *I speak*, pres. ind. sg. 3, *-labair* (for pl. 3 *labrat* or dep. *labratar*), 38.

labartait, 10, *they will speak*, seems a t-future, like *do-nn-esmart*, Thes. pal.-hib. ii. 322, and *comart*, LU. 74ª ad fin. Cf. perhaps the Skr. periphrastic future.

labrur, *I speak*, pres. ind. sg. 2; labraither, 10; labrastar, 7, rel. pret. sg. 3.

i mbi láim, 47, *in whose hand it is*.

-laimemmar, 55, *we dare*, pres. ind. pl. 1 of *rolamur*, *-lamiur* audeo.

lainderdacht, 159, *splendour*, deriv. of *lainderda*, glänzend, leuchtend, Wind. Wtb.

laindred fola, 34, *brightness of blood*.

lasar-muir, 33, *a sea of flame*, see forlassarda supra.

latur, 149, *robber*, from Lat. *latrō*, whence also Cymr. *lleidr*.

legtair, 33, 98, *are laid*, sg. legthair, 35, and perhaps 161, where it is translated as if it were légtair.

lés, *brightness*, ni faicfitis less, 115, 'leos or rather leas .i. solas no soilse,' P. O'C.

les, 64, 66, meaning obscure; lés cach aidche, 64, fri les cach n-aidche, 66.

libern, 58, *a galley*, libhearn .i. long, O'Cl. from Lat. liburna 'brigantine.'

líen, 12, *colour* (?), obscure and probably corrupt.

ligboth, *beauty* (?), *colour* (?), gen. pl. 15, dat. pl. ligbothaib, 17, 107; acc. ligbotha, 157.

ligdath, *beautiful colour*, 27, 39, 90, 92; gen. ligdatha, 60, pl. ligdathaib, 12.

ligdata, 90, f. *beauty*, lioghdha .i. alainn no mín, P. O'C.

ligmag, 61, 92, *a beautiful plain*. **ligthorad**, *beautiful fruit*, pl. dat. ligthoirthib, 60.

Digitized by Google

lín in terchomraic 3, *number of the congregation*: **lín sáraigthe**, 104, *number of outraging*; *harassers*, P. O'C.

lóchait, 15, nom. pl. of lóchet, gen. lóchet, a stem in *nt*, like *dét*, gen. *dét*.

loingsigim, *I exile*, *I banish*; pret. pass. ro loingsiged, 51, 140; denom. of *longes* 'exile, banishment.'

lóintib, 58, pl. dat. of *lón* 'food, provision'; cf. *lónte cruthnechta*, LL. 234[a]18.

lúachtide, 22, 27, 54, 60, *fulgidus*, dat. luaichtidiu, Ml. 40[d]4.

madit, 61, *they break*, pres. ind. pl. 3 of maidim, pret. *ru maith* Ml. 51[c]5; redupl. perf. ro mebaid, 44, rectius *ro memaid*.

maidm, *act of breaking*, dat. sg. madmaim, 58.

malartaid, 149, *an injurer*, *a destroyer*: cf. *malartach* 'profane,' O'Don. FM. 1186, and the etymological gloss *malairt* .i. drochordugud, O'Dav. 1236.

marbdatu, *deadness*, gen. marbdatad, 91, deriv. of *marbde* 'mortuus.'

mass, F., *a mass* (Lat. *massa*), dat. maiss, 22, mais Ml. 145[d]6, acc. maiss n'óir, LB.

medón aidche, 4, 103, 140–150, *midnight*.

mellchae, 119, *pleasure*; dat. mellchai, 96, deriv. of *mellach*, *meldach*.

mellmag (= Mag mell), *pleasant plain*, *heaven*, pl. dat. mellmaigib, 69.

merte, 48, *who betrayed*, t-pret. sg. 3 rel. of mairnim: cf. cantai.

midchlos, 52, 92, some kind of *odour*. The gen. sg. *midclais* .i. boltanugud occurs in O'Dav. Gl. 1265, and Laws iii. 204, 8, and 292, 2, where it seems to mean Furzgestank.

mimasclach (gl. cardo), Sg. 62[b]6, pl. dat. mimasclaigib, 124.

mmo, 62, *my*, = Skr. *mdma*, gen. sg. of *ahdm*.

mod, *a deed*, ar mod cacha huaire, 56; modh .i. gním, O'Dav. 1268; modh .i obair, O'Cl. and P. O'C.

móirchrith, *great trembling*, gen. moirchretha, 122.

-n-, infixed pers. pron. sg. 3, do-n-aidle, 45; no-n-ithed, 54; do-n-ethann, 61.

-n-, infixed rel. pron. acht ro-n-ithed, 54; is slan fo-n-acoib, 91; bailechro ro-n-airlestar, 108.

nacha, dat. pl. 16: cf. cacha supra.

nélda, 27, *cloudy*, deriv. of *nél*, 'cloud,' dat. *niul*, 92.

nemthonnach, 34, *waveless*.

neosam, 27, *nearest*, Ml. 55[c]1. Cymr. *nesaf*, Osc. *nesimum*.

no, with relative sense, no labraimse, 10; no labraither, 10; no blaisset, 38.

nóibnél, *holy cloud*, pl. dat. noibnellaib, 4.

oldaas, oldas, 155, 159, 161, *than is*.

olt, 14, *they say*, from oldat, pl. 3 of ol, 22, 25, 82.

óo, 16, *younger* (Cymr. iau), compar. of *óac* 'young' (Cymr. ieuanc).

Pairisínech, 163, *Pharisee*, Cymr. pharisead.

prísún, *prison*, pl. dat. prísunaib, 163.

Digitized by Google

resiu as-ro-brath, 15.

ro-báne, 99, *great whiteness*. báne, deriv. of bán: cf. Skr. *bhānŭ*.

ro cluniur, *I hear*, imperat. pl. 2, cluinid-si 7, dia cloitis 96, closs 120, clos 159.

-rodcad ar, 39, rodcadar (?), from ro-déchatar (?), *they saw* (?).

ro fualacht (?), 85, meaning obscure, perhaps *moisture* (?); cognate with *fual* 'urina' (?), or *great boiling* (?); fualacht, *boiling, cooking*, P. O'C.

ro gní, 155, *fecit*, 3 sg. pres. made a preterite by the prefix *ro*.

roithne, 39 (ro-thene), *conflagration, blaze*.

ro rath ar bás, 39, *was given (destined) for death*, pret. pass. sg. 3 of renim.

rossaig do (de), 101, 111, 112, 113; rossaig, 104; rosaigh, 34; *attingit* (cf. r-a-saig *attigit eum* Ml. 102[a]8), seems an idiom meaning 'so great is,' 'such is'; cf. *atá de*.

ro-t-blaisi, 39, 50, *has tasted it*: see blaiset supra.

ro-thes, 85, *great heat*, tes, gen. sg. in tesa (gl. caloris), Sg. 5[a]8.

ro-tiacht, 85, 120, *great cold*; uacht, Thes. pal.-hib. ii. 315; ócht, Wb. 10[d]24.

ruithnigud, 98, *conflagration* (?), *radiation* (?): see roithne supra.

-s-, infixed pron. sg. 3 fem. ro-s-biadh, 81; manu-s-beth, 81; fo-s-ergitis, 5; fo-s-ceird, 99; fo-s-cichreth, 118, 152; do-s-roimid, 57.

-s-, infixed pron. pl. 3 ni-s-taidlibead, 51; fo-s-cerd, 84; fo-s-ceird, 88; fo-s-cichrett, 152; fu-s-luget, 29; do-s-lecet, 87; do-s-lecfitis, 152; do-s-curidar, 88, 91; do-s-sasa, 92; ro-s-bí, 122.

sainbérla, 156, *separate language*. **saindíles**, 156, *own several*.

sáldatu, 12, *saltness*.

samailter, 52, pres. ind. pass. sg. 3 of samlaim, *I liken*.

scáilim, *loose, separate*, s-pret. pl. 3 ro scailset, 148; sg. 3 do scái(l), 60.

scíath, *wing*, pl. dat. sciathaib, 92; gen. du scíath (gl. alarum tuarum) Ml. 39[c]21; dat. hua sciathaib (gl. pinnis suis) Ml. 39[c]23. The dimin, *sciathán* is commonly used, P. O'C.

scinniti, 52, *pips, kernels* (?), corresponds with *sgeallain* in *P.* P. O'C. has *scinnide*, hence *scinnideach*, but does not give the meanings of these words.

secht-chuairt, 29, *having seven circuits*.

secht-delbach, 95, *septiform*, gen. sg. m. secht-n-delbich, Thes. pal.-hib. i. 496.

sechtmogtach, 95, *septuagenarius*, deriv. of sechtmoga, 17, *seventy*, gen. sechtmogat, 89.

secht-uariu, 27, *seven times colder*.

sen in the phrase **noibiu each sen**, 1, hardly means *old*. The context here and in § 87 indicates a word meaning *saint* or *holy*. Should it be *san*, "pro *sanct* 'holy,'" O'Br., a loan from Lat. *sanctus*, like Prov. *sains*, Ital. *san*?

sen-aingel, 87, *holy angel*: see sen, and cf. na n-aingel noeb, 22.

sen-bratraire 149, *an old plunderer*; bratraire, deriv. of *brat* 'prey, plunder.'

ses, oen-shes, 34, *a boat*, properly a *bench* or *rower's seat* in a boat.

sín, *weather, storm*; ar nach derbanad nach sin, 4; gen. pl. esruth sin, 15; gen. sg. uacht síne, Fiacc's h. 27: Cymr. *hin*.

Digitized by Google

sír-acallam, 164, *a long colloquy*.

sírecht, 159, *sadness, music*; gen. sirechta, 119; acc. sirecht, 119; sirrect, 96; sireacht .i. truagh, P. O'C. Cymr. *hiraeth* 'longing.'

sírechtach, 61, *sad, musical*; sirrect[ach]aib, 73; *sireachtach* .i. ceolmhar, P. O'C., who explains *síreacht* as 'the melody or harmony of sirens (!).'

sírrectcheol, 104, *a plaintive melody*.

-su-, infixed prǫn. pl. 3 fo-su-dailet, 93.

sodaing, 156, *easy*, opposite to *dodaing* 'schwierig, gefährlich,' Wind. Wtb. dodhaing .i. doiligh no docair, P. O'C.

soillsigfid, 155, *it will shine*, b-fut. sg. 3 of *soilsigim*, denom. of *solus*, pres. pass. pl. 3, **sollsidir**, 98, leg. sollsigitir (?).

sroibthene, 68, 142, *sulphurous fire*; sroibthened, 120; *sroib* (now *ruibh*), borrowed (with metathesis of *r*) from Fr. *soufre*, Prov. *sofres*, Lat. *sulfur*.

suamuth (?), 96, meaning obscure. P. O'C. has *suamh* 'sleep, trance, swoon.'

sút, 10, from *út* with prefixed *s*.

-táigtis, 4, prototonic impf. pl. 3 of do-tiag, *I come*.

taircim, *I offer, try*, imperat. pl. 2 tairgi[d]-si, 165.

tairindredach, 64 (to-air-ind-rethach), *traversing, coursing, wandering*.

-tairthed, 6, *would overtake*, *to-áir-rethed.

-talla impi, 47, lit. *there is room round it, is competent*; ni thallai do dainib, 104.

tálgud, 128, *quieting, dying*. Fél. Oeng. Oct. 29, LL. 117^{b}50, 183^{b}19: verbal noun of *do-dlgaim* 'I quiet, I appease' (**to-ad-leg.*).

talmaidiu, adv. *suddenly*, 6, 7, 8, 17, 59, 61; in talmaidiu, 6.

-tarbad-su, 82, *thou hast displayed*.

tarm-thóissed, 105, *would have transgressed*, 2d past subj. sg. 3 of tarmitiag.

táthaid, 149, *thief*: perh. a scribal error for *tdid* (gl. fur), Sg. 47^{b}9.

tathereic, 13, *ransom* (to-ath-creic).

teidm, *disease*, pl. n. tedmann, 22; gen. tedmann, 30.

téitbind, *string-melodious*, téitbindi, 90. Hence the modern *téid-bhinneas*.

tened-ehenn, 29, *fiery head*. **tenedchuairt**, 47, 64, *fiery circle*. **tenedmuir**, 64, 87, *fiery sea*. **tenedrind**, 27, *fiery star*. **tenedsliab**, 75, 122, *fiery mountain*.

-terbrui, 44 (to-air-brúi), *breaks off*: see brúim, Wind. Wtb.

-ternann, *escapes*, 40 (to-erna).

-terpad, *was separated*, 22; verbal n. terbadh, O'Dav. 1517.

-tesimtis, 15, *they would pour*, prototonic form of do-essimtís.

1. téte, 66, *which goes*, rel. form of téit.

2. téte, 119, *warmth, luxury, comfort*.

tethacht na ngaeth, 54, tethacht thorainn, 124 (*to-ethacht) *aditio*.

Digitized by Google

tiachra, *affliction*, tiachra inna lámchomart, 120, v. Fél. Oeng. Ap. 29, deriv. of *tiachair* .i. doiligh, O'Dav.

tigban, 40, meaning obscure.

timdibe, 110, *cutting off*, *mangling*, : see imdibnim supra.

tindtud n-aithrige, 63, *turning to repentance*.

tinfisiu thorni (?), 6, tinfisiu anala, 12 (cen tinfissin n-anala, Salt. 2108), t. gaeithe 15.

-tn-, infixed 3pers. pron., ro-tn-ainic, 34; rotm-blaisi, 50; co-tn-ocuib, 93; amal ro-tn-gab, 109: see -dn-.

tobron, 2, *grief*, a scribal error for *dobrón* (?).

tochur dar aird 7 dar cenn, 137, *turning up and over*: cf. -tochratar, 98.

todail, 143, *a pouring*, Trip. xlviii, pl dat. todalib (gl. austibus), Ml. 30d1, verbal noun of *dodáilim* 'I pour.'

tóidim, *I shine*, *I beam*, toidet, 27, 71, -toidi, 27, toidid, 69: cf. Cymr. *tywydd*, O. Bulg. *vedrŭ* CZ. iii. 281.

tóidli teined, 103, *splendour of fire*, toidhle, *splendour*, *lustre*, P. O'C. Or is *toidli* pl. of *toidel* (?).

tóiniud, 133, *act of coming*, gen. tóiniuda, Thes. pal.-hib. ii. 355.

tóla todmann, 30, *abundance of diseases*: cf. di thólu æchtrann, Thes. pal.-hib. ii. 256.

tomnaiter, 49, *are gone* (?): cf. dia tomna .i. día tí, LU. 67a25.

tomoltad, 86, *act of urging* or *egging on*; tomoltod, Wb. 14b26; imperat. pl. 2, ni-m-thomoldid, Wb. 20d4.

tomraid, 9, to-m-ro-faid, *has sent me*: cf. do-fedim supra.

tor, 39, *sadness*, .i. torsi, YBL. 53a3.

torachta, 19, *roundness*, cuairt torachta, 21, *a round circuit*: cf. creodai no thorachtı (gl. ad similitudinem uasis fictilis) Ml. 18a11.

torad ngelglas, a torad, a cetna torad, 50, show that *torad* is neuter. In 54 the nom. pl. *toraid* should therefore be *torad*.

torannfadach, 125, *a thundering*, deriv. of *torann*: cf. golfadach, supra.

-tormai, 33, *makes a loud noise* (toirm, tairm), tormaid, 33, 42, rel. tormas, 42, perh. torbaı, Thes. pal.-hib. ii. 352.

tormthét, 47, for *tarmthét* 'traverses.'

torni, 6 (tinfisiu t.), a gen. sg. meaning *noise* (?); cona eirgenn toirni na ngaeth, *P.* fo. 25b2.

tosséud, 135, *spewing forth* (?), verbal noun of *do-scéim* 'evomo.' The simplex pres. ind. sg. 3 rel. is *sceas*, 33.

tothacht, 9, *substance*.

trefiltech, 94, *triple*: cf. filliud 'turning,' 'folding.'

trichmech, 120, a collective of *trichem*, now *tritheamh* 'a fit of coughing' (Dinneen).

tuathbel, *withershins*, dat. sg. for tuaithbiul, 60 = for tuáthbiul, LL. 277b27.

Digitized by Google

tuilged, *act of throwing down, dropping*, verbal noun of *do-legim*: tuilged tria gaetha teined, 136: tuilged inna ndér, 120: cf. fuilged.

tuir, *pillar*, pl. n. tuirith, 21, tuirid, 30. Compds. **tured-chaindel**, 4, *towering torch*; **tureth-chenn**, 29, *towering head*.

tuirthiud, 2, *course* (?), from to-rithiud (?).

-tulaid, 92, prototonic form of du-luid *came*.

tursitiu, 15 (to-air-ess-sem-tiŏn), *watering, irrigation*, tairsitiu (gl. inundatio). Thes. pal.-hib. ii. 229. Hence *tursitnech* (gl. irriguus), ib. 73.

tustiu, gen. tusten, 3, dat. tustin. 11: *tuistin* .i. cruthaghadh, *creation*, P. O'C.

úamnaige, 120, *fearfulness*, deriv. of *úamnach* 'fearful' and this of *úaman* 'fear.'

úassai, 33, *above it* (*her*); úasaib, 28; úasdaib, 29, *above them*.

úathmaire, 120, 152, *horror*; uathmairi na haisnísen, LL. 238ª, deriv. of *úathmar* 'terrible,' and this of *úath* .i. ómhan no eagla, P. O'C.

urgal (aurgal, irgal), *arena*, dat. ergail (gl. scammate), LH. 3ᵇ, pl. urgala, 30.

-us, affixed pron. pl. 3, gaibthius, 83 (*gaibith-us).

-usn-, infixed pron. pl. 3, con-usn-esta, 63.

ADDITIONAL NOTES

P. 101, § 7. *A sign of the Judgment.*—For the fifteen signs of Doomsday, see Liber Flavus Fergussiorum, part 1, fo. 12ª1. The third is: dobeirid ainmighi na mara gair mor 7 docluinter isin cathraig neamhdha iad, 'the beasts of the sea give a great cry, and they are heard in the heavenly city.'

P. 107, § 17. *Nine ranks of Angels.*—They are, according to the pseudo-Dionysius the Areopagite—Thrones, Seraphim, Cherubim: Dominions, Authorities, Powers: Principalities, Archangels, Angels.

P. 109, § 27. *The seven heavens.*—In the Liber Flavus Fergussiorum, Part 11., they are called—1 Aer, 2 Ether, 3 Olimpos, 4 Firmameantum, 5 Celum igneum, 6 Celum angelorum, 7 Sedes Trinitatis. And see the poem cited from H. 3. 18, p. 34, in the Martyrology of Oengus, 1905, p. 464.

P. 117, § 50. *At the meeting of Jor and Dan.*—These wells were, according to St. Jerome, the two sources of the river Jor-dan.

P. 119, § 57. *The horned beast which the sea brought to the strand of Ceaphas on the eve of Christ's Nativity.*—This was the fourteenth marvel that then took place. In .iiii. hingnad .x. mil mor do cur Muir Torrian fo[r] tracht Marahen, 7 muidhi tri srotha asa bel .i. sruth loma 7 sruth ola 7 sruth fína, 7 .l. adharc ro baidh fair, 7 ol .l. ar cét oclach in gach adhuirc dibh. 'The fourteenth marvel: a whale which the Tyrrhene sea cast upon the shore of Marahen (?), and (there was) a burst of three streams out of its mouth, to wit, a stream of milk and a stream of oil and a stream of wine; and there were fifty horns upon it, and the drink of a hundred and fifty warriors in each of these horns.' Liber Flavus Fergussiorum, Part 1., fo. 12ª1.

P. 127, § 20. *Abundance of sulphurous fire.*—Cf. þær bið swefle fŷr, Salomon and Saturn, ed. Kemble, p. 84.

P. 141, § 142. *The five cities.*—See Genesis xiv. 2. But Zoar or Bela was spared.

Digitized by Google

THE GRAVES OF THE KINGS AT CLONMACNOIS

THE following poem on the heroes of Leth Cuinn buried at Clonmacnois is taken from the well-known codex, Rawlinson B 512, a manuscript of the fifteenth century in the Bodleian Library at Oxford. There is another copy of it in H. i. 17, a paper manuscript in Trinity College, Dublin, transcribed in 1755 by Hugh O'Daly. It is there ascribed to Conaing Buidhe O'Mulconry. This version has been edited and translated by Hennessy in Miss Margaret Stokes's edition of Petrie's *Christian Inscriptions*, where it will be found in vol. i., pp. 79–81. As the Rawlinson copy contains seven additional stanzas, and preserves on the whole better readings, it seemed to me that an edition of it would not prove unacceptable. The principal variants from O'Daly's recension are given in the footnotes. If they do not always accord with Hennessy's printed text, it is because the latter has silently emended his original.

The Rawlinson MS., to judge from the excellent collotype from which I have worked, is very faded in places; consequently it is hard to detect marks of length in every case. Some restored by me are probably present in the original. In this edition *gh*, *bh*, *dh*, *mh* stand for ġ, ḃ, ḋ, ṁ, which are less frequently dotted in the manuscript; infected *c* and *t* are sometimes expressed by *h* in full, but the *punctum delens* is never used.

For the identification of the different personages mentioned in the poem, readers are referred to Hennessy's edition, *loc. cit.* There also will be found two similar poems on the same subject.

My thanks are due to Dr. Kuno Meyer for several valuable suggestions and corrections.

R. I. BEST

Digitized by Google

(RAWLINSON B 512, FOL. 121 *a*)

A reilec lāech Leithe Cuin*n*
cia dot maithib nāch moluim*m*!
A greis ga*n* locht ar a lār!
A port ar arc[h]ēs Ciarā*n*!

A t[h]empaill mōir molait cāch
fát chādhus is fát *chon*āch:
días méirseng, rob mīn a nglóir,
dá rīgh Ēr*end* fát altóir!

Toirrdelb*ach* do*n* leith deis di,
Rúaidri do*n* leith aird eili,
días gairgmī*n* ga*n* táidhi t*r*eall,
dá airdrí[g] áilli Éirend!

Ōn c[h]*r*andchai*n*gel síar ár si*n*,
leab*aid* mic Rúaid*r*i rathmair,
slat óicfir dobí ar b*r*ogadh,
rí cach cóicidh *Con*chob*or*.

Diarmait mac Maghn*us*a Móir.
dár ordaigh Īsa onōir,
c*r*aeb do chin ón Áed Engach,
táeb re táeb is Toirrdelbhach.

A lec-sa leptha Gúaire,
Roghellach fót úir ūai*n*e,
Muredhach, Tadhg na t*r*ī Ros,
Indr*echt*ach fút is Fergos!

Murghal is To*m*altach t*r*én,
Muirges fot múr, mór in scél,
dorat Día cádhus do Chlūain:
na rígh āilli re háenúair!

3. grés MS.; ghreis H 4. inar ches H 7. *roba* MS. and *mín* added below line; roba mín glór H 9. leadh abos di H 11. taidhe a ttenn H 13. chrann saingil H, leg. íar sin, H 16. ri ar an ccoigedh H 17. Maghnus H 18. ordaighe H 19. ro chin H 20. taobh frí taobh H 25. Murghaile, Tomultach H 26. Muirghios a mhac, mor an sgel H 27. dar Dia cadhuis H 28. mo righ naille H

Digitized by Google

TRANSLATION

O cemetery of the warriors of Conn's Half, which of thy nobles do I not extol! O sanctuary on whose floor is no stain! O place wherein Ciaran suffered!

O great temple which all extol for thy dignity and thy fortune, two with tapering fingers,[1] mild was their glory, two kings of Erin, are under thine altar!

Toirrdelbach on the southern side of it, Ruaidri on the other lofty side, a fierce and gentle pair, without stealth for a while, two comely high-kings of Erin.

Westwards from the chancel then, the bed of Ruaidri's son, the bountiful, a young scion who was prosperous, the king of every province, Conchobar.

Diarmait son of Magnus the Great, for whom Jesus ordained honour, a branch which sprang from Aed Engach, side by side with Toirrdelbach.

O flagstone of Guaire's bed, under thy green sod are Ragallach, Muiredach, Tadg of the three Rosses, Indrechtach and Fergus!

Murgal and Tomaltach the mighty, (and) Muirgius (are) under thy wall, great the tale. God hath given dignity to Cluan—the noble kings at the same time!

---

[1] An epithet for kings [2] Dinneen has as one meaning of *treall*, "a 'turn' in one's character"; but cf. SR 2291, 4593, 6697, 7993, and Serg. Con., Wi. 33, 29, where this rendering would hardly apply; Hennessy translates (?) *gann taidhe a ttenn*, 'of unlimited power'

Digitized by Google

A lec na righ n-úallach n-ard,
fút atát cuirp na trī Tadhg,
fút atāt fós, is fīr dam,
trī Conchabuir, dá Chathal!

Is fút atá int Áedh Engach,
creachaire thellaig Temrach!
Atát fúd, foillsighther rath,
Diarmait, Cathal is Cellach!

Atát fát lic 'na luighi
O hEidhin flaith Finnmuighi,
Domnall is Tadhg a hEchtghi,
Aed Balbh, Aed mac Indrechtaig!

Is deich rígh fichet uili
do lucht réime rígraidhi,
do rígh aibh Crúachan do chreit,
fo leic na rīgh at reileic!

Rúaidri 'san tempul-sa tess,
Diarmait mac Taidhg cnes ré cnes,
Conchabor Áedh cend a cend,
dā mac Rúaid(ri) rígh Érend!

Brían Breifnech, Mathgamain mīn,
Muirghius fon leic cétna atchīm,
muinter nár ér nech um ní,
lucht tempuil ríghda Rúaidri!

A lec mór hūi Māelrúanaigh,
do dechain ní hord ūabhair,
fiche ri[g] 'sa cenn fat crois,
atá fón úir do dúnois!

A lec Chūana ūi Cellaig,
maith ord in c[h]ruidh rodcennaigh,
ocht fir déc do gléiri glan,
ō Chéllach Mór co Murchad!

31. ata H 33. Engacha H 34. creach oile H leg. tellaig 35. MS. *fud* added above line; ata fud follus a rath H 36. is Ceadach H 37. fan leic H 38. bhmhuighe H 43. ro chreid H 46. cnis re cnis H 49. Breithnech MS.

Digitized by Google

O flagstone of the proud high-kings, beneath thee are the bodies of the three Tadgs; beneath thee also, I speak truthfully, three Conchobars, two Cathals!

It is beneath thee that Aed Engach is, plunderer of the household of Tara! Beneath thee, grace is shown, are Diarmaid Cathal, and Cellach!

Beneath thy flagstone down-lying are O'Heyne, lord of Finnmag, Domnall, and Tadg from Echtge, Aed Balb, Aed Indrechtach's son!

It is thirty kings in all of the folk of royal rank, of the kings of Cruachan who believed, that are under the flagstone of the kings in thy cemetery!

Ruaidri in this temple to the south, Diarmait son of Tadg, side by side, Conchobar, Aed, head to head, two sons of Ruaidri, king of Erin!

Brian of Breifne, Mathgamain the gentle, Muirgius beneath the same stone I see, people who refused naught to anyone, folk of the royal temple of Ruaidri!

O great flagstone of the descendant of Maelruanach, to behold thee is not an order (?) of pride: twenty kings, and their heads 'neath thy cross, are under the mould which thou hast closed!

O flagstone of Cuanu the descendant of Cellach, good the order (?) of the wealth that purchased thee, eighteen men of pure excellence, from Cellach the Great to Murchad!

---

51. fa ní H 52. do riogh Ruaidhri H 53. morsa H 54. tfeuchán is fá núadh ghoile H 55. sa ccinn H 56. ata san núaimh do dhuanas H 57. H omits this stanza. MS. has *úa*

Digitized by Google

A lec úa Taidhg an Teghl*aig*,
sāer in lucht-sa ria lenmhain,
sé fir déc do gléiri glan,
ô Tadhg Chūana co Cath*al*!

A lec-sa úa *Con*cenaind,
do folchais firu ferain*n*,
secht firu dēc do g*r*és gel,
fót reilic ālaind aingel!

Atáit fat úir cháidh, a chell,
dá ollo*main* na hĒr*end*,
mac Coisi ar nách cúala smacht,
ocus Cúcúana *Connacht*!

A t[h]e*m*pail cháidh cl*aind*i Nēill,
re lind Diarm*at*a drechréidh,
cōica rí[g] nocha g*r*éim bec,
is*ed* dotríacht, a reilec!
A reil*ec*.

Ón ló do delb*us* in dūain,
romc[h]uir i*n* co*m*arba a Clúain,
do gabh dī*m* a nderna i*nt* ab,
áirem do rígh, a reilec!
A reil*ec*.

Doráidset cl*ēr*igh Clūana,
ná gabh dūi*n*[n]e do dūana,
gabh dōib féin agá fl*ed*aibh,
dán sochair sīl Muredaigh!

B*er*im-si an sāethar ár si*n*
co Cath*al* h*ūa* *Con*chob*uir*,
ó dho obsat cl*ēr*igh Clūa*n*a
a sochar, a sendúana.

---

61. A leac uí Thaidhg an teghlaighe: fa sáor do lucht re leanmhuin: flaith ar ficheadh fud ata: do cloinn Tomulta mo ghradh: tair fine Breifne do ṡiorghnath H
65. H omits this stanza
69. Ata fat úir chaidh cheall: dollamhnaibh

Digitized by Google

O flagstone of the descendants of Tadg of the Household, noble this folk to follow them: eighteen men of pure excellence, from Tadg Cuana to Cathal!

O stone of the descendants of Concenainn, thou hast concealed men of estate: seventeen men of shining valour 'neath thy comely angelic cemetery!

Beneath thy chaste mould, O church, are two ollaves of Erin: Mac Coisse, sway over whom I have not heard of, and Cuchuana of Connacht!

O chaste temple of the children of Niall, in the time of Diarmait of the smooth face, fifty kings, 'tis no small portion, have come to thee, O cemetery!

Since the day I fashioned this song, the coarb sent me away from Cluain; the abbot took from me what I had made, the account of thy kings, O cemetery!

Said the clerics of Cluain; sing not thy songs to us! sing to themselves at their feasts a poem to the profit of Muiredach's seed!

Therefore, I carry the work to Cathal the descendant of Conchobar, since the clerics of Cluain have refused its profit, its ancient songs.

---

uaisle Eirionn: mac Coise air nach gcualla smacht: ag cú chuáinne C., H 73. H omits this and the four following stanzas 77. *delbus*] I conjecture *-us*, MS. being quite illegible here

Digitized by Google

Atlochar do rígh nei*m*e,
do Día be*r*im a buide,
ro*ch*tain rígh Tūa*m*a 'gátám,
ō bo*ch*taibh Clūana Cíarán.

Gur coiméta *Críst* na cerd
mac mo ríg Cath*al* Croibhderg!
gur sāera Día i*n*té da tic,
isé is rīar do cach reilic!
A reilec.

93. Críosdta H 95. go saoradh Día os dhe do thig H. 96. osé H

Digitized by Google

I give thanks to the king of heaven, to God I give thanks, for having come to the king of Tuam, with whom I am, from the paupers of Cluain Ciaran.

May Christ of the arts hold in His keeping the son of my king, Cathal of the Red-Hand! may God save the person who comes: that is a wish for every cemetery![1]

[1] Hennessy translates:—'May God preserve, since from Him all things come; for he is the Lord of all cemeteries.'

Digitized by Google

THE DUTIES OF A HUSBANDMAN

23. N. 10, p. 87

1. Dia mba trebthach, ba trebor, ba fūarrach fri cāch ;
ba fāilidh fri hóigedu,[1] cia tīsat gach trāth.

2. In duil is Crīst cech ōigi,[2] aslondath nī dis,
ferr umla, ferr āilgena, ferr eslabra fris.

3. Ba dechmadach prīmedach, do brīathar bad[3] fír,
nī farcba nī ar do chúl[4] do dlig*ed* ind Rīgh.

4. A ndoberó ar Dīa do thriun nō do thrūagh,
sech nī maithe nī māide, dāigh fogēba[5] a lūach.

5. Figell, āine, ernaigthe,[6] almsan tan nosgēne,
nīb ar adbchloss do dōinib,[7] ba ar Dīa gacha ndēne.

TRANSLATION

1. If thou art a husbandman, be prudent, be benign unto all ; bid guests welcome, though they should come at every hour.

2. Since every guest is Christ,—no trifling saying ! better is humility, better gentleness, better liberality towards him.

3. Pay tithes and first-fruit, let thy word be true, neglect nothing[a] of the law of the King.

4. What thou givest for God's sake to the strong or weak, . . . do not boast, for thou wilt get its reward.

5. When thou performest vigil, fasting, prayer, alms, let it not be for glory before men, let it be for God whatsoever thou do.

KUNO MEYER

---

[1] haidedu [2] oedeg [3] bat [4] cul [5] fogebu [6] ernaigedi [7] doene

[a] Literally, 'leave nothing behind thee.'

Digitized by Google

CATH BOINDE

THE following story is taken from Book of Lecan 351 *b*, 353 *a*.[1] Another copy is found in Rawl. MS. B. 512, fo. 1ª2–fo. 2ª2, described by Stokes in the Introduction to his edition of the "Tripartite Life of St. Patrick," where it is called "Ferchuitred Medba." Nearly all the variants of the second text have been added at bottom from photos. It differs little from the Lecan text, but contains a greater number of later forms. The language of the texts is late Middle Irish, and presents few difficulties, though there are a few forms about the precise meaning of which I am still doubtful. The chief interest of the story lies in the personal and place names, and to these I have given fairly full references in notes to the English translation.

JOSEPH O'NEILL

[1] cf. Windisch, *Tain Bó Cualnge*, p. 850.

Digitized by Google

CATH BOIṄDI ANDSO*

[BOOK OF LECAN, 351 *b*–353 *a*]

Rig[1] rogob[2] rigi for Eri*n*d feacht n-aill .i. Eochaid Feidleach m*a*c Find, m*i*c Rogen[3] Ruaid, mic Easamain Eamna,[4] do shil Rifaid[5] Scuit, on[6] tor[7] Nea*m*ruaid[8] ille,[9] ar is do sil Rifaid[10] Scuid[11] cach[12] gabail rogob[13] Eiri*n*d,[14] cenmota[15] Cesair nama. Is airi adbeartha[16] Eochaid Feidl*each* fris .i. feidil[17] la cach he .i. inraic[18] la cach i*n*[19] rig[20] si*n*. Ceathrar[21] m*ac*[22] lais .i. na tri *fin*deamna[23] (.i. Eamai*n*[24] ræd[25] nach dealaigth*er*, 7 d'æntairb*irt*[26] rucad[27] .i. Breas[28] 7 Nár 7 Lothar a n-anmand,[29] 7 is iad[30] dorigni[31] Lugaid t*ri*[32] riab[33] n-d*er*g rena[34] siair bodein[35] in agaig[36] reim[37] chath[38] Dro*m*acriadid[39] do thobairt[40] da n-athair, corthoitsead[41] and[42] na t*r*iur le h-Eochaid Feidleach, corob[43] e Eoch*aid* Feid*leach* rochui*n*did[44] in[45] itchi[46] næ*m*da[47] cen macc indeog[48] a[49] athar for Erind cobrath[50]; cor[51]firad si*n*) 7 Conall Anglondach m*a*c Echach Feidlig, diatat[52] Co*n*ailli la firu Breg.[53] Bai[54] iardraigi mor lais in[55] rig si*n*, la[56] h-Eochaid Feidl*each* .i. Eili,[57] *ingen* Ech*ach*, bean[58] Fheargaili[59] m*i*c Magach[60]: is uaithi ita[61] Bri[62] Eili la Laigniu—Ba[63] bean[64] hi, indiaid[65] Fhergail, do Shraibgi*n*d mh*a*c Niuil do Ernaib, co ruc m*a*c do[66] .i. Mata m*a*c Sraibg*ind*,[67]

---

* "Ferchuitred Medba indso" is the title of the story in the Rawlinson text.

Variants from the Rawlinson text:—

[1] Rí [2] rogab*astar* [3] Roig*h*en [4] mic Easamain Eamna is omitted [5] Ritfatha [6] o [7] thur [b] Nemruad [9] illeth [10] Rip*h*aith [11] Scuitt [12] cec*h* [13] rogab [14] Ereind [15] genmotha [16] atbe*ar*tha [17] fed*h*il [18] indruic [19] an [20] rí [21] Trí [22] mic [23] findemhnae [24] Emuin [25] raott [26] aontoirbirt [27] after ruccad this text has "iatt" [28] Bres [29] anmanda [30] iatt [31] dorindi [32] omit [33] sriab [34] re [35] fadein [36] an aduig [37] re [38] cuth [39] Dromacriad [40] do thabairt is repeated in this text evidently by mistake of scribe [41] thuitsed [42] "and" is omitted here and inserted after "atriur" [43] corubé [44] dochuindig [45] an [46] etgit [47] nemd*h*a [48] andiaid [49] an [50] co brac*h* [51] gu*r* [52] díataitt [53] Hui Conaill ra firu Bregh [54] Búi [55] ind' [56] .i. [57] Ele [58] ben [59] Fergail [60] madach [61] ata [62] Brig Ele [63] 7 fa [64] ben [65] indiaig [66] c̄ „ mac dó „ rucc „ [67] Sraiphgind

[a] According to O'Clery's Book of Pedigrees (FM.), he was 93rd monarch of Ireland. There, as elsewhere, his father is not Roigen Ruad, but Fionnlogh the son of Roigen Ruad. He married two sisters:—Cloann (daughter of Airtech

Digitized by Google

THE BATTLE OF THE BOYNE HERE *

A king took kingship over Ireland once on a time, i.e. Eochaid Feidleach,[a] the son of Finn, the son of Rogen Ruad, the son of Easamain Eamna[b] of the seed of Rifad Scot[c] from the tower of Nimrod; for it is of the race of Rifad Scot was every invasion which seized Ireland except Cesair only. It is therefore he was called Eochaid Feidleach, because he was 'feidil' to all, i.e. 'righteous' towards all was that king.

He had four sons, namely, the three Findeamna[d] ('eamain' meaning 'a thing which is not divided'), and they were born of one birth, Breas, Nár, and Lothar their names; it is they who made Lugaid-of-the-three-red-stripes[f] with their own sister the night before giving the Battle of Druimcriad[g] to their father. The three of them fell there by Eochaid Feidleach; and it was Eochaid Feidleach who made the holy request that no son should rule Ireland after his father for ever, and that was verified); and Conall Anglondach, the son of Eochaid Feidleach, from whom are the Conailli,[h] in the land of the men of Breagh. That king, Eochaid Feidleach, had a great family,[i] namely, Eile, daughter of Eochy, wife of Fergal mac Magach; from her Bri Eili[j] in Leinster takes its name; after Fergal she was wife to Sraibgend mac Niuil of the Erna, and she bore him a son, Mata

---

* "Meadb's husband-allowance here." Rawl.

Uchtlethan), mother of Clothra and the triplets, and her sister Onga who was the mother of Mumain and Eithre [b] cf. Cóir Anmann, Irische Texte III. 332 [c] I can find no mention of Rifad Scot. There is a Heber Scot amongst the ancestors of the Milesian Gaels [d] The "triplets" [e] cf. Cormac's Glossary under Emuin [f] For his story and the reason of his name, see LL. 124 b. 34, Cóir Anmann, and Silva Gad. II. xxvii. He was Cuchulainn's pupil. He succeeded Conaire Mór as High King; and it is to him that Cuchulainn's curious valedictory speech was addressed on his departure to take up the High Kingship. He is also called Lughaidh Sriab n-Derg and Lugaidh Reo n-Derg [g] Now Drumcree in the parish of Kilcumny in Co. Westmeath. For accounts of the battle, see LL. 151 *a*, Book of Lecan, 251 *ba* and 251 *bb*, Rennes Dindsenchus (*Rev. Celt.*, XVI. 149), O'Curry's *Lectures*, II. 261, and John M'Solly's MS. in R.I.A. [h] In the present Co. Louth, see Táin passim. For Conall Anglondach, see Windisch's *Tdin*, p. 212 [i] For Eochaid's daughters cf. LL. 51 *a* 11, 53 *b* 18; "iartaige" is the usual form of this word, not iardraigi [j] Now the hill of Croghan in King's Co., cf. ÉRIU, I., p. 187

Digitized by Google

athair[1] Aililla m*ic* Mata—7 Mumai*n* Etanchaithrech,[2] *ingen* Ech*ach* Feidl*ig*, bean[3] Chonchobair[4] m*ic* Fachtna[5] Fhathaich, mathair[6] Glaisne m*ic* *Chon*chobair,[7] 7 Eithne, *ingen* Ech*ach* Feidl*ig*, ben aile do[8] Chonchobur cetne,[9] mathair F*ur*baidi[10] m*ic* Concob*air* (7 is airi[11] adb*er*ta[12] F*ur*baide[13] de .i. a urbad[14] *no* a gerrad do ri*n*dead[15] a broi*n*d[16] a m*athar* iarna bath*ad* ar glaiss[17] Bearramai*n*[18] risa[19] raiter in[20] Eithne iniug,[21] 7 is uaithisi sloi*n*dter in[22] aband .i. Eithne,[23] 7 Diarmaid ain*m* Fh*ur*baidi[24]) 7 Clothra, *ingen* Ech*ach* Feidl*ig*, *mathair* Chormh*aic* Chonloi*n*ges m*ic* *Chon*cobair, *no* isi Neasa, *ingen* Echach Sulbaidi, mathair Chorm*aic* *Chon*loinges[25]; 7 Deirbriu,[26] *ingen* Ech*ach* Feid*lig*,[27] diarobatar muca Deirbrend,[28] et Meab[29] Chruachan,[30] *ingen* Ech*ach* Feidlig, bean aile do Choncobar, m*athair* Amalgaid m*ic* Concob*air*,[31] *con*ad he[32] Concobar cet fear[33] Meadba, co ro-treic[34] Meadb Concobar tre uabar[35] mean*m*an, co n-deachaid co Temraid i fail[36] i roibi[37] ri Eireand.[38] Is i cuis fa tuc rig Er*eand* na hingina sin do Concobar,[39] air[40] is le h-Eochaid[41] Feidl*each* dothoit Fachtna[42] Fathach i cath Litrechruaidi[43] sa Corand,[44] *con*ad[45] na eric[46] tucad[47] sin do,[48] mailli re[49] rigi n-Ulad do gobail[50] do irreicin[51] tar[52] clandaib Rudraidi, conad he[53] cet adbar[54] comuachaid[55] Thana bo Cuailg*ne* facbail Meadba[56] ar Chonchob*ar* da a i*n*deoin. (Tindi mac Con)[57]rach Cais[58] do Domnandchaib[59]

[1] athair [2] Aitencat*r*ech [3] ben [4] Con*arbair* [5] Fachtnae [6] mathair [7] Con*arbar* [8] don [9] .c̄.a [10] Forbaidi [11] aire [12] atbertha [13] Forbaide [14] a forbad (a is written near the top of the f) [15] roindiub [16] bronn [17] an Glais [18] Berra*main* [19] friss [20] omit [21] indiú [22] ind [23] Eithni [24] Urb*aidi* ar túss [25] "no is i Neasa . . . Ch. Chonloingis" is omitted in this text [26] Derbri [27] diarabat*ar* [28] Derblin*ne* [29] Medb [30] Cruachna [31] "mathair Amalgaid m*ic* Concobair" is omitted [32] é [33] fer [34] cur tréc [35] uabharr [36] in bail [37] raibe [38] Erend [39] Is í cúis fa rabat*ar* na h-ingena sin righ Er*end* ac Conchub*ar* The gh of righ is over the word in the MS. [40] ar The "is" which follows was left out and written on the margin afterwards [41] la Eochaid [42] Fachtnae [43] Litrech ruidhi [44] Chorund [45] conid [46] éruicc [47] after "tuc" this text has na mná [48] after "do" this text has "*Chon*chob*ar*" [49] omit [50] do gabail dó [51] ar h-*ei*cin [52] ar [53] clanduib Rugraidhi conadh é [54] adbur [55] comfuachda [56] Medbha [57] The Lecan MS. is here blotted at the top corner on the right-hand side; and the words and syllables which begin three lines, namely, "Tindi mac Con-" in first line, "Conn-" in second line, and "Feicc" in the third line, are difficult to decipher. The Rawlinson text, however, has since confirmed the reading [58] Caiss [59] Domnandachaib

[a] I can find no mention of Glaisne. There is a "Glas" mentioned as a son of Conchobar's in Windisch's *Táin*, 801 [b] It was he who afterwards slew his aunt Meadb with the cast of "tanach." It is stated in LL. 199*a* 53 that his cairn is on the summit of Sliabh Uillend [c] For Eithne's death and the birth of

Digitized by Google

the son of Sraibgend, the father of Ailill mac Mata; and Mumain Etanchaithrech, daughter of Eochaid Feidleach, wife of Conchobar mac Fachtna Fathach, the mother of Glaisne[a] Conchobar's son; and Eithne, daughter of Eochaid Feidleach, another wife of the same Conchobar, mother of Furbaide[b] Conchobar's son; (it is therefore he was called 'Furbaide' because the 'urbad' or 'cutting' of him out of the womb of his mother was performed after she was drowned in the stream Bearramain, which is called the Eithne[c] to-day, and it is from her the river takes its name, namely, Eithne, and Diarmaid was Furbaide's (first) name); and Clothra, daughter of Eochaid Feidleach, mother of Cormac Conloingeas,[d] Conchobar's son (or Nessa daughter of Eochaid Sulbaide[e] was the mother of Cormac Conloingeas); and Deirbriu, daughter of Eochaid Feidleach, from whom were (called) the pigs of Deirbriu;[f] and Meadb of Cruachan, daughter of Eochaid Feidleach, another of Conchobar's wives, mother of Amalgad, Conchobar's son, so that Conchobar was Meadb's first husband, and Meadb forsook Conchobar through pride of mind, and went to Tara, where was the High-King of Ireland. The reason that the High-King of Ireland gave these daughters to Conchobar[g] was that it was by Eochaid Feidleach that Fachtna Fathach had fallen in the battle of Lettir-ruad[h] in the Corann, so that it was as his eric these[i] were given to him, together with the forcible seizure of the kingship of Ulster, over Clan Rudraidhe: and the first cause of the stirring up of the Cattle-raid of Cuailngne was the desertion of Conchobar by Meadb against his will. Tindi,[j] the son of Conra[k] Cas, of the Fir Domnand, was king of Connacht at that time, and Eochaid

Furbaide, see Book of Lecan, fol. 251 *aa*, fourth line from bottom, LL. 199 *a* 53, Coir Anmann, and Bodleian Dindsenchus (Stokes), p. 11. The river is the "Inny" which runs between Westmeath and Longford [d] For Cormac Conloingeas, see Windisch's *Táin*, passim [e] cf. Windisch's *Táin*, line 4459 [f] For these pigs, see LL. 165 *a* 35, 167 *a* 30, Rennes Dind., p. 47 (Stokes' Ed.). They were the sons of Oengus mac Ind Óc, and the foster-children of Deirbriu. They seem to be connected with the fairy pigs (of the Firbolg?) which came out of Croghan, and which no one could count. The Manners and Customs of Hy Fiachra, p. 26, contain verses ascribed to Torna Eigeas, and addressed to the great red pillar-stone at Roilig-na-riog, stating that under it lie the three sons of Eochaid, and their sister "Derbriu Dreac-maith" [g] "Why Conchobar had these daughters of the High King of Ireland," Rawl. [h] Lettir-ruad. I can find no further mention of this place. Corann is a barony in Co. Sligo [i] "These women," Rawl. [j] cf. Cathreim Congail Clairingnig (Irish Texts Soc.), pp. 2 and 34 [k] cf. Meyer's Contributions to Irish Lex., 478

Digitized by Google

ise[1] ba rig[2] (Conn)[3]*acht* in ta*n* sin 7 Eochaid Dala 7 Fidig[4] macc (Feicc) don Gamanraid ic indleoch*us*[5] na rigi. Teit[6] Fidic[7] m*ac* Feicc co Temraid do theclomad[8] na rigi do fein,[9] corchui*n*dich[10] Medb ar Eochaid Feid*leach*,[11] co fuair Tindi[12] m*ac* Conrach[13] fis in sceoil[14] sin, *con*darala do forairi for Fideic,[15] con*us*tarla[16] tar[17] srothaib Sinda,[18] co ro-marbsad[19] clanna Conrach[20] 7 Monad*ar*[21] m*ac* *Con*rach Fideic,[22] conad[23] he si*n* ced adba*r*[24] chocaid cloi*n*di[25] Conrach Cais[26] 7 na Gamandraidi. Dogni Eochaid Feidl*each* anfir[27] flatha ar Thindi,[28] cor-chuir[29] i n-dithrubaib[30] *Connacht*,[31] he,[32] 7 c*uir*is Meadb i n-i*n*ad[33] rig[34] i Cruacha*in*, con*us*tarla do Meidb[35] 7 do Thi*n*di combo ceiligech[36] iar cein mair na diaid[37] si*n*; conad[38] i Cruachain ic Meidb[39] dognithea aenaichi[40] Eri*n*d, 7 nobidis[41] meic[42] rig Eri*n*d[43] i Cruachain[44] ac Meidb[45] in tan sin dia cæmclodais[46] cocad[47] fri coiced Chonchobair. Co tainic[48] Sraibgi*n*d[49] m*ac* Niuil do Ernaib 7 a m*ac* Mata m*ac* Sraibg*ind*[50] co Meidb[51] dia cæ*m*nasad[52] cocad f*ri* Concobar imcheand[53] cach[54] formaid[55] bai[56] etarru.[57] Gnithir feis Temra la h-Eochaid Feidl*each*[58] co cuicedaib[59] Er*end* imi *acht* Meadb[60] 7 Tindi.[61] Hirailid[62] fir Er*end* ar Eoch*aid* Meadb[63] do breith sa[64] n-aenach.[65] Cuiris Eoch*aid* Searbluath[66] a bain[67]-eachlach ar cend Meadba[68] co Cruach*ain*. Teid[69] Meadb[70] arna marach[71] co Temraid cor c*uir*ead[72] g*ra*ifne[73] in aenaich[74] leo[75] co cend cæcaisi[76] ar mis.[77] Scailid[78] fir Er*end* na diaid[79] si*n*.[80] Anais Concobar tar eis chaith san ænach[81] ac forairi[82] ar Meidb, cond*us*rala do Meidb dola co Boi*n*d[83] dia fothrucad,[84] co tarla[85] Concobar di an*n*

---

[1] 7 is é [2] righ [3] see p. 186, n. [57], Conda*cht* [4] Fidech, for Feicc, see p. 186, n. [57] [5] ac uiblichus. The Lecan reading may be 'uidleochus' [6] Teid [7] Fidiuc [8] theglomadh [9] do fein omit [10] cur cuindidh [11] Feidliuch [12] Tindiu [13] Condruch [14] an scéol [15] Fidach [16] conustarladar [17] ac [18] Sindu [19] cor-marbs*at* [20] clanda Condrach [21] Munodur [22] Fidach [23] conidh [24] adhbur [25] clainne [26] Caiss [27] anfhír [28] After Tindi this text has *mhac Conrach* [29] cur cuir [30] a n-dithriub [31] *Con*-d*acht* [32] é [33] a n-i*n*ad*h* [34] rígh [35] Meid*hbh* [36] céledach [37] na diáig [38] *con*idh [39] "ic Meidb" omit [40] aenuig [41] nobittís [42] mic [43] Erend [44] Cruch*ain* [45] ac Meidhbh [46] caomclodhatais [47] coccud [48] ta*in*icc [49] Sraiphgend [50] S*rai*pgind [51] Meid*hbh* [52] coemhsatt [53] imcend [54] cec*ha* [55] f*or*maitt [56] bui [57] att*aro* [58] after Feidleach this text adds "an tan sin" [59] cóiceduib [60] Medhb [61] Tin*ni* [62] Hirailit [63] Medhb [64] isind [65] aonach [66] Srebluath-hadhon [67] ban echlach ar ce*a*nd [68] Medba [69] 7 teitt [70] Medb [71] máirech [72] cur cuiretar [73] graithfhne [74] ind ao*n*uig [75] léo is omitted here and inserted five words further on, after mís [76] cóicis [77] mhis [78] scoilitt [79] ina diáidh [80] sin is written twice in this text

Digitized by Google

Dala[a] and Fidig mac Feicc, of the Gamanraidi,[b] were laying claim[c] (?) to the kingship.

Fidig mac Feicc goes to Tara to assemble the kings for himself, and he asked Meadb of Eochaid Feidleach. Tindi, Conra's son, got word of this story, and lay in ambush for Fideic. They met over the Shannon streams, and the children of Conra and Monodar, Conra's son, slew Fidig, and that was the first reason of the war between the children of Conra and the Gamanraidi. Eochaid Feidleach executed a prince's injustice on Tindi, drove him into the deserts of Connacht, and set Meadb up in the royal seat of Cruachan. It fell out, however, that Tindi was a visitor (?)[d] with Meadb for a long time after that, so that it was in Cruachan with Meadb the fairs of Ireland were wont to be held, and the sons of the kings of Ireland used to be in Cruachan with Meadb at that time to see if they might exchange war with the province of Conchobar. (Amongst these) came Sraibgend mac Niuil[e] of the Erna,[f] and his son, Mata mac Sraibgind, to Meadb, to see if they could make war on Conchobar for all the ill-feeling that was between them. The festival of Tara was held by Eochaid Feidleach, with the provinces of Ireland about him (all) except Meadb and Tindi. The men of Ireland bade Eochaid bring Meadb to the gathering. Eochaid sent Searbluath, his female messenger, to Cruachan for Meadb. Meadb goes on the morrow to Tara, and the fair-races were run by them for a fortnight and a month. Thereafter the men of Ireland disperse. Conchobar stayed after the others in the fair, watching Meadb, and, as Meadb happened to go to the Boyne[g] to bathe, Conchobar met

---

[81] isind aonuch [82] ac foruiri [83] instead of "condusrala, &c.," this text has:—7 si ac dul co Boind [84] dia fotracad [85] tarrla

[a] Eochaid Dala and Fidig mac Feicc are unknown to me [b] cf. Manners and Customs of Hy Fiachra, p. 97 [c] Dr. Strachan has suggested to me that this word comes from the verb "ind-loing": cf. Glossary to Brehon Laws [d] I have not met this form elsewhere [e] I can find no other mention of this chief. LL. 292 *a* 36 tells how, in the reign of Conaire Mór, the Cairbres slew Nemhedh mac Sraibcinn; but it does not seem to be the same name. See also Irische Texte, III. 314 [f] These Erna were a tribe of Ultonian invaders of the race of Ugaine Mór, who set the Heberian race aside for a while in the ruling of Munster. See Bk. of Lecan, fol. 203 *aa* and 208 *ba* 14; see also Topographical Poems (ed. by O'Donovan) IX. and XI., and Four Masters 186 [g] "watching Meadb and she going to the Boyne," Rawl.

Digitized by Google

co rosaraich hi 7 co ndeachaid[1] na[2] gnais da h-ai*n*deoi*n*, co clos[3] co Temraig si*n*, cor eirig rig Er*end*[4] imach *i* Temraig 7 Tindi mac *Con*rach 7 Eochaid Dala[5]; 7 adeir[6] aroile[7] slicht[8] cor thoit[9] Eochaid Dala re[10] Ti*n*di roi*m*e[11] si*n* fan rigi, 7 ni fir[12] sin.

Tocaibther[13] mergi[14] rig Er*end*[15] d'indsaigid[16] rig[17] Ulad, cor focrad comrac o Thi*n*di[18] mh*ac* *Con*rach[19] ar Concobar. Fæmais[20] Concob*ar* si*n*, co t*ar*la[21] in[22] tan si*n* ac Concobar Monod*ar*[23] Mor[24] mac Conrach,[25] dearbrathair[26] Ti*n*di, co n-ebrad[27] ris[28] Tindi do chosc.[29] Adb*er*t[30] co n-d*in*gnead,[31] co tarla doib[32] imsreang *cu*rad, cor toit[33] Ti*n*di[34] san i*m*guin co n-ebradar[35] cach:—"is maith in[36] t-echt" ar siad,[37] co n-debairt[38] in[39] drai[40]:—"bid mac Cecht a ai*n*m co brach," conad[41] de[42] ro[43] len mac Eacht[44] de.

Cor mebaid[45] in cath[46] for Boi*n*d ria Concob*ar*[47] for[48] Eoch*aid* Feidl*each*, condroch*air*[49] and[50] Sraibgi*n*d[51] m*ac* Niuil 7 a m*ac* a congbail[52] i*n*[53] chatha.[54] Gabais Eoch*aid* Dala cuing in[55] chatha[56] ar fiarud[57] na[58] Midi[59] tar Si*n*ai*n*d[60] Sribuaine,[61] co ruc Meadb[62] 7 Cond*ach*ta slan leis tre nert imgona, co[63] narlamad he[64] o Boi*n*d co Si*n*ai*n*d.[65] Teacaid[66] Domnandaich[67] 7 Dail n-Druithni[68] 7 Firchraibi[69] dia roibi[70] Eochaid Dala co Cruachai*n* iar marbad Tin*n*di[71] m*ic* *Con*rach[72] Cais,[73] air[74] cer[75]bo *tri* h-aicmeda[76] re scailed iadsen rob[77] en aicme[78] iar[79] m-bunudas[80] iad .i. cla*n*na[81] Genai*n*d, m*ic*[82] Deala,[83] m*ic* Loich, 7 do Fearaib[84] Bolg[85] iat[86]

---

[1] con ndech*aid* [2] i*n*a [3] closs [4] after "co closs co Temraig sin" this text continues "o do clos do ergetar teglach rig Er*end* i*m*mon rí a Temr*ai*d amach" [5] "7 Eochaid Dala" is omitted [6] ad*er*uit [7] araili [8] omit [9] cur tuit [10] le [11] reime [12] ní fír [13] 7 tocbaidt*er* [14] meirgi [15] Eredn [16] d'in*n*saigi [17] ri [18] Thin*n*i [19] Con*n*ruch [20] Fao*n*ais [21] tarrla [22] an [23] Mo*n*ydhur [24] omit [25] *Con*ruch [26] derb bráithir [27] condebuirtt *Concobar* [28] fris [29] coscc [30] at*b*ert Mondod*ar* [31] condingeb*ad* [32] dóib*h* [33] cur tuit [34] Tin*n*i. [35] *con*debr*a*dar cách [36] a*n* [37] omit [38] co n-debuirt [39] an [40] drái [41] *con*idh [42] de sin [43] do [44] Ceacht [45] cur mebuid [46] a*n* cat*h*, written over the line [47] ria *Con*ch*o*b*ar* comes before "for Boind" [48] bar [49] *con*dorchair [50] omit [51] Sraibgend [52] coṅmail [53] an [54] catha: this text inserts dia neiss after catha [55] an [56] catha: fair is inserted after catha [57] ar fiárut [58] omit [59] midhe [60] Sinuind [61] sribhṅaine [62] Medb [63] cor [64] iad [65] Sinuind [66] Th*ea*caitt: in the Lecan text the "aid" is written over the line [67] Doman*n*aig [68] n-Druithne [69] Fir craibhe [70] raibi [71] Tin*n*i [72] Coṅruch [73] Caiss [74] *ar* [75] gér [76] h-aicmedha; fattsan is inserted in this text after h-aicmedha, not after scailed as in the Lecan text [77] rop [78] aicmi. [79] ar [80] m-bunad*as* [81] clan*n*ai [82] Genaind is omitted in this text, which begins with Dela [83] Dela [84] d'F*er*uib [85] Bolcc [86] omit

Digitized by Google

her there, overcame her, and violated her. When that tale was told in Tara,[a] the kings of Ireland rose forth from Tara, and Tindi mac Conrach and Eochaid Dala with them. Another version says that Eochaid Dala had fallen by Tindi before that (in a dispute) about the kingship, but that is not true.

The banners of the king of Ireland are raised to attack the king of Ulster; and Tindi, the son of Conra, challenged Conchobar to fight. Conchobar accepted[b] that; and Monodar Mór, son of Conra and brother of Tindi, who happened to be with Conchobar at that time, was asked[c] to check Tindi. He said that he would do so,[d] and they had a champion's fight; Tindi fell in the conflict, and everyone said, "Good is the deed"; and the Druid said, "Mac Ceacht shall be his name for ever"; hence "Mac Eacht"[e] adhered to him.

Conchobar won the battle on the Boyne over Eochaid Feidleach; and Sraibgend mac Niuil and his son fell there, sustaining the battle.[f] Eochaid Dala took up the yoke[g] of battle across Meath, over the green-streamed Shannon, and brought Meadb and Connacht safe with him through dint of fighting, so that he was not dared[h] from the Boyne to the Shannon. The Fir Domnand and the Dal n-Druithni[i] and the Firchraibi,[j] from whom sprang Eochaid Dala, came to Cruachan after the slaying of Tindi, the son of Conra Cas, for though they were three tribes through division they were one tribe by origin, namely the children of Genand,[k] the son of Dil (?), the

---

[a] "That tale was told in Tara; and when it was told, the household of the king of Ireland rose forth about the king from Tara," Rawl. [b] For this verb, see Windisch's *Táin* (Index) [c] "Conchobar told him to check Tindi," Rawl. [d] "That he would ward him off," Rawl. [e] Cf. Cóir Anmann, Irische Texte, III. 358 [f] Rawlinson here inserts "after them" [g] For another example of this peculiar phrase, see BB. 33 *b* 55 [h] For examples of this use of lamad, see LU 59[b]15; Stokes, *Martyrology of Gorman*, Index [i] This tribe is mentioned in O'Dubhagain's Topographical Poems (O'Donovan's Ed.) [j] O'Flaherty in Ogygia, III., cap. 9, enumerates the Gamanraidi, Fir Chraibi and Tuatha Taidhen as the three chief tribes of the Fir Domnand: cf. also Táin Bó Flidhisi (Irische Texte, II.) and Windisch's *Táin*. The Gamanraidi held the modern Erris in Co. Mayo. [k] He was one of the five brothers who led the Firbolgs into Ireland. The Annals of Clonmacnois state that it was to him Connacht (from Luimnech to Assaroe) fell in the division of Ireland by the Firbolg chiefs, and that he afterwards became high king of Ireland on the death of his brother Slainge. He was the father of Clidna, who gives her name to the Wave of Clidna: cf. also LL. 7, 59, FM. A.M. 3266, and Bodleian Dindsenchus, p. 1. The nom. of his father's name may have been Dil[a] It only occurs, as far as I know, in the genitive form

Digitized by Google

iar n-genelach; co rob[1] i comairle do-ronsad[2]:—rigi Condacht d'ai*n*mneochad[3] d'Eochaid Dala do deoi*n* Meadba. [4]Do deonaid Meadb si*n*[4] dia m-beith na ceili[5] di fein[6] 7 cen et,[7] cen oman,[8] cen neoidi[9] do beith[10] and,[11] uair ba geis disi beith ac ceili na[12] m-beidis[13] na treideada[14] si*n*. Do rigad[15] Eochaid Dala *tr*id si*n* co roibi[16] trell[16] i Cruachai*n* na[17] cheili[18] ac[19] Meidb. Is an aimsir si*n* tainic[20] Ailill, m*ac* Mata[21] m*ic* Sraibgind, do Ernaib, co Cruach*ain*, 7 ba leanb[22] óc[23] Ailill in tan sin[24] 7 iarsma cloi*n*di[25] Sraibg*ind*[26] maræn[27] ris[28] dia oileamai*n*[29] oc[30] Meidb tre[31] gæl[32] Medba ris[33] .i. Ele *ingen* Ech*ach* Feidl*ig*[34] a senmath*air*.[35] Oilter[36] i Cruach*ain* Oilill iar si*n* cor bo[37] milig[38] mor-menmnach[39] he[40] i cathaib[41] 7 hi comlondaib,[42] 7 corbo[43] tor[44] chongbala[45] catha re Conconcobar[46] he[47] ic ditean choicid Medba,[48] co rob[49] e ba[50] taisech[51] teglaich ac Meidb na diaid[52] sin, cor gradaig[53] Meadb[54] é ar a sobésaib,[55] cor æntaich[56] ria,[57] cor bo[58] ceili[59] di[60] he[61] tar cend[62] Echaid[63] Dala, cor edaich[64] Eoch*aid* imcheand[65] in sceoil si*n*[66] 7 cor edaich[67] Domnandaich[68] uili[69] tre chombaid, cor shamailsead[70] Ailill d'indarba[71] i[72] Cond*acht*aib[73] imach[74] cona roibi[75] do Ernaib[76] mailli fris,[77] conar leic[78] Medb in gni*m* si*n* do denu*m* uair robo[79] dili le[80] Ailill na[81] Eoch*aid*.[82] Odchondairc[83] Eoch*aid* leathro*m*[84] Meadba focrais[85] comroc[86] ar Oil*ill* imcheand[87] na rigi[88] 7 a mna, cor comraicc[89] doib co h-ai*n*diarraid,[90] co n-dorchair[91] Eochaid Dala sa co*m*rac si*n*[92] la h-Ailioll[93] mac Mata tre imdill[94] Meadba.[95] Gabais Ailill rigi *Connacht* do deoi*n* Meadba[96] da eisi[97] sin, corob é ba rig[98]

---

[1] gurab [2] doronsat [3] d'ainmnech*ad* [4-4] do deonaid Meadb sin is omitted in this text [5] che*le* [6] dhi fen [7] étt [8] o*mun* [9] neoitt [10] beth [11] an*n* [12] a [13] m-beitís [14] trée [15] do riga [16] raibi trell [17] ana [18] che*le* [19] icc [20] tanuicc [21] Máda [22] lenam [23] maol [24] an*n*sin [25] clain*n*i [26] Sraipgin*n* [27] máraon [28] In Rawlinson the s of "ris" is written across over the i [29] ailem*h*ui*n* [30] ac [31] tria [32] gaol [33] fris [34] Eath*ach* Fed*lig* [35] shenmath*air* [36] altuir [37] ba [38] milid [39] after "mormenmnach" this text inserts "7 curba t*r*ettill" [40] omit [41] c*a*thuib [42] comlunduib [43] cur ba [44] tuir [45] conmala [46] *Conchobar* [47] é: after é this text inserts "ac dénamh cocc*aid* 7" [48] Meadba [49] curup e [50] fa [51] toésech [52] diaig [53] g*ra*duig [54] Medb [55] sobhessuibh [56] cur aontaigh [57] f*ria*: after fria this text has é [58] cur bá [59] céli [60] dhi [61] é [62] cheand [63] Eoch*aid* [64] cur éttuigi [65] imchend [66] omit [67] cur h*é*taidhi [68] Domnan*n*aig [69] omit [70] cur shamhailse*t* [71] d'in*n*arb*a* [72] a [73] *Connacht*aib [74] amach [75] raibhi [76] Ernuib [77] f*ris*s [78] curtoirmiscc [79] ba [80] leisi [81] ana [82] é

Digitized by Google

son of Loch, and they were Firbolg by race. The counsel they decided on was to appoint Eochaid Dala to the kingship of Connacht with the consent of Meadb. Meadb consents to that on condition that he should marry her, and that he should have neither jealousy, fear, nor niggardliness, for it was 'geis' to her to marry a man who should have these three qualities.[a] Eochaid Dala was crowned through this, and was a while in Cruachan, as Meadb's husband. At that time Ailill, the son of Mata, the son of Sraibgend of the Erna, came to Cruachan, and Ailill was then a young child,[b] and the remnant of Sraibgend's children were along with him that they might be reared by Meadb, because of Meadb's relationship to him, *i.e.* Ele, the daughter of Eochaid Feidleach, was his grandmother. Ailill is reared in Cruachan after that until he was a great spirited warrior[c] in battles and in conflicts, and a battle-sustaining tower against Conchobar,[d] defending the province of Meadb, so that it was he who was chief of Meadb's household afterwards, and Meadb loved him for his virtues, and he was united to her, and became her lover in place of Eochaid Dala. Eochaid Dala grew jealous because of this, and all the Fir Domnand shared in his jealousy through affection, so that they thought to banish Ailill, and all the Erna who were with him, out of Connacht; but Meadb did not permit the doing of that deed, for she loved Ailill better than Eochaid. When Eochaid saw Meadb's partiality, he challenged Ailill to fight for the kingdom and his wife. They fought a fierce fight,[e] and Eochaid Dala fell in that conflict by Ailill mac Mata through the wiles[f] (?) of Meadb. Ailill assumed the kingship of Connacht thereafter, with the consent of Meadb; and it is he who was king of Connacht at the

---

[83] Ott*connairc*. After Ottconnairc in this text the scribe had written Aitt by mistake, but he has erased it by a stroke under it [84] letro*m* [85] fog*ra*is [86] Comrucc [87] i*m*chend [88] a ríghi [89] cur com*racc* [90] co h-ai*niarmartach* [91] 7 dororch*air* [92] sai*n* [93] la Aill*ioll* [94] imdill [95] Meadbai [96] Medba [97] eissi [98] fa ri

[a] Cf. the beginning of the LL. Táin Bó Cuailnge [b] "an unfledged child," Rawl. [c] after this Rawlinson inserts "and until he was a champion" [d] Rawl. inserts "making war and" [e] The nearest approach to this idiom which I have is the impersonal use of *do* with verbs compounded with *imma(n)*: cf. Windisch, Wb. 515, LL. 256 *a* 37, RC. xii. 80 [f] I have met no other instance of this word imdill for 'wiles.' The usual word is indill

Digitized by Google

Conacht[1] ac rigad Chonairi Moir[2] 7 ic tobairt[3] thosaich[4] na tana[5] for Ulltaib, conad don Ailill s*in* do[6] ruc[7] Meadb[8] na Maineada,[9] 7 nir Mai*n*eada,[10] a ced[11]an*m*anda[12] acht amail seo[13] .i. Feidlimid[14] .i. *Maine* Aith*reamail*, 7[15] Cairpri,[16] *Maine Mai*thre*amail*, 7 Eochaid, M*aine* Andoe,[17] 7 Feargus, M*aine* Tai,[18] 7 Ceat M*aine* (m)Or(g)or,[19] 7 Sin, M*aine* Mils(c)othach,[20] 7 Dairi, M*aine* Bo-eb*irt*.[21] Cid ara n-ebrad[22] na Mai*n*e[23] friu ? Ni *ansu*. Diambai[24] Meadb oc aenach[25] Cluitheamnaich[26] laa n-ann, con darala[27] di[28] t*ur*gn*om*[29] catha Fi*n*dchorad[30] la Conchob*ar*, dia n-debairt[31] fria drai :—" Cia lais[32] torchair[33] Concobar dom cloi*n*d[34] ?" ol si. " Nisrucais[35] fos[36] mina[37] athbaisteir[38]," ol in drai,[39] " cid on la Mai*n*e co*n*geoidi*n*,[40]" ol[41] in drai, conad airi[42] si*n* tuc si Mai*n*e for cach[43] mac di,[44] dia tuited *Con*cob*ar* les,[45] cor fortamlaidead[46] na foforanma[47] sin na mac for na h-anmandaib disli[48] robadar[49] forro, 7 ro[50] shail Meadb cor[51] be Concob*ar* mac Fachtna[52] F*athach* rig[53] U*lad* adeibairt[54] in[55] drai, 7 nochor be,[56] acht Concobar mac Art*uir*, m*ic* Bruidi,[57] m*ic* Dungail,[58] mac rig Alban[59] inall.[60] Is e ro hoit[61] and[62] la Mai*n*e Andai[63] mhac Aililla 7 Medba.[64] Fi*n*it.[65]

---

[1] *Connacht* [2] Co*n*aire Móir. After Conaire Móir this text inserts " m*ic* Et*ir*sce*oil*" [3] ac tab*air*t [4] omit [5] tánai [6] omit [7] rucc [8] M*e*db [9] Mai*n*eda [10] Mai*n*edha [11] cet [12] an*m*ann*a* [13] a*ch*t is fatt a *cet* an*m*ann*a* [14] Feli*m* [15] omit [16] Cairp*re*. In the Lecan text "*Maine* Aith*reamail*" and each of the other Maines is written over the name to which it corresponds [17] A*n*dáoi [18] Táoi [19-20] (m)Or(g)or is not given as one of the names of the Maines in this text at all. There are only six Maines given ; Sin is omitted and Cet is called Maine Millscoth*ach* [21] Mo-idb*er*tt [22] n-abr*ad* [23] Mai*n*edha [24] bói [25] omit [26] This text has occ an cluichemnuigh [27] dorala [28] dhi [29] turcn*om* [30] Fin*n*chor*ad* [31] n-déb*air*tt [32] lasa [33] t*uit*f*id* [34] cloi*n* [35] ní ruc*is* [36] omit [37] mu*n*a [38] h-aitbaist*er* [39-40] After "drai" this text inserts "Cidh si*n* ?" ol Medb, and the Druid answers "la Mai*n*e gongeod*h*ain" [41] or [42] *air*e. The scribe omitted it when writing, and put it in the margin afterwards [43] gach [44] dhí [45] lais [46] corf'ttam*l*ī [47] foran*m*ann*a* [48] disle [49] bádur [50] do [51] gur [52] Fachtnae [53] ri [54] idub*air*tt [55] an [56] nocar bhé. After this the Rawl. text inserts ch*e*nae [57] Artuir mic Bruighi [58] Dungaili [59] Alpan [60] omit [61] do tuitt [62] omit [63] Andaoi [64] Medbai [65] Finid dó sin ; after this Rawl. has " Meisi Mailechl*ainn* ro *graith*p*h* sin"

Digitized by Google

time of the crowning of Conaire the Great and the beginning of the cattle-raid against the Ultonians. It was to that Ailill that Meadb bore the Maines, and Maine was not their first name, but thus: Feidlimid, *i.e.* Maine Aithreamail, and Cairpri, Maine Maithreamail, and Eochaid, Maine Andoe, and Fergus, Maine Tai, and Ċeat, Maine (M)or(g)or, and Sin, Maine Milscothach, and Daire, Maine Mo-epert.[a]

Why are they called the Maines? Not difficult. Of a day that Meadb was at the gathering of Cluitheamnach[b] and happened to be preparing for the battle of Findchorad[c] against Conchobar, she said to her Druid, "By whom of my children shall Conchobar fall?" quoth she. "Thou hast not borne them yet, unless they be rechristened," quoth the Druid.[d] "Anyhow, it is by Maine he shall fall."[e] And it is for that reason she called each of her sons Maine, in the hope that Conchobar might fall by him; and these nicknames superseded[f] their real names. Meadb thought that it was Conchobar, the son of Fachtna Fathach, whom the Druid meant. It was not he, however, but Conchobar, the son of Arthur, the son of Bruide, the son of Dungal, the son of the king of Scotland, from across the water. He it was who fell there by Maine Andai, the son of Ailill and Meadb.[g]

---

[a] For these Maines, cf. Windisch's *Tdin*, p. 22 [b] I can find no further mention of this place [c] There is a Fionnchorad in Thomond, the modern Corofin, and there is a Coradh-finne in the parish of Cummer, Co. Galway; but it is hardly either of these two places [d] The Rawlinson text here is somewhat different: "Why that?" quoth Medb. "By Maine he shall fall," quoth the Druid. [e] I do not know this word [f] cf. *fortamail* strong, brave, Windisch, *Tdin* (Index), LU. 95 *b* 22, LL. 182 *a* 38, and *fortamlaigim*, Windisch, Wb., LL. 160 *a* 46, 51, BB. 263 *b* 30. [g] "I Mailechlainn wrote that," Rawl.

Digitized by Google

THE THREE DRINKING-HORNS OF CORMAC UA CUINN

(From the *Liber Flavus Fergusiorum*)

FEACHT n-ann doluid Aedh Oirdnidhi mac Neill Frosaidh mic Fearghuile mic Maileduin do ordugud fer cuigid[1] Connacht. Doluid dar Eas Ruaidh 7 dobaithed a fuis meisi 7 a cuirnn ann. Tainic Aedh coriacht Corca Tri, condeisidh a tigh righ Corca Tri. Coeca righ do riguibh Eirenn maille re hAedh. Longuis Aedh adhaigh domhnaidh 7 an rigraidh: 7 cia roloing Aed, nisib digh, uair ní bai corn lais, or dobaitheadh a cuirnn 7 a cuaich ac Ath Enaigh uas Eas Ruaidh, oc tiachtain don tsluadh thairis. As amlaid imorro [robai Aed][2] conasibh digh a leastur aile o radealuigh re cich a mathar acht a curn namha. Ba bron tra do righ Corca Tri 7 dia seithid, cach ic ol 7 righ Erenn gin ol. Togbuis Angal a lamha fri Dia, 7 feicis gin codladh gin tomailt co madain, gu n-eabert a bean fris arabarach, Eirg, ar si, co Dirlus Guaire mic Colmain, uair ba tealach feile 7 naire o aimsir Dathi anall, dus an fuigbithea corn tria firta na feile ann. Cechaing Angal righ Corca Tri tar dorus na ratha amach, 7 tuisleas a cois deas, co ratuisil cloch leis isin lis .i. an cloch do bai ar belaib an tsuirn[3] a rabudar na tri cuirn as deach robai a nEirinn .i. an Cam-corn 7 an Litan 7 an Easgung. Cuirn sin tucad[4] do Cormac u Cuinn dar muir, 7 ro folaig Niamh mac Lugna Firtri[5] an dara comalta do Cormac u Cuinn, iar ndith Cormuic, co toracht[6] Coirpri Lifeachuir dar muir 7 cia rofritha na cuirn aile la Cairpri, ni fritha na cuirn-siu co haimsir na næmh 7 Aeda Oirdnidi mic Neill, or tucad cealtar[7] tairsib o Dia, corusfoillsid do righ Corca Tri tria firta na feile. Altaigis a buidi do dia anti Angal 7 beiris leis na curna, cona tri lan do mid inntibh. Dobert a

MS. READINGS—[1] *Or*, for cuiged [2] Omitted [3] tuirn [4] tucaid [5] 7 trit [6] torreacht [7] tealtair

Digitized by Google

laim Aeda Oirdnidi righ Eirenn, 7 atlaigi[1] do dia 7 dobert an Litan a laim righ[2] Ulad, 7 dobert an Easguing a laimh righ Connacht, 7 fagbuis aigi budhein an Cam-cornn. Co toracht[3] iartain[4] do Mailseachloinn mac Domhnuill, co tuc sidhe do Dia 7 do Ciaran a coitcinne co brath. Finid.

TRANSLATION

Once on a time Aed Oirdnide, son of Niall Frosach, son of Feargal, son of Maelduin, came to establish order in the province of Connacht. He crossed Eas Ruaid, and his table-servants and his drinking-horns were lost therein. Aed came to Corca Tri, and rested at the house of the king of Corca Tri. Fifty of the kings of Erin accompanied Aed.

Aed ate a meal on Sunday night along with the kings: but though he ate he drank not a draught, for he had no drinking-horn, because his horns and his quaighs were lost at Ath Enaig, above Eas Ruaid, as the army was crossing. His way was, that he drank never a draught from any other vessel, since he was weaned from his mother, save only from a horn. A grief it was for the king of Corca Tri and his consort that all should be drinking, and the king of Erin refusing to drink. Angal raised his hands to God, and persisted (?) in taking neither sleep nor food till morning. And on the morrow his wife said to him: 'Go,' said she, 'to Guaire mac Colmain at Durlas (for that was the home of hospitality and generosity from the time of Dathi onward) to see if you would get a horn there through his hospitable bounty.' Angal, king of Corca Tri, stepped out through the door of the rath, and his right foot stumbled, so that a stone fell from its place in the fort; and it was the stone that covered the mouth of the flue wherein were the three horns that were the best in all Ireland; namely, the Twisted Horn, and the *Litan*, and the Eel. These were the cups that were brought by Cormac ua Cuinn over the sea; and Nia mac Lugna Firtri, the second foster-brother of Cormac ua Cuinn, had hidden them after Cormac was slain; and Cairbre Lifechair came over the sea, and though he found the other horns, these horns were not found till the time of the

MS. READINGS—[1] altaide [2] rugh [3] dor*acht* [4] iardain

Digitized by Google

saints and of Aed Oirdnide mac Neill. For a veil was spread over them by God, till He discovered them to the king of Corca Tri, by reason of his hospitable bounty.

Angal offered thanks to God, and bore off the horns, full of mead all three. He put them in the hands of Aed Oirdnide, king of Erin, who gave thanks to God, and put the Litan in the hands of the king of Ulster, and the Eel-Horn in the hands of the king of Connacht, and reserved to himself the Twisted Horn.

Afterwards it descended to Maelsechlainn mac Domhnaill; and he offered it to God and to Ciaran, jointly, till the Day of Judgment. FINIT.

NOTE

Corca Tri is a tribal name, applied to a territory which included the present baronies of Gallen, in Mayo, and Leyny and Corran, in Sligo (Four Masters, *a* 885: Martyrology of Oengus, Index). Corran is the Irish Corann (Rev. Celt., xv. 477).

Our text says that Cormac's horns were hidden by *Niamh mac Lugna 7 trit an dara comalta do Chormac*. This is evidently corrupt. Cormac's foster-brothers were the sons of Lugna Firtri, king of Corann, who sheltered Cormac's mother Etan (Silva Gadelica, II. 286). I therefore emend the text by substituting *Firtri* for the meaningless *7 trit*. *Nia mor mac Lugna Firtri* is mentioned in the Book of Ballymote as "the son of Cormac's mother": see Irische Texte, III. 185, where *Lugdech* should be *Lugna*. It appears, then, that Etan was taken to wife by Lugna, and bore him this son. The two foster-brothers mentioned in Silva Gadelica, II. 288, Ochomon and Nathnach, may have been Lugna's sons by another wife.

As Corann is part of the territory of the Corca Firtri, it may be assumed that Lugna Firtri, king of Corann, belonged to that tribe: probably he was their king, and ancestor of the Angal who comes into our story.

The "Genealogy of the Gailenga of Corann" is given in the Book of Lecan, 427, col. 3. Lugna Firtri is there called Lugna Fertri, and is said to have been grandson of Fiachu Suide, and descended from Morann mac Lir. The explanation of his cognomen given in the *Coir Anmann* (Ir. Texte, III. 382) is evidently fanciful.

E. J. GWYNN

Digitized by Google

CAIN DOMNAIG

I.—THE EPISTLE CONCERNING SUNDAY

THE tract known as the Cáin Domnaig, or Law of Sunday,[1] as it is found in Irish MSS., consists usually of three parts:—

(*a*) The Epistle of Jesus on the observance of Sunday.
(*b*) Three examples of supernatural punishment for the transgression of Sunday. The text of the version in Harleian Brit. Mus. MS. 5280 has been published in *Zeitschrift für Celtische Philologie*, vol. iii., p. 228 (ed. Kuno Meyer).
(*c*) The Cáin Domnaig proper, a highly technical law tract.

So far as I am aware the tract, in one shape or another, exists in the following MSS.[2]:—

Leabhar Breac [B], p. 202*b*, which contains (*a*), and a small portion of (*c*). One leaf at least is missing from the MS. at this point.
Harleian 5280 [H], fo. 36*a*, which contains (*a*), (*b*), and (*c*).
23 N 10 [N], a Royal Irish Academy MS., p. 103, which contains (*a*) partly, (*b*), and (*c*).
Yellow Book of Lecan [Y]; two versions, one at col. 219, the other at col. 957 of the MS.[3] The former consists only of (*a*), and is illegible almost to the end of § 15; the latter, however, contains nearly all that is illegible in the other, and no more. It is possible that this version (which, unlike the other, is written by the scribe of the greater part of the Yellow Book) was added when the

[1] See Prof. Priebsch's article on "The Chief Sources of Anglo-Saxon Homilies," *Otia Merseiana*, vol. i., p. 129.
[2] See *Zeitschrift für C. Ph.*, i. 495.
[3] pp. 405*a* and 215*a*, respectively, of facsimile.

Digitized by Google

first was already disappearing. The last sixteen lines are in the handwriting of Charles O'Conor, of Belnagare.

XL., in the Advocates' Library, Edinburgh, p. 71.

Additional 4783, fo. 5*b* 1, in the British Museum.

Liber Flavius Fergusiorum, Royal Irish Academy, vol. i., fo. 45, contains a small fragment of (*a*), and vol. ii., fo. 41, a version of (*b*).

The Epistle, the only portion here given, has been edited from BHNY. B may be said to stand alone. H and N clearly belong to the same family, the only marked difference between them being the omission of the Sunday events, § 15, from the latter. Y differs in a number of points from the other three; but it may be said to belong to the family of H and N, rather than of B. Generally speaking, Y and N contain the oldest readings. In the sequence of the various paragraphs, HNY have been followed.

On linguistic grounds the text may be said to belong to the Old-Irish period. It is recorded in the Annals of Ulster under the year 886 that "an Epistle came with the pilgrim to Ireland with the Cáin Domnaig and other good instructions." There is nothing in the language of our text, when purged from the later corruptions of the scribes, to prevent us from assigning it to so early a period. Mention is also made of the Cáin Domnaig in the notes on the Félire of Oengus as follows[1] :—

"Cethri cána Érenn .i. cáin Patraic[2] cen clérig do marbad. Ocus Cáin Adamnán[3] cen mná do marbad. Ocus Cáin Dari .i. in chaillech amra cen damu do gait. Ocus Cáin dómnaig cen tairmthecht ind itir, *i.e.*, The four laws of Ireland. Patrick's rule not to slay clerics, and Adamman's rule not to slay women. And Darí, the marvellous nun's rule, not to steal oxen. And the rule of Sunday in nowise to transgress upon it."

---

[1] *Félire Óengusso*, ed. Whitley Stokes, Henry Bradshaw Society, p. 210 (pp. lxiv and cxlvii of R.I.A. edition). See also Thes. pal.-hib. II. 306.

[2] See ÉRIU I. 216.

[3] *Cáin Adamnain*, ed. Kuno Meyer, Oxford, Clarendon Press, 1905.

Digitized by Google

It is significant that in the Félire itself two of the events mentioned under the dates 15 February and 1 May occur also in our text, in one case the expression used being identical in both texts.[1]

The Conall mac Coelmaine, who is accredited with having brought the Epistle from Rome to Ireland, was Abbot of the island of Inis Coel, now Inniskeel, in Gweebarra Bay, Co. Donegal, towards the close of the sixth century.[2] He is still commemorated in the island, his festival day being the 22nd of May. He was a contemporary of Columba, and like him was descended from Conall Gulban, the progenitor of the Cinell Conaill. I have not succeeded in tracing any reference to Conall's visit to Rome, or to his connexion with the Law of Sunday.

I hope, on a future occasion, to be able to present an edition of the Cáin Domnaig proper, that is, the purely legal enactment respecting Sunday observance.

I have to thank the editors of this Journal for much kind help in the preparation of this text.

J. G. O'KEEFFE

[1] See notes on p. 201

[2] See *Notes*.

Digitized by Google

CÁIN DOMNAIG

EPISTIL ÍSU SUNT[1]

1. Intinscana eipistil[2] int Ṡlánícceda ar Coimded-ne Ísu Críst di laithiu[3] domnaig olsuide[4] roscríb a láim fessin[5] i fiadnaisi fer nime co forrumad[6] for altóir Petair apstail[7] hir-Rúaim Letha[8] do sóerad[9] domnaig hi cech aimsir.[10] Intan donucad[11] ind epistil-sea do nim[12] forrabae[13] crith in uli talmuin[14] ó thurcbáil gréine[15] coa[16] fuined, co rolaa ind íriu a clocha 7 a cranda i n-arde[17] [18]ar omun a ṅ-Dúileman 7 ar fáilti di*no* fri torruma[19] na n-aingel dodechatar cusin epistil[18]; 7 ba sí[20] mét in delma[21] co n-airsoilg[22] ind loc[23] hi mbói[24] corp[25] Petair apstail hi Rúaim in tan sin.[26] Intan[27] bái abb Rómae ic oifriund conacca in epistil forsin altóir.[28]

2. Is ed tra[1] fofríth[1a] i suidiu .i. coscc na n-dóine do thairmthecht domnaig. Ūair nach plág 7 na[2] imned[3] tánic[4] in m-bith[5] is tré tairmthecht[6] in domnaig tánic.

3. Atát[1] péste i n-aroile randaib[2] thair tuctha co dóine 7 is do dígal in domnaig dorata.[3] Brucha a n-anman.[3a] Delgi iarṅaidi[4] a finna[5] 7 súile tenntide leo. Tiagat isna fínemna[6] co teinnet[7] pupu[8] na fíne co tuitet for talmain sís 7 atacordat iarum[9] imacúairt imon torad sin, co tíagat cóera na fíne im na delge sin condaberat[10] leo dia n-adbai.[11]

---

1. [1] Y begins: Don domnach andso. Is ead andso foros chana in domnaig dosfuc Conall mac Caelmaine dochuaid dia oilithri co Roim 7 roscrib a lam fen asinn eibistil roscrib lam De for nim a fiadnaisi fer nime [2] intinscanadh epistlech H [3] *sic* H do lathi B do laithe N [4] *sic* BN olsuidiu H [5] feisne HN [6] ſorruma B forumad H foromad N rolad Y [7] *om.* BN [8] *om.* Y lethae H lethai N [9] di soerudh H do tixōr N [10] in cech aimsir B *om.* HN [11] tuccad B dinuccad H donugadh N do naemad in domnaig 7 dia ṡaerad dofucad in eibisdil sea Y [12] do nim *om.* HY forsa naltoir N [13] *sic* H forrubu N do crithnaig Y rogab B [14] *sic* HNY doman B [15] *om.* Y [16] *sic* HN co BY [17] anairdi Y anardai N ind airdi N [18-18] ar tri fathaib .i. ar uamun in duileaman 7 ar failti frisna timnaib 7 ar onoir do ainglib dodechaid do idnocol chana domnaig do nim Y [19] frissa torramhai H frisa torumai N [20] robhi H ropo hi N dobai Y bahi B [21] na failti Y na delmo H an dealman N [22] roſoslaic Y conaurslaic H condursoilg N coro-oslaic B [23] *sic* HNY talam B [24] aroibi Y ambo H hi rabei N imbai B [25] *sic* Y *m.* HNB [26] in tan sin *om.* HNY [27] tra *add.* B [28] Intan bai int ab acan aifrind conſaca int apſ 7 an aingel 'con al(t)oir 'con aifrind Y

Digitized by Google

THE LAW OF SUNDAY

THE EPISTLE OF JESUS HERE

1. Here begins the Epistle of the Saviour our Lord Jesus Christ concerning the Lord's Day, which His own hand wrote in the presence of the men of Heaven, and which was placed upon the altar of Peter the Apostle in Rome of Latium, to make Sunday holy for all time. When this Epistle was brought from Heaven, the whole earth trembled from the rising unto the setting of the sun; and the earth cast its stones and trees on high, for dread of their Creator and for joy also at the attendance of the angels who had come with the Epistle; and so great was the din at that time, that the place opened where the body of Peter the Apostle lay buried in Rome. When the abbot of Rome was at Mass, he saw the Epistle on the altar.

2. This, then, was found therein, even to restrain men from transgressing Sunday. For whatsoever plague and trouble has come into the world, it is through the transgression of Sunday that it has come.

3. There are, moreover, in certain eastern parts beasts which were sent to men; and it is to avenge [the transgression of] Sunday they have been sent. They are named *bruchae*. Their hairs are pins of iron, and they have fiery eyes. They go into the vineyards and cut the branches of the vine so that they fall to the ground; thereupon they roll about in the fruit, so that the grapes of the vine stick in these pins, and they bear them away to their abode.

---

2. [1] iarum HN [1a] frith BHN dofrith Y [2] *om.* B nach HN cach Y [3] *sic* N imned B n-imniud H [4] ranic B tainic N 7 tiucfas *add.* Y [5] domnaig N [6] tria thairmtecht B

3. [1] atait Y atát di*no* B itad H [2] *sic* Y biasta isna rennu B piasto isna rendaib N biasdae H [3] tucta H tugtha N do digail for dainib foscailfed fon mbith maine saerad in domnach Y [3a] anmunda MSS. [4] iairnd B [5] find H bfionda N findfad Y [6] fini H fine N a fineamnaib n-ithgortaib Y [7] tenniudd H tendait H tendit Y [8] 7 a ndiasa *add.* Y [9] 7 imnaiscid intib Y [10] condaberad H condoberut B [11] adbaid H din ádba i mbiat B co leanaid na finchaera 7 na desa forsna deilgnib sin comberaid leo dia trebaib Y

Digitized by Google

4. Atát and di*no* locuste .i. anmanna aile.[1] Etti iarnaidi[2] leo. [3]Tennait tra a n-etti im cech ní[4] frisa comraicet. Tíagait iarum isna cruithnechta co tendat[5] na díaso co tuitet for talmain. Do dígal in domnaig forsna dóine insin di*no*.[3]

5. Is ed timarnad ón athair nemda isin epistil .i. trócaire fri bochtu 7 lobru 7 ailithriu. Na déra dolécet[1] oc éttrócaire friu is amlaid it ecnai[2] i n-ucht in Dúileman fesin. Is é dofich a[3] n-olc dogníther friu.[4]

6. Is amlaid timarnad do nim[1] sóire domnaig .i. ó tráth espurta die[3] sathairn co teirt in lúain.[4]

7. Críst mac Dé bíí[1] rocés croch 7 martra[2] dar cend in ciniuda dóine[3] 7 asréracht[4] ó marbaib[5] dé domnaig. Cid aire sin namá ba[6] sáertha in domnach 7 is ann ticfa dia brátha do mess[7] for bíu 7 marbu.[8] Is tacair[9] do chách a fochell.[10] [11]Is and míastair[12] mess díriuch for cách iar mét 7 laiget[13] a cinad.[11]

8.[1] "Nech nát comfa in domnach," ol int athair nemdai[2] "ina críchaib córib, ní conricfe[2] a anim nem 7 ní 'manacige[3] dó frim-sa hi richiud[4] nime ná fri harchangliu ná hapstalu."

9. [1]Nach ech riadar isin domnach is ech tened bís hi n-gabul a marcaig a n-iffirn.[2] Nach dam 7 nach mug[2] 7 nach cumal forsa tabarthar[4] sáebmám[5] isin domnach, [6]cíit a súile uli déra fola fri Día, úair rosáer Día dóib al-lá sin.[6] Ar ní piantar cid fir i n-iffirn and.

---

4. [1] ataid dono coin isna randaib sin tair locusta a nanmann Y [2] iarnd B iarndai N [3–3] 7 cach ni frisa comraiced a n-eiteda leadraid 7 tiagaid sen isna cruithnechtaib co tocaid andsa co tuitid for talmain sis 7 is do digail in domnaig inni sin Y [4] tenned iarum nach ni H [5] tendait BN tendiud H

5. [1] dileiciud H dolecait N doslecet sin B [2] *sic* HN hi tecma B [3] ind BHN [4] Is ed timna Issa ina espartain trocairi fria lobraib 7 fria bochtaib 7 inti is cendus friu sin is egnaigech a n-ucht De 7 in Comdeg im*morro* ise aithfes for cach dogni olc Y

6. [1] rotimain in Comde Y [2] *om.* B [3] *sic* H de Y int B [4] co fuin maitne dia luain B fune H fuini N

7. [1] *om.* Y [2] *sic* Y croich 7 martrai B croigh 7 martra H [3] cined daena Y ceneli doine H cineliu daene N doine B [4] *sic* Y israracht BH asraracht N [5] *om.* Y [6] is Y [7] doraga do meas Y [8] *sic* B marb˙ HN marba Y [9] *sic* YN tacais B tacur H [10] focholl Y foichill N fochaill B [11-11] mestair cach iarna n-gnimaib Y [12] miast˙ HN mides B [12] 7 laiget *om.* HN

8. [1] Y has: Maine forchometaig in domnach ar dia fen ina crichaib coraib ni aitrebad bar n-anmanda neam 7 ni faicfithi dia ina rigsuige na aingle na archaingle

Digitized by Google

4. There are also locusts there — other animals that is. They have wings of iron that cut into everything which they encounter. Then they go into the wheat, and cut the ears so that they fall on the ground. That, too, is done to punish men for [the transgression of] Sunday.

5. This is what is enjoined by the heavenly Father in the Epistle: mercy on the poor and infirm, and on pilgrims. The tears which they shed when no mercy is shown them fall upon (?) the breast of the Creator Himself. It is He who punishes the evil which is done them.

6. It is thus the observance of Sunday has been enjoined from Heaven, namely, from vesper-time on Saturday to tierce on Monday.[a]

7. Christ, Son of the living God, suffered cross and martyrdom on behalf of the human race, and rose from the dead on Sunday. Even on that account alone Sunday should be kept holy. And on that day He will come on the day of Doom to judge the quick and the dead. It is meet that everyone should heed it. Then, according to the greatness and the smallness of their sins, He will pass a just judgment on everyone.

8. "Whosoever shall not keep Sunday," saith the heavenly Father, "within its proper boundaries, his soul shall not attain Heaven, neither shall he see Me in the Kingdom of Heaven, nor the Archangels, nor the Apostles."

9. Whatsoever horse is ridden on Sunday, it is a horse of fire in the fork of its rider in hell. The ox and the bondman and bondwoman on whom wrongful bondage is inflicted on Sunday, the eyes of all of them shed towards God tears of blood, for God has freed that day for them all. For not even folk in hell are punished on that day.

---

ana apst*alu* na mairtire [2] condricfe B [3] mmanacighi H manaiccidhe N [4] ricech H rigtiug N richid B

9. [1] Y has (in § 14) cech ech imriagthar i ndomnach inti immusriagha ni soera fri hech tenedh inna gabul i niffirn. Cach mug 7 gac cumal 7 cach dam forsa tabar doire no opair i ndom c̄iit huili fri dia ar doiri do tabairt iarna soeradh do dia Ni dlegar dano in dom̄ fo ṫaigde no scuap dar tech, &c. as in § 14 [2] inna gabail ind ifirnd H ina gabal a n-ifirn N [3] mod N [4] *sic* N tabar B tabair H [5] soebmamm H saebhmam N saebimáin B [6-6] *sic* B ciit huli fia dia :rosaer dia doib huli illa sin H cíid uile fri día ar rosaor dia doib alla sin N

[a] To the end of Monday morning BHN

Digitized by Google

10. " Mani forcmaid[1] in domnach," ol Fíadu,[2] " ina críchaib córaib,[3] dobicfat[4] anbthine[5] [13]móra 7 lochait immdai tenntide[6] 7 torann 7 srobtene[7] dóidfes[8] na clanna 7 na cenéla[9] 7 casra troma[10] ailchide 7 nathraig lúamnig 7 dobicfat gennti úam-si," ol Día fessin, " .i. cenél na pagán nobbérat[11] i m-brataib as bar tírib 7 atobopérat[12] dia n-deeb fesne." [13]

11. Atát di*no* cóic[1] biasta móra grannai i fudomnaib[2] iffirn oc[3] tochra[4] forsin talmain co dóine do dígal in domnaig, minasberad[5] trócaire Dé for cúlu.[6]

12. Is ed lóg doberar[1] ar sáerad[2] in domnaig: aroslaicfiter[3] senestri[4] nime remib 7 dobéra[5] Día bendachtain[6] forru fessin 7 fora tegdaisi 7 fora ferunna,[7] co ná bia doma[8] nó gorta [9]hi tig a m-bia forcoimét in domnaig.[9] Nach itge gigestar[10] do Día oc relcib nóemaib[11] ernfider[12] do dóinib ar sáerad in domnaig 7 dobérthar[13] in talam dóib siu 7 rosbía nem thall [14]7 bid fáilid in Comde fria bar n-anmandaib.[14]

13.[1] " Mine śáeraid[2] tra in domnach," ol in Coimdiu, " tongusa fom[3] chumachta[4] 7 tar in mac n-óengine .i. Críst mac Dé 7 tar mo nóebaingliu,[5] dobicfa[6] fross tened hi féil Íoin[7] [8]7 nobmuirbfe[9] uli, firu, maccu, mná sceo ingena,[8] 7 beit bar n-anmain[10] i n-iffirn [11]cin crích iarum.[11]"

14. [1]Cenís[1a] tísad tra[2] ó Ísu Críst fodessin[3] do nim a[3a] timmna n-adamra-sai [4]im sóerud domnaig,[4] ba cáid, ba sruith, ba nóeb,[5] ba forpthi, anoraigthe[6] a[6a] lá sa[7] ar na hulib mirbuilib[8] imdaib-si forcóemnacair and.

---

10. [1] forchomad Y muna forcmad N [2] ar dia Y [3] *sic* YN etir a cricub coru B edir a crichai cori H [4] doforfiucfad Y doficfed H doficfat B [5] ainftine Y anfine B anftine H anbtine N [6] *om.* HN tenntige B [7] sroiftini N srobtenid B [8] doigfid H [9] 7 —— cenela *om.* H [10] mora N morai H [11] nosberut B nobberud H nomperat N [12] *sic* B odberad H atauiberaid N [13-13] mor asan aér 7 doraga darna crichaib 7 ticfaid gaetha luathaige 7 toraind 7 sruama tened doíte 7 loisc[th]e na cland 7 na sila 7 casracha mora 7 nathracha luaimnecha. Doficfad gente do forphianad 7 doberar as bar tirib cona ndeib gendtligib bodesin tre tenid 7 loscad Y

11. [1] *sic* BN *om.* HY [2] *sic* YH fudomain B [3] i B [4] togra Y toccrai B [5] mainespheread Y manusberad H [6] cula BY eat *add.* B

12. [1] rotimnad o Dia Y doberair B dober*thar* H [2] saoire N saire Y [3] Uroslaicfider Y eroslaicfithir B arosailcfithir N arosluicfidir H [4] senistre B [5] *sic* N dosbera B doberui H [6] *sic* HN benndachtu B [7] ferond N ferund H [8] bochta HN gorta na nochta Y [9] in bar tegdaisib dia comedaigthi in dom*nach* Y [10] gige*star* HN *con*ige*star* B [11] noemu B [12] ernigfider B ernfuidir H ernfiter N [13] dobertar BN dibertur H [14-14] *om.* BHN cach itche guidfithi ag bar reilgib doberthar daib o Dia 7 dobera in tal*am* a torad abus daib 7 flaithius nime thall 7 bid failig, &c. Y

Digitized by Google

10. "Unless ye observe Sunday," saith the Lord, "within its proper boundaries, there shall come great tempests, and many fiery lightnings, and thunder, and sulphurous fire, which shall burn tribes and nations, and heavy stony hail-storms, and flying serpents, and heathens shall come to you from Me," saith God Himself; "even a race of Pagans, who will carry you into bondage from your own lands, and will offer you up to their own gods."

11. There are, moreover, five huge beasts and hideous in the depths of hell, seeking to come on earth to men to avenge [the transgression of] Sunday, unless God's mercy should hold them back.

12. This is the reward which is given for keeping Sunday holy: the windows of heaven will be open before them; and God will bestow blessing on themselves and on their houses and lands, and there shall be neither poverty nor hunger in the house in which Sunday shall be observed. Whatsoever prayer shall be asked of God at the burial-places of Saints, it shall be granted to men for observing Sunday; and the earth shall be given to them here below, and they shall get Heaven beyond, and the Lord will welcome your souls.

13. "Unless ye keep Sunday holy," saith the Lord, "I swear by My might, and by My only begotten Son, even Christ the Son of God, and by My holy angels, a shower of fire shall come to you on the feast of John, and it shall kill you all, men, youths, women, and maids, and your souls shall be in hell thereafter without end."

14. Now, even if this wonderful command for keeping Sunday holy had not come from Jesus Christ Himself out of Heaven, the day should be sacred, venerable, perfect, and honoured, on account of all the many miracles that have happened thereon.

---

13. [1] Y has Muna śaerthar, ar Dia fen, in domnach ina crichaib coraib, isb*e*rim breithir fom cumachta a fiadnaise aingel doforficfa srabtenid do nim doib dilegfas a n-aenlo dia feil Eoin 7 Pedair 7 berthar bar n-anmanna iarna scarad fria bar corpaib docum pian ifrind ina n-ainfecht [2] saoruid N śaerut B saerud H [3] bam B tar N lugai dar mo H [4] lughao *add.* N [5] aingliu B [6] doforficfa Y dusficfi H doficfa B [7] dia feil Johain bap̄ H diai feil hIon N [8-8] *om.* HN [9] nosmuirbfe MSS. [10] piad uhar nanmoin H peitt par nanmain N [11-11] ier netsecht HN

14. [1] The following portion down to the end of § 15 does not occur in N [1a] cen co BY gen co H [2] in epistil *add.* B [3] buden Y [3a] an H in BY [4-4] *om.* B [5] ba noeb *add.* HY [6] onoraigthi Y [6a] in BH [7] 7 is onoraichthi 7 es airmidnichti *add.* H [8] duilib Y dúlib B

Digitized by Google

15. Úair isin domnach atcess in cétna sollsi in lái[1] cétna-forcóemnacair in m-bith.

I n-domnach dorinne[2] Día[3] nem 7 talmain ar tús, 7 in mais n-écruta[4] 7 soillsi aingel—isin cétnai[5] domnach.

I n-domnach rocetaig[6] Día aircc Nóe do thairisim for sléib Arménia iarna térnam ó thondgar[7] dílend.

I n-domnach roarthraig[8] túag[9] nime iar ṅ-dílind i comartha sáertha síl Ádaim, [10]úair rogell dóib ná ticfad a ferg cé[i]n itcífea.[10]

I n-domnach táncatar maic Israél cossaib[11] tírmaib tria muir romair.[12]

I n-domnach forcóemnacair[13] Día in sássad nemda do maccaib Israél[14] .i. in maind taitnemach[15] dia m-bátar *dí fichit* bliadna isin díthrub.[15a]

I n-domnach compert maic Dé athar ulichumachtaig[16] i m-broind[17] Muire óige[18] cen láthar[18a] ferdai acht rath[19] 7 tinfeth[20] in spirtu nóib.[21]

I n-domnach a gein ón óig[22] cen dith n-óige[23] i m-breith nó ria m-breth[24] nó iar m-breth.

I n-domnach adrad in maic óna trí drúidib cona ṅ-dánaib tréidib[25] leo ina dáil[26] .i. ór 7 túis 7 mirr.

I n-domnach bathis[27] in maic ó Iohannes Pauptistai[28] hi sruth[29] Iordanén.[30]

I n-domnach robendach[31] Críst na cóic bairgena 7 in dá écne comtar sásta cóic míle díb 7 co m-bátar dá clíab déac di fuidlib leo.[32]

I n-domnach tarmchruthad[33] díadachta 7 dóendachta maic Dé[34] i sléib Thaboir diambtar[35] testa in cóicer[36] .i. Petar, Ioin, Iacóp ó thalmandaib, Moysi ó marbaib, Helii ó nóemaib.

I n-domnach a imrim[37] forsin assain[38] cengailti dia rosalgid[39] pailm dó.

---

15. [1] 7 *add.* YH [2] dosgni B dorinde Y dorinee H [3] 7 int athair *add.* Y [4] neccruthaig Y neccrut̄ H [5] *om.* Y [6] ruscedaig H dochedaig Y [7] *om.* HY [8] roartraigestar Y atraicestar H [9] stuag YB [10–10] *om.* HY [11] cossa B [12] ruaid Y (added later) [13] *sic* B docaemnac̄ H adcoemnaccair Y [14] do–Israel *om.* HY [15] n-ilblasach do maccaib Israel HY [15a] dithreb B [16] *om.* B [17] bru H [18] ingine *add.* HY [18a] lathair B [19] *om.* HY [20] tinfisi B tinſead Y tinfet H [21] One version of Y ends abruptly here [22] rogenair o muiri H [23] n-ogachtai H [24] no-breth *om.* B [25] *sic* H treda B [26] leo–dail *om.* H [27] robasd*ed* H

Digitized by Google

15. For on Sunday was seen the first light of day which ever came into the world.[a]

On Sunday, God made Heaven and earth in the beginning, and the formless mass and the light of angels on the first Sunday.

On Sunday, God permitted Noah's Ark to rest on Mount Armenia after its escape from the surge of the Deluge.

On Sunday, the rainbow appeared after the Deluge in token of the redemption of Adam's seed, for He promised them that His anger would not come so long as it could be seen.

On Sunday, the Children of Israel passed dryshod through the Red Sea.

On Sunday, God created the Heavenly food for the Children of Israel, even the delightful manna, when they were forty years in the wilderness.

On Sunday, the conception of the Son of God the Father Almighty in the womb of the Virgin Mary without man's presence, but the grace and inspiration of the Holy Ghost.

On Sunday, His birth from the Virgin without loss of virginity at birth, or before birth, or after birth.

On Sunday, the adoration of the Son by the three Magi with their threefold gifts to meet Him, even gold, and frankincense, and myrrh.

On Sunday, the baptism of the Son by John the Baptist in the river Jordan.

On Sunday, Christ blessed the five loaves and the two fishes[b] so that five thousand were fed by them, and there remained with them twelve baskets of fragments.

On Sunday, the Transfiguration of the Godhead and manhood of the Son of God on Mount Tabor, whereof were witnesses the five: Peter, John, and Jacob from among the earthly, Moses from among the dead, and Elias from the saints.

On Sunday, His riding on the tied she-ass,[c] when palms were strewn for Him.

---

[28] *om.* H [29] *om.* H [30] ordanen H [31] bennachust H̄
[32] 7—— leo *om.* H [33] tarmcrutug H [34] deachta Isu dar doennacht H
[35] *sic* H am B [36] na cuicfiur B in u[d] H [37] immrim B [38] forsin
c. assan B for assain cengailti darusfailgid pfailmi ndo H [39] rusfailgid H

[a] Literally, which first came to the world [b] Literally, salmon [c] "the tied colt," Mark xi. 2–7, John xii. 15

Digitized by Google

I n-domnach [39]buad mic Dé dia namaid[39] .xv. Febra.[40]

I n-domnach cét[41]-proicept Críst fessin i tempul[42] hi calaind Mái.

I n-domnach dorinne[43] Críst[44] fín don usci hi Cannan Galilee[45] for banais Eoin bruinde.[46]

I n-domnach [47]atcess d'Eoin .i. mac Stepedii in aslingthi n-adamrai 7 in fís nóemda .i. apocolipsis na rún.[47]

I n-domnach[48] in esérgi choimdeta.[49]

[50]I n-domnach imrulae Críst fessin asin chengul foríata immbái la hIudaide cin scáiliud glais nó gemli.

I n-domnach forodail ilbélra in talman dia desciplaib.[50]

I n-domnach rothairind[51] in spirut nóeb for na hapstalu i n-deilb tengadh[52] tentide.[53]

I n-domnach[54] ind esérgi chotchend dia tora Críst do mess for bíu 7 marbu [55]do chách ierna cáingním.[55]

I n-domnach athnuigfither in uli dúl i n-deilb [56]bus áille 7 bus ferr oldás, amail dorónta ina cét-oirecc,[56] intan mbete[56a] renna nime amail éscai 7 éscai amail gréin 7 grían amail sollsi secht samlathi, feib bói isin cétna sollsi do gréin [57].i. ria n-imarbus Ádaim.[57]

I n-domnach etarscarfas[58] Críst in dá trét[59] .i. trét na n-úan n-endac [60].i. na nóeb 7 na fírían, fri gaburtrét na pecthach[60] n-diúmsach in domuin.

16. Conid for na timnaib sin tra forrochongart[1] Día [2]sóire domnaig do choimét,[2] úair roscríb lám Dé fessin a timna[3] sin dona dóinib arná dendáis gním nó mugsaine[4] isin domnach.

17.[1] " Is ed aragur-sa inso," ol Día :—" Ná derntar[2] isin domnach ceist, ná[3] caingen, ná dál, ná augrai,[4] ná cunnrad, ná slaide n-eich, ná scúap dar lár tige, ná berrad, ná folcad, ná fothrucud,

---

[39-39] *sic* HY roscloi Críst diabul B The first version of Y is legible only from this point [40] *sic* B hi XV Kl^{s} Aipril H hi XV Kl^{s} Feb^{r} Y [41] *om.* H [42] *add.* for tús B [43] dosgni B dorine H [44] *om.* HY [45] Gaile Y [46] for— bruinde *om.* HY [47-47] adconnc̄ Joh^{s} mac Stebedie an fis apocolipsis na run HY [48] imrulaid *add.* B [49] *om.* HY [50-50] a ndom̄ imrulaid [imrula Y] Isu Crist san [isin Y] ceñacoil foriatai cin aurslocc̄ nglais dia rusfoduil [roſodhail Y] hilberlai dia desciplau H [51] rotorind H rothorain Y [52] *om.* B [53] tened B [54] tra *add.* B [55-55] *om.* B coinghnim H [56-56] 7 hi cruth bus berr H 7 hi cruth ba ferr Y [56a] bet BH beit Y [57] *om.* HY [58] etarscarus B [59] di thret B [60-60] *sic* HY 7 na noem 7 na firen 7 tret pecthach B

16: [1] roforcongart Y forforcongair B roforcongairt H [2-2] *om.* HY [3] 7 HY [4-4] a lám fein na timna HY [5] mugsainci H moghsainchi Y.

Digitized by Google

On Sunday, the 15th of February,[a] the Son of God's victory over His enemy.[b]

On Sunday, the first teaching of Christ Himself in the Temple, viz.: the Kalends of May.[c]

On Sunday, Christ made wine out of water in Canaan of Galilee, at the wedding of John of the Bosom.

On Sunday there was seen by John, son of Zebedee, the wonderful vision and the heavenly revelation, viz.: the Apocalypse of the Mysteries.

On Sunday, the Divine Resurrection.

On Sunday, Christ Himself, without breaking lock or bolt, came forth from the captivity in which He was placed by the Jews.

On Sunday, He distributed the many tongues of the earth to His disciples.

On Sunday, the Holy Ghost descended upon the Apostles in the form of a fiery tongue.

On Sunday, moreover, the General Resurrection when Christ will come to judge the quick and the dead, to all according to their good work.

On Sunday there shall be a renewal of every element in a form fairer and better than at present, as they were made at the first Creation, when the stars of Heaven will be as the moon, and the moon as the sun, and the sun as the light of seven summer days, as it was in the first sun's light, even before Adam's sin.

On Sunday, Christ will divide the two flocks, namely, the flock of innocent lambs and of saints, and of the righteous from the goat-flock of the proud sinful ones of the world.

16. Therefore, it is through these commands that God has enjoined Sunday to be kept holy, for God's own hand has written that command to men, lest they should do either work or servile labour on Sunday.

17. "This is what I forbid," saith the Lord: "On Sunday there shall be no dispute, or lawsuit, or assembly, or strife, or bargain, or horse-driving, or sweeping the floor of a house, or

---

17. [1] This and the following paragraph follow § 13 in B [2] ishe tra timna in comded arna dentar H Is ed argaire inso ol dia na *derntar* N Ise tra timna a coimdedh arnadenta Y [3] no Y throughout this § [4] *add.* ná agrai N creic Y

[a] April H [b] So in Félire Óengusso, 15 Feb.; H has 'Christ overcame the devil' [c] So in Félire Óengusso, 1 May

Digitized by Google

ná nige,[5] ná bleith i muilenn ná bróin, ná fuine, ná maistred, ná abrus, ná adaltras, ná imdecht do neoch tar crích a tíre sechtar,[6] ná rith dían, ná díbrucud,[7] ná imrim for ech nó assan, [8]ná berbad bíd, ná snám, ná marcachus, ná scoltad connaid, ná curach for linn,[8] ná ní bus dír clóine."[9]

18. [1]Nach duine[2] tra dogéna[3] inso isin domnach, ní ricfe a animm nem mina derna[4] móraithrige ind.[1] "Tongu-sa,"[5] ol abb Róma, "tar cumachta ṅDé athar 7 tar croich Críst, nach menmannrad dam-sa inso 7 nach tuscurnud ná doilbiud[6] acht is ó Día athair tuccad do nim[7] in epistil sea for altóir Petair[8] hi Róim Letha[9] do ṡáerad in domnaig."[10]

19. Nach clérech nádairlégfa[1] dia chubus do[2] chlannaib 7 cenélaib in domain, ní roa[3] a anim nem, acht [4]bieid[5] i n-iffirn cen crích.[4] Nach óin ardalégfa[6] 7 nodascríbfa[7] 7 nodacomallfa[8] iarna cluais,[9] sech rambía[10] maith in chentair siu 7 flaith ind alltair[11] cen crích tall.

20. Is ed inso forus cána in[1] domnaig tuc Conall mac Coelmaine[2] anair dochóid[3] dia ailithri[4] do Róim 7 rogáid[5] a theora guide ann 7 doratta[6] dó.[7] Ité a[8] teora guide.[9] Nach óen tarsa raga[10] úir[11] inna[12] hinnsi hitá niconaidlefa[13] a anim pé[i]n[14] n-iffirn 7 niconticfet[15] allmaraig a chill acht óinfecht[16] 7 nach tan bus n-íslem[17] cech bendchopur[18] Arad Móra[19] is and bes [20]ardam a chongbáil-sium 7 a bendchopur.[20]

21. Roscríb[1] Conall ierum[2] cona láim fesin[3] in epistil[4] in domnaig asind epistil tuccad[5] do nim for altóir Petair apstail i

---

[5] *om.* B. [6] *sic* HN na imdecht dar crich B imthecht a crich n-ecailsi hi crich tuaithi Y [7] *om.* HN [8–8] *om.* BHN [9] bus dir claine 7 rl N bus dir cloinée H bes cil 7 rl B

18. [1–1] Cach duine do denasin huili isin domnach is dar saghadh dé 7 sceraidh immuchu fria maithib in cenntair 7 ni ricfa nem menip adhbul a aitrighi 7 meni pennet iar naitrighi co mór Y [2] lugai *add.* H [3] dosgni B dogeni insen no H [4] deni H dernai N [5] *om.* B Do tuc isa lugha Y [6] na doilbiud *om.* HN nach dalb na tuscornad duine andso sin Y [7] do nim *om.* BHN [8] Fedair H [9] *om.* HNY [10] in domain 7 dia naebaib Y

19. [1] nataurlegfa B nadurlegfa HN [2] Cach cleirech nach asairleghfa fo Y [3] *sic* Y condricfe B conricfi H conricfa N [4–4] i mbith i pianaib iffirn Y cen crich *om.* HN [5] *sic* H beid N [6] aradlegfa N [7] nodoscripfa H nodascriptha N [8] *sic* N nodcomullfai H [9] *sic* BN cach aen noslegfa 7 nosscribfa 7 noscomallfa iarna cloisdin Y [10] rámbia Y rombiad N [11] flaith nime cen crich tall B flaith nime cin forcend HN

20. [1] *om.* B [2] Colmain B [3] dicoid H dochuaidh N anair O Roim dochoid B [4] alithri H olithre B [5] rosgaid B doguid N [6] tuctha B

Digitized by Google

shaving, or washing, or bathing, or washing [clothes], or grinding in mill or quern, or cooking, or churning, or yarn-weaving, or adultery, or journeying by anyone beyond the border of his own territory,[a] or racing,[b] or shooting with spear or arrow, or riding on horse or ass, or boiling food, or swimming, or horse-riding, or splitting firewood, or coracle on water, or anything involving wrong." (?)

18. Whosoever shall do this on Sunday, unless he shall perform great penance for it, his soul shall not attain Heaven. "I swear," said the abbot of Rome, "by the might of God the Father, and by Christ's Cross, that this is no invention of mine, and no fiction or fable; but it is from God the Father this Epistle was sent unto the altar of Peter in Rome of Latium to make Sunday holy."

19. Any cleric who shall not read it aloud conscientiously to the peoples and nations of the world, his soul shall not attain Heaven, but it shall be in hell forever. Whosoever shall read it aloud, and shall write it, and shall fulfil it after hearing it, he shall not only have prosperity in this world, but the kingdom of the other world for ever yonder.

20. This is the enactment of the law of Sunday which Conall Mac Coelmaine brought from the east, who had gone on a pilgrimage to Rome; and he had prayed there his three prayers, and they had all been granted him. These are his three prayers: He over whom shall go the clay of the island in which he is buried, his soul shall not approach the pain of hell; and foreign hordes shall not visit his church except once; and whenever every other tower of Ara Mor is lowest, then it is that his own church and his tower shall be highest.

21. Conall then wrote with his own hand the Epistle of Sunday from the Epistle which was sent from Heaven unto the altar of Peter the Apostle in Rome. When it was time to lift

---

dirat̄ H doratha N [7] ndo H *add.* uli B [8] na B [9] .i. *add.* B [10] raghai H [11] hur HN [12] na B [13] *sic* N niconticfat B niconadlefa H [14] *om.* B [15] niconticfat B [16] aenfecht B [17] hisliumh H isliu B [18] benncobur HN mbendchopur B [19] *sic* N arrádh morai H arrad mora B bus B [20–20] This paragraph is not in Y, except the portion shown at note 1, § 1.

21. [1] ruscrib H [2] fessin B [3] *om.* B [4] *add.* sea B [5] deral̄ H

[a] From Church territory into lay territory Y [b] Literally, swift running

Digitized by Google

Róim.[6] Intan ropo[7] mithig aurgabáil[8] na scríne danarfaid[9] in nóeb i n-aslingiu[10] dont ṡaccart nobíd frisin[11] altóir.

22. Ba hi[1] in aslinge[2]: áintir tredan[3] lasin eclais 7 lasin túaith, o thánic dóib cusin aidche sathairn iar celebradh ífermérgi[4] contuil in clérech, co n-acca in sollsi móir fair isin tech 7 co n-accai in clérech 7[5] cassal lín gil imbe, 7 ní cóemnacair décsin[6] a gnúsi, 7 bachall ina láim a dochum[7] 7 forruim imbe in cassal 7 asbert[8] fris: "is duit douccad[9] 7 Conall mac Coelmaine[10] isé[11] dodber[12] duit." Iarsin[13] sléchtaid in clérech for díb traigthib ind nóeb[14] 7 asbert[15] in nóeb[14] fris: "atrái súas 7 cuindig in epistil in domnaig isin scrín 7 arusléga[16] do dóinib domain 7 sáerthar lat in domnach cech cumang rotbé[17] dó. Mani[18] dénae-siu[19] sin ria cind mís, bia fóen[20] isin relicc marb."

23. Ité[1] féich thairmthechta in domnaig .i.[2] unga arcait for fer imthéit[3] co n-eri[4] and 7 a thimthach[5] do loscad 7 dílsi a eri. Leth n-unga for fer n-dilmain imt[h]éit and 7 a thimthach[5] do loscud. Nech imrét[6] ech i n-domnach dílsi a eich 7 a thimthaig.[7] Mleth[8] i[9] muilind [10]i n-domnach iar luga chána, mad muilend túathi,[10] unga arcait ind 7 cóic seóit ó suidiu anund. Mad muilend ecalsa tra, is cumal díri[11] i mbleith ann i n-domnach.[12] Nach bró melar[13] i n-domnach, a brisiud 7 leth n-unga argait for fer nó mnái[14] nodamela.[15] Mad fer-amus nó ban-amus nodamela,[16] loscad·a thimthaig[17] 7 a indarba[18] asin mendut.[19]

24. Nech asa [1]muilend nó asa[1] bró is lais a comad.[2] Trían ffach fair mani[3] comathar.[4] Curach berar for sál[5] i n-domnach

---

doral N [6] ir-roim B [7] ba B [8] aurgbail H [9] doarfaid B tonarf· H tanarfaith· N [10] aislingthi B and aislingiu H [11] uasin B

22. [1] Hise H Ise N [2] aislingti B aislingeiu N *add.* .i. BN [3] *om.* B [4] iarmergi B [5] co B [6] décsiu B dexin A deicsin N [7] a dochum *om.* B [8] atbert B isperd H ispert N [9] tucad B tugadh N *add.* ol se B [10] Colmain B [11] *om.* B [12] dosber B dodpir H [13] *om.* B [14] noem B [15] atbert B espeurd H ispert N [16] arulegai H aroslega N [17] rodbe H rotbia B [18] mine B [19] dernasa B denussai H denasu N [20] foer B faon N

23. [1] *add.* tra B inso Y [2] Colpdach is fiu *add.* B [3] *om.* Y [4] eiriu HN [5] ímtach B [6] imrieadh H imriadha Y [7] edaigh Y uad *add.* B [8] bleith Y Mad bleth B Mbleth H Mbleith N [9] *om.* YN [10-10] no thuaighi Y [11] din B a diri Y dī N [12] mbleith—domnach *om.* Y [13] meltair Y melair B [14] for cach Y ben B [15] *sic* N nodosmeil Y nodomelu H notmelai B [16] nodusméla Y

Digitized by Google

the shrine, the saint revealed it in a vision to the priest who was at the altar.

22. This was the vision: a three days' fast was held by clergy and laity; when the eve of Saturday arrived, after celebrating nocturns, the cleric fell asleep; and he saw a great light [shining] on him in the house; and he saw the cleric,[a] with a white linen chasuble on him (he could not look upon his face), and a crozier in his hand, coming towards him; he put the chasuble on him, and said to him: "It is to you it was sent and it is Conall Mac Coelmaine gives it to you." Thereupon the cleric prostrated himself before the feet of the saint, and the saint said to him: "Arise, and look for the Epistle of Sunday in the shrine, and read it aloud to the people of the world, and let Sunday be made holy by you with all your might. Unless you shall have done that before the end of a month you shall be on your back[b] in the churchyard dead."

23. Now these are the fines for transgressing Sunday: An ounce of silver[c] on a man who travels with a load on that day, and his clothes to be burned, and his load to be forfeited. A half-ounce on a man travelling without a burden on that day, and his clothes to be burned. Whosoever rides a horse on Sunday shall forfeit his horse and his clothes. Grinding in a mill on Sunday after the swearing of the law, if it be a mill of the laity, an ounce of silver [is the fine on the first occasion] for it, and five *seds* from that out. If, however, it be a church mill, a *cumhal* is the fine for grinding in it on Sunday. Whatsoever quern is ground with on Sunday, it shall be broken, and a half-ounce of silver [imposed] on the man or woman who grinds with it. If it be a man-servant or woman-servant who grinds with it, his clothes shall be burned, and he himself driven out of the place.

24. Whosoever owns a mill or a quern, it is for him to look after it.[d] A third of the [foregoing] fines on him unless it

---

nodomeulae H notomela B [17] nédaigh Y [18] indarpu B indinnarpo H [19] asin mendut *om.* Y

24. [1] isa B issa H [2] comhad H choimet N comet B [3] minas B manus N [4] is leis a coimet no trían fiach fair Y [5] linn Y moir H

[a] i.e. the saint [b] under grass B [c] A heifer worth an ounce of silver B [d] i.e. so that it shall not be worked on Sunday

Digitized by Google

cid úathad cid sochaide nodmbera,[6]leth n-unga for cech fer[7] 7 [8]dílsi in churaig la[9] dílsi thimthaig na fer.[8] Cnúasach mara nó tíre i n-domnach, mád itir[10] dí láim nó i cris doberthar,[11] leth n-unga argait ind.[12] Mad ere[13] for muin, unga argait ind.

25. Ceist nó caingen i n-domnach, nó dál, nó[1] augrai, nó accra, nó reic,[2] nó creicc, nó cunnrad, nó slaide eich, nó scúap dar lár tíge,[3] nó berrad, nó folccad, nó forthracud, nó nige,[4] nó cor cluiche[5] nó bunnsaige, nó rith dían, is trían unga argait [6]di cech ái uli.[6]

26. Peccad i n-domnach [1]nó i n-aidche lúain, leth n-unga argait ind. Maistred i n-domnach, leth n-unga ind.[1] Cách hi crích[2] a thíre fesin nó hi crích ina tecmai,[3] ní téit nech co alaile. Búachaille 7 maic becca doairchellat[4] bó 7 cethra di*no* olchena im airbetha,[5] ní téit mac neich[6] do thig araile acht mac óenlis.[7] Nech donair[8] for imdecht oc ascnam[9] a thige[10] do etirchén iar m-béim cluicc do espartain aidche domnaig cén m-bes[11] sorchu al-lá ní hacarar ind.[12]

27. Abras aidchi lúain, mad fige, a loscad etir garmain[1] 7 [2]cech n-adbar olchena, 7 asrenar[3] secht n-unga ina díri.[2] Mad abras[4] etir dí láim is leth n-unga argait[5] ind. [13]Nech immaber biail i n-domnach, loscad a thimthaig 7 a lomna 7 dílsi a bela 7 unga argait ind. Nech dodrig,[7] is díles dó ní[8] nádgaib[9] tene don[10] thimthach sin acht ní soa[11] dondí asa[12] timthach.[13] Cóic lethunga argait[5] i[14] tírad i n-áith aidchi domnaig 7 loscad na hátha. Óigid[15] neich nó a thrógáin ní tíagat úad[16] co sorcha lái

---

muir N [6] *sic* Y nodoberai N nodbeura H notbera B [7] notbera *add.* B [8–8] loscad a chleib 7 a chodia 7 a thim̄ Y [9] 7 HN [10] etir B [11] *sic* N dibertur H [12] ina dire H [13] eri B eriu H eire N heiri Y

25. [1] *om.* Y [2] no reic *om.* B [3] dar tech B [4] edaich *add.* H [5] clechi Y cloigi H [6–6] diu cech ae dib sin uili H di*n* cech ai uile N feich gachae Y

26. [1–1] no maistreadh unga argait índ Y [2] cind B [3] hi tecma H fesin–tecmai *om.* Y [4] do tairrcell˘ H do thaircellat B [5] im airbetha *om.* B [6] fir B [7] acht–óenlis *om.* HN Buachailli immorro 7 maic becca do tarclodh ceatra ni théit fiach foraib Ní thiagaid meic neich do thigh aroile acht mac aenlis Y [8] donfair Y donairr BH donar N [9] fascnam N [10] a thige *om.* Y [11] cen bes B cenn mbess H [12] ni accurar air no ind H ic ascnum aidhchi domnaig cidh iar mbéim chluicc do espartain aidhchi domnaig ni hacartar inn Y

27. [1] gharmu B 7 ni *add.* N 7 nī *add.* Y [2–2] cach nabras be*r* o fighi unga argait a dhíre Y [3] isrenaitiur H asrenaigthar N [4] adbrus B aprus H [5] *om.* Y [6] belu H beeola N [7] *sic* HN dotricc B [8] *sic* HN inni Y

Digitized by Google

is looked after. A coracle which is put out to sea on Sunday, whether it be one or many who carry it, a half-ounce [is the fine] on each man, and boat and clothes to be forfeited. Gleaning of sea or land on Sunday, if it be between the hands or in a girdle it be put, a half-ounce of silver [is the fine] for it, but an ounce of silver if it be a load on the back.

25. Dispute or law-suit on Sunday, or assembly, or strife, or pleading, or sale, or purchase, or bargaining, or horse-driving, or house-sweeping, or shaving, or washing, or bathing, or washing [clothes[a]], or stone-throwing, or spear-throwing, or racing[b]; [the fine] is a third of an ounce of silver in respect of each of them.

26. For a sin committed on Sunday or the eve of Monday [the fine is] a half-ounce of silver. For churning on Sunday it is a half-ounce. Everyone [remains] at the border of his own land or in the territory in which he may happen to be: he goes not into another. Cow-herds and youths keeping cows and other flocks within their pens, no one's lad goes to the house of another except the lad of a single steading. Whosoever comes journeying from afar making for his house after the ringing of the vesper-bell on the eve of Sunday, so long as there is clear day-light, he is not to be sued for it.

27. Yarn-weaving on the eve of Monday; if it be weaving in a loom, the loom-beam and all other material shall be burned, and seven ounces of silver are paid as fine. If it be hand-weaving, a half-ounce of silver [is the fine] for it. Whosoever plies axe on Sunday, his clothes and his [axe-]cord shall be burned, and his axe forfeited, and an ounce of silver [shall be paid as fine] for it. Anyone who strips him, what of the dress the fire does not seize is his property; but it does not go to the person to whom the clothing belongs. Five half-ounces of silver for drying in a kiln on the eve of Sunday, and the kiln to be burned. Anyone's guests or his poor do not leave him until

---

[9] natgaib B [10] din HN [11] *sic* HN sou B [12] isa HB [13–13] Nech imbres biail i ndomnach loscad a étaidh 7 dilsi a bela 7 unga argait ind. Nech dodrig is diles dó Y [14] for B ar HN [15] oeighid Y Noigid H Noigit N [16] tiagaid uad H tiaghat co aroile Y tiagait uad N nisfácut B

[a] *add.* H [b] Lit. swift running

Digitized by Google

dia[17] lúain. [18]Mad nech tra nád[19] cumangar[20] do aidbriud nó do díriuch[21] 7 brisess glinde[22] na cána 7 imtéit i n-domnach, nach duine asidcí[23] dobeir[24] mallachtain[25] fair 7 ní tairnberar 7 arcuilter,[26] sech bid timdibe dia sáegul for talmain 7 ní riccfe a animm nem di thairmthecht in[27] domnaig.[18]

28. Ciped[1] laa[2] di*diu*[3] forsa m-be[4] notlaic mór[5] nó notlaic stéille,[6] is amal domnach insin[7] 7 ní himthíagar[8] and.[9] For cubus cech óin[10] dia tarat[11] Día[12] cond 7 céill,[13] cia chollit araile [14]cáin in domnaig,[14] ná ragbat a chéile mídesmerecht n-de,[15] [16]ar is de féin folil a phían 7 is dondí noscomallfa mérait a fochraice.[16]

29. Lína[1] bertar[2] i n-uisci etir dí crích in domnaig al-loscad nó a ṅ-dílsi do rechtairib na cána 7 unga argait for cech fer[3] nodabera[4] 7 loscad [5]in chléib 7 na sechedˢ 7 na timthach.[5] Cóic séoit ar[7] sárugud aitire nó crossi[8] in domnaig oc saigid na[9] cána in domnaig.[10] Trí lethunga ar[11] thairimbert[12] neich immathé ann.[13]

30. Colpdach didiu[1] nó al-lóg isí unga chána domnaig insin.

31. Drúith[1] 7 gobaind[2] 7 cáinti,[3] ní imthiagat[4] ann[5]; a n-dobertha[6] dóib isin[7] tsollomain[8] doberar[9] día lúain.[10]

32. Turbaide[1] techta[2] i n-domnaig .i. teched[3] ria n-genntib[4] nó [5]robudh ria creich nó slúagh.[5] Techt[6] fo égim acht ní tiagar[8] de for cúlu co n-deirgle in domnach.[9] Saigid fir gráidh fri[10] comnai,[11] acht[12] ní segar[13] baithis[14] acht menip dóig bes marb

---

co matain B [17] in B [18–18] *om.* Y [19] nat B [20] cumaggar H comangar N [21] direch H dirrich N [22] brissius glinne H brisseis glinde N [23] asadchi N isatchi H atchi B [24] dobir H tob̄ N dosber B [25] mallachtu B [26] aircuiltiur H [27] *om.* B

28. [1] cidped Y cipe N gebe H cip B [2] lae Y la H [3] tra NH *om.* Y [4] forsambiae Y forsmbe NH [5] .i. epifania Domini *add.* B [6] steill YN beucc H notlaic becc no notlaic stelle B [7] sin Y [8] himthiagair Y imthiagait B immtiaghar H [9] inn Y [10] duine NH [11] tarath NH tarda Y tardad B [12] *om.* B [13] 7 bathais *add.* YB [14–14] in canaidh sea Y in canaid sea B [15] *sic* NH na gabar sin amail desmberecht B na gabad arailí deismirecht Y [16] *sic* Y uair ise coll cána domnaig buden fothlai na pian a n-iffirn cin crich cin forcend. Ocus di*diu* intii chomaillfes in cháin si dómnaig méraid side tria bithu sir i flaith De athar i n-oentaid aingel 7 archaingel 7 descipul Dé olchena B *om.* HN

29. [1] Lin N [2] berar N berair B bertur H berthur Y [3] fer B *om.* H [4] nodobera BN nodabeurai H beiris Y [5–5] écin na cliab 7 na codla 7 na timtach Y [6] sechi H [7] for B [8] crosse B crossie H croisi N aitire–crossi *om.* Y [9] *om.* B [10] oc–domnaig *om.* Y [11] for B [12] *sic* Y tabairt B tairbirt H tap̄t N [13] immothe ann Y imteit i ndom̄ N immetet a ndom̄ H

Digitized by Google

daylight on Monday. In the case, however, of one who cannot be sued or distrained (?), and who breaks the stipulations of the law and journeys on Sunday, anyone seeing him shall curse him; and he is not taxed and prohibited, though his life on earth shall be cut short and his soul shall not attain Heaven because of the transgression of Sunday.

28. On whatsoever day Great Christmas[a] falls, or Little Christmas, it counts as Sunday, and none shall travel thereon. It is on the conscience of each one to whom God has given sense and reason, though others violate the law of Sunday, that his neighbours should not take as an evil example from him; for it is of himself he shall endure his pain, and it is for him who shall fulfil it that his rewards shall endure.

29. Nets put into the water between the two limits of Sunday shall be burned, or forfeited to the stewards of the law, and an ounce of silver [imposed as fine] on each man who carries them and his basket and hide and clothes burned. Five *seds* [is the fine] for assaulting the Sunday guarantors or bailiffs, as they are claiming the Law of Sunday. Three half-ounces for . . . of anyone who travels about thereon.

30. A heifer, then, or its value, that is the ounce of the law of Sunday.

31. Jesters, however, and smiths,[b] and satirists do not journey thereon; that which would be given them on the festival of Sunday, is given to them on Monday.[c]

32. Lawful exemptions of Sunday, viz.: fleeing before pagans; warning before a raiding party or an army. Going to a cry of distress, but there is no returning therefrom until Sunday is past.[d] Seeking a person in orders for the sake of communion; but baptism is not sought unless it is likely that

---

30. [1] *om.* YH

31. [1] tra *add.* B [2] gobainn BH [3] cainte BN [4] imthiagut B [5] ní-ann *om.* HN [6] *sic* YHN doberar B [7] i B [8] sollamain B [9] *sic* Y doberair B dobert H doberta N [10] *sic* HN anid in luain B aig luain Y.

32. [1] Taurbadu B turbuid Y turbaithi H turbuithe N [2] thairimtechta Y [3] *sic* Y teiched BN teichiumh H [4] naimtiu B [5–5] *sic* Y *om.* B no sluag HN [6] Tuidecht Y [8] tegar HN tecar Y [9] *sic* HN co ndeirgle B co teirt ind luain Y [10] fir-fri *om.* HNB [11] chuimne B cumni H [12] 7 HNY [13] nistegar fri Y [14] baithes B

[a] Viz. the Epiphany of the Lord *add.* B [b] Cf. Thes. pal.-hib. ii. 357. [c] The eve of Monday BY [d] Until tierce on Monday Y

Digitized by Google

in gein.[15] Cobair bó hi cechar.[16] Cobair thige dia loscad.[17] Cobair cethra foa tiagat coin alltai.[18] Cobair[19] guirt arbai nó feóir orgar,[20] acht sedair[21] isuidiu occu[22] co [23]diad lái.[23] Torruma lobur[24] fri hidna[25] m-báis.[26] [27]Liaig fri hingallru.[27]

33. Fortá[1] fortórmach na cána sa[2]; nach dál 7 nach oirecht[3] conrisar[4] la túathu 7 rígu árim[5] cáin domnaig cétadéntar ann. [6]Fortá[1] a forus[6]; mallacht cech duine[7] for cách conbó[8] in [9]cáin si in domnaig.[9] Fortá[1] a forus; trían cech thuillme [10]na cána sa[10] do Dia 7 a trían n-aill do flathib 7 eclaisib[11] 7 a trían n-aild[12] do áes tobaig[13] 7 do aitirib.[14] Fortá[1] a forus; bennacht cech duni[15] for cech clérech 7[16] for[17] cech flaith lasa comallfither[18] in cáin si in[19] domnaig.[20] Guidet in Coimdid [21]co tarda fortacht dóib oc comalnad[22] na cána so.[21] Nach óen tra comallfas[23] in cáin si in domnaig[24] rambía[25] maith in chentair[26] [27]7 fot sáegail 7 mmed clainne[27] 7 flaith nime cen forcend. Finit.[28]

---

[15] acht-gein *sic* Y *om.* BHN [16] ceatra a cuithi Y [17] tigi loscthi H thighi coa loscē Y [18] ar connaib alta Y alltai *om.* B [19] Coimét Y [20] orggar HN ar orgain Y [21] *sic* H sedur H segar B [22] sedair oca s̄e Y [23–23] deoid lai B ddiad lai N diedh lai H fuiniud grene aidchi luain Y [24] Forruma lobair B louhir H Torroman ind lobur Y [25] himgnae B himgnao N [26] fri-mbáis *om.* Y [27–27] *sic* Y *om.* BHN

33. [1] Foratha B fortha HN [2] *sic* Y formach na cana so B a forus HN [3] airiucht H oirechtus 7 senad B [4] conricfidir Y coraigther B [5] corob Y

Digitized by Google

the infant shall be dead. Helping cows in a swamp; helping at a burning house; helping cattle whom wolves attack; help at a field of corn or hay which is being plundered—but they remain seated in it until the end of the day.[a] Tending a sick person in the pangs of death. A physician for the sick.

33. There is a further enactment of this law: whatsoever meeting and whatsoever assembly in which tribes or kings meet, that it be the law of Sunday which is first passed therein. It is enacted: the curse of every person on all who shall break this law of Sunday. It is enacted: a third of each profit to God; and the second third to princes and churches; and the third third to tax-gatherers and guarantors. It is enacted: the blessing of each person on each cleric and on each prince by whom this law of Sunday shall be fulfilled. Let them pray the Lord that He may grant help to them in fulfilling this law. Whosoever then shall fulfil this law of Sunday he shall have prosperity in this world, length of life, and a numerous offspring, and the Kingdom of Heaven without end. Finit.

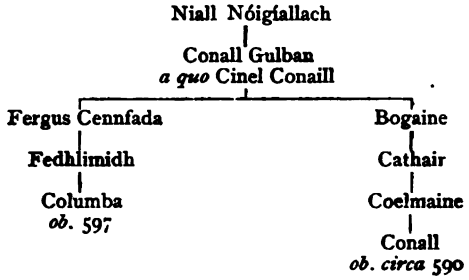
6–6 7 Y 7 óen Y 8 conbou B 9–9 rechtge se Y 10 na-sa *om.* BHN 11 7 eclaisib *om.* Y 12 *sic* HN in treass trian Y 13 atobaigh Y tob᷑ HN 14 do aitirib *om.* Y 15 oin B cach laech 7 Y 16 la B 17 *om.* B 18 comaillfider Y comallifidir H comaillfith᷑ B 19 *om.* B 20 air gac maith ninfil (?) is ar chomaludh na cána sa 7 cach olcc dochuisin is tria coill na cána sa dosfil *add.* Y 21–21 coro congna coa comall᷑ Y 22 o comalnad HN o chomallad B 23 chomallfas B 24 Cach óen tra noscomall᷑ Y 25 ronbia B rombia HNY 26 chentair B 27–27 *sic* Y *om.* BHN 28 7 rl B.

[a] Until sunset on the eve of Monday Y

Digitized by Google

NOTES

Conall Mac Coelmaine—His relationship to St. Columba may be shown by the following table. Conall's pedigree occurs in the following R.I.A. MSS. :—Book of Lecan, fo. 58 *b*; C. i. 2, fo. 36; MacFirbis' Genealogies, p. 700; also in Colgan's Trias Thaum., p. 480.



In the B. of Lecan he is called Conall Mor Mac Maine Chail Caelmaine; in Mac Firbis, Conall mac Maine Caoil *no* Caolmaine; while Colgan has Conallus de Iniscaoil, filius Manu Coelii, &c. In Archdall's *Monasticon*, i. 100, it is stated that he was killed by pirates about the year 590. I cannot trace the source of this statement, but the date is borne out by the genealogy. In the Martyrology of Donegal (p. 136) his day is given as 22nd May; but Colgan speaks of it in one place as 12th May, and in another as 20th May. Archdall, on the other hand, says that his festival is held in Iniscaoil on 29th January; but the pilgrimage to the holy well, dedicated to Conall, in the island, takes place on 12th May. Archdall, apparently following Colgan (Acta SS. p. 215), says that St. Dallan wrote a work in his praise. I am unable to suggest a satisfactory explanation of the gap of 300 years, from the time of Conall to the year mentioned in the Annals of Ulster.

Ara Mór.—Gen. Arad Móra, not identified. The island of Aran to the N. of Inishkeel suggests itself, also Aran in Galway—though the latter is only met with as an N-stem—but I have no evidence for connecting one or other with the Ara Mór of our text. Similarly with the territories known as Ara Tire, or Duhara, Co. Tipperary, and Ara Cliach, Co. Limerick.

His three prayers, § 20.—There are other instances in Irish literature of a promise of salvation similar to that mentioned in the first prayer: cf. Lismore Lives, pp. 214, 226, 229; also Félire Óengusso (R.I.A. ed.), p. lxxxvi.

Digitized by Google

GLOSSARIAL INDEX

[*The prefixed figures refer to the sections*]

1. **olsuide.** For the meaning here, cf. Thes. pal.-hib. I., p. xxi.

forrumad, pret. pass. of *fuirmi*; the corresponding perf. is *foruirmed*, Ml. 74c20.

forrabae. Probably from *fortá*, 'is upon.'

2. **uair.** In O. Ir. we should probably have had *air*; *uair*, I think, first appears in Mid. Ir.

3. **brucha**, 'locusts,' Lat. *bruchus*, Kuno Meyer's Contributions. I have no other example.

pupu na fíne, 'branches of the vine': cf. RC. XII. 443, *púpa na fínemna*, and LBr. 127a40.

atacordat = *ad-da-cuardat*, from a compound *ad-cuardaim* or *in-cuardaim*.

imacúairt imon torad, cf. *immandelg immecúairt*, Thes. pal.-hib. II., p. 248.

5. **it ecnai**, cf. *ecna* .i. *follus*, O'Dav. Perhaps we should translate 'they are manifest to (i n-ucht) the Creator.' *Hi tecma*, the reading of B, is unintelligible to me. *Ecnai* occurs also in LL. 288b18.

i n-ucht, 'before,' 'in the presence of,' see Wind. Wb. s.v.; *le h-ucht*, 'facing,' Tribes of I., p. 38; *a h-ucht*, 'on behalf of,' Cáin Adamnáin, p. 6.

6. **espurta.** I have no example of the O. Ir. genitive.

die, cf. AU. 780 and Trip. L. 114, 120.

7. **fochell**, v. n. of *fo-ciallur*, 'give heed to,' 'beware of.'

8. **ní 'manacige dó**, cf. *ó manacca dóib*, LL. 256a36; *immanaccae dún*, Kuno Meyer's Liadain and Curither, p. 16; *immanarlodair dó*, RC. XII. 80; *immándíbdai dó*, LU. 24a4.[1]

10. **dobiefat** = *do-b-icfat*, 'there will come to you,' with infix. pron. of 2 pl.

genti. Perhaps 'Norsemen,' as in AU. 794.

11. **tochra**, cf. Wind. Wb., O'Dav. no. 1506, *.i. triall*, also BB. 203b57.

12. **ernfider.** From *asren*; O. Ir. *asrirther*.

13. **fom chumachta.** For the use of *fo* here, cf. AU. 1101, RC. XIV. 404, Trip. L., p. 8, BB. 454a9.

14. **maiss**, cf. *mass*, Ascoli, p. ccclxix.

---

[1] For the references here, and for many others in these notes, I am indebted to Professor Strachan.

Digitized by Google

15. **forcóemnacair.** The reading of Y, *adcoemnaccair*, seems to point to *doécomnacht*, 'has bestowed,' from *do-ind-nacim*, with perfective *com*. The peculiar form in Y is, no doubt, due to the influence of *forcoemnacair*.

xv Febra. See, however, the readings of H and Y. I have followed that of B because it is in agreement with the Félire of Oengus. See notes, p. 200.

rosalgid. For *rosfalgid*, as the other readings show, cf. Wind. Wb., *fo-laigim*. I cannot explain the form.

17. **aragur**, 1 sg. rel. of *ar-gair*, 'forbids.'

bus dír clóine. I am unable to explain this curious expression.

18. **tuscurnud**, cf. LL. 125ª41, Windisch, Ir. Texte, III. 2, 586.

19. **nádairlégfa.** The reading of Y points to *nach-a-airlégfa*, 'shall not read it,' the correct form.

22. **ó thánic dóib**, etc. Lit. 'when it came to them to the eve of Saturday,' cf. LU. 60ᵇ16, LL. 37ᵇ45; *ó thánic dóib co dergud*, Fled Br. Ch. 80; *ó thainic dó dul docum neime*, Cáin Emine Bán, 23 P 3, fo. 16.

23. **leth-n-unga**, cf. *leth n-gotho*, Sg. 5ª4. See also Ascoli Glossarium, p. clxii.

for n-dilmain, cf. *dilmain* gl. *expeditum*, Ml. 81ᵇ7; *rondilmainaigset* gl. *vacasse*, Ml. 76ª8.

26. **airbetha**, from *airbe*, see Kuno Meyer's 'Contributions,' also glossary to the *Laws*.

donfair. Perhaps we should read, with the other MSS., *do-n-air*, 'everyone on whom it may come while travelling.'

27. **dodrig**, 'who strips him,' from *dírech*, see Ascoli, Gloss. ccxii.

do díriuch, 'to strip,' 'deprive.' I have translated it 'distrain'; but it is possible that it may mean here to take from the man the instrument with which he was breaking Sunday.

tairnberar. My translation of this word is a conjecture; I have no other instance of its use.

arcuilter. Perhaps we should read *ní airchuilter*.

28. **notlaic stéille**, 'Little Christmas'; but see Reeves' *Culdees*, p. 204, where he explains as follows:—"'Christmas of the Fragment,' possibly from the old custom of breaking Twelfth cake on that day." Should we read 'Christmas of the Star'?

29. **thairimbert** (?).

co n-deirgle, cf. *co rodigld*, Fled Br. Ch. 36.

sedair. This, rather than *segar* of B, seems the correct reading here: cf. *sedait* LU. 59ᵇ35, and Ir. Texte, III. 226.

Digitized by Google

FURTHER REMARKS ON WELSH RY-

(*See above, pp.* 60, 61.)

WHAT has been said above, p. 61, about the Early-Welsh Future requires modification and precision. In addition to the forms in *-awd*, *-awr*, etc., the future sense is expressed by the present form as in later Welsh, or by the subjunctive, e.g.[1]:—

P. 126. Bydinoed Katwaladyr kadyr **ẏ deuant,**
Rydrychafwynt Kymry, kat a **wnant.**

"The hosts of Cadwaladr, mightily will they come. The Cymry will rise up, they will give battle."

On the same page and the following pages are many other instances of the present form.

P. 25. Arth o Deheubarth a **dirchafuẏ.**
Rẏllettaud ẏ wir ew tra thir Mẏnwẏ.

"A bear from the South will arise. His men will spread over the land of Mynwy."

On p. 296 are found various subjunctives in *-er* in a future sense, e.g.:—*glywher*, *kwyner*, etc.

In spite of the archaizing tendency of this old poetry, a minute investigation of the distribution of these forms, along with a precise determination of the uses of the subjunctive mood, would probably bring to light various strata in the development.

With the future *ry-* is sometimes found with no appreciable force. In the Black Book the only instances[2] which I have noted are *rẏbit* p. 20, *rẏdibit* pp. 22, 24, *rẏllettaud* p. 25. All these instances, except the first, occur in the same poem, which belongs to the end of the twelfth century; the first is found in a

[1] For the Four Ancient Books, reference is made throughout to the pages of Skene's text, which is not very reliable, as it confuses *un*, *nu*; *im*, *un*; *d*, *cl*, etc.

[2] What of *Rec rẏsiolaw rec a archaw*, p. 6? Should we read *Rec rẏs iolaw*?

Digitized by Google

poem of the same kind, and probably about the same date.[1] From the Book of Taliessin we have *rydrychafwynt*[2] 126, 129, *ryphrydaf* 137, *rychynant*, *rychwynant*, *rydysfaf*, *rychanaf* 193, *rylyccrawr*, *rylyccrer*[2], *rytharnawr*, *rybarnawr*, *rybarn* 194, *rydybyd* 202, *ryglywhawr*, *rythrychynt*[3], *rygyrchynt*[3] 211; from the Red Book, *ryglywawr* 221, 229, *rygeilw* 235. More instances of this usage are to be found in the Myvyrian Archæology; there are some still in the poems of Dafydd ab Gwilym. In none of the instances cited above is the verb preceded by a negative. This restriction does not apply to the *ry-* of possibility. To the instances of the last given above, p. 60, may be added *nisr[i]-draeth*, Four Ancient Books, p. 46; probably also *A dyweid riein ny ry geblir* 'what a lady says cannot be treated lightly,' Myv. Arch.[2] 159[a], though the poem is too late to be of much weight, and the proverb *ni rygelir dryglam* 'a bad leap cannot be hidden,' Myv. Arch.[2] 853[b], though this instance also must be treated with caution. To the instances of *ry-* of possibility in a positive sentence should be added, Four Books, p. 6, *Ry hait itaut. rycheidw ỏ naut. rac caut gelin* ". . . .[4] his protection can save from an enemy's wrath."

How then are we to explain this use of *ry-* with the future? So far as one can judge from the evidence, it is a purely Welsh development, and the distribution of the forms points to its being a comparatively late development; one might add, with probability, that it is an artificial literary development of the poetical style. But where are we to look for the starting-point of this new usage? At first it occurred to me that it might come from *ry-* with the present indicative of use and wont, if that usage is to be regarded as established, just as the iterative present *byddaf* supplies the future of the verb 'to be.' To this, however, there is a fatal objection, namely, that this *ry-* with the future is confined to positive sentences. Another path may lead us to the goal. Thurneysen has pointed out, KZ. xxxvii. 87 sq., that in Breton and Cornish the particle *ra-*, *re-* is regular with the subjunctive in positive wishes, while after a negative it

[1] cf. *a phont ar Taw ac arall ar Tawuỏ*, p. 17, with *Ban vo pont ar Taw ac arall ar Tỉỏwi*, p. 28. The last line occurs also in a poem in the Red Book, p. 226.

[2] Subjunctive forms.

[3] With the primary ending *-int*; cf. *cwydynt*, *torrynt* on the same page.

[4] The preceding words I cannot translate.

Digitized by Google

does not appear. In the Four Books, so far as I have observed, the second part of this rule is absolute, e.g., *nẏ buve, nim naccer* 12, *nyth godwyf* 114, *nym gwnel* 118, *ny dalywyf* 293. In positive wishes *ry-* is found, e.g., *rẏphrinom*[1] 47, *rym gwares, ryprynwynt* 109, *ryprynhom* 116, *rydrychafom* 179, *rydyrchafwy* 205, *rybrynhwynt* 304; but it is often absent, e.g., *diwẏccom* 10, *ambo*,[2] *athvendicco* 12, *anduch, angunel* 14, *dẏwẏccviff* 44, *bwyf* 109, *bydwyf* 110, *bwynt* 112, *anrothwy* 159, *bwyf* 175, *diwyccwyf, digonwyf, digonwynt* 178, *gwares* 220. Now we have seen above that in this poetry the subjunctive is often used for the future. If, then, these poets could in positive wishes use the subjunctive either with or without *ry-*, it is not strange that they should have allowed themselves the same license in the future. This explanation is confirmed by the following fact. Later poets allow themselves the use of *ry-* with the subjunctive also after *ny*; the same poets use *ry-* with the future also after *ny*. There is a good example in a poem ascribed to Cynddelw in the Myvyrian Archæology[2] 180:—

O arueu pechaut lletraut lletvryt
Ny **rygar** trugar tra syberuyd
Ny **rydau** anau oe anwylyd
Ny **rogoduyf** ruyf rymgueryt o dygyn
Nyt ruyd uy gynnygyn gyndiebryt
Ny **rygolluyf** duw o deured byt
Ny rygolles nef ny bo ynvyt

In this later poetry *ry-* appears also with the conditiona. e.g., *rybydwn, rybydei*, Myv. Arch.[2] 154[a].

In the following passage in the Four Books, p. 152:—

Nyt mi wyf kerd uut
Gogyfarch veird tut
Ryt[3] **ebrwydaf** drut
Rytalmaf ehut
Ryduhunaf dremut—

[1] In this old poetry *ry-* sometimes changes a following tenuis to a spirant after the analogy of *ny*.

[2] In this poetry *a* is often used to infix a pronoun. Some examples will be found in Arch. f. Celt. Lex. I., pp. 425, 426, 454: cf. in Mid. W. *pei ass-archut*, etc., GC.[2], 933–4. Cf. the Cornish examples GC.[2], 565, sq.

[3] If Skene's text is sound, *ryt* would be after the analogy of *nyt*.

Digitized by Google

the verbs are translated (vol. i. p. 533) by presents, and that is what the context requires. The *ry-* of possibility would be in place here.

Of the use of *ry-* with the present indicative in a perfect sense, there seem to be two other examples. The first is in Four Books, p. 34: *Lleas paup pan* **rydigher**, which seem to mean 'it is the death of everyone when there has been a swearing.' The verse is cited as an adage by Pughe, s. v. *rhydyngu*.[1] The second is on p. 180: *Ti a nodyd a* **rygeryd** *o pop karchar* = 'Thou savest those whom Thou hast loved from every prison.' In Irish, in general sentences, this usage is found also in the subjunctive, e.g. *mani rochoscasom a muntir intain biis cen grád ni uisse toisigecht sochuide do*, Wb. 28[b]28. In Welsh I have met with one or two cases which one is tempted to explain in the same way. In Four Books, p. 308, *ny rydecho*[2] *rydygir* seems to mean 'he who does not run away can (*or* is wont to be) carried away.' On p. 307 *ry brynwy*[3] *nef nyt ef synn* is translated (vol. i., p. 598) 'whoso purchases heaven will not be confounded.' On p. 39 *gvae rycothvy*[4] = 'woe to him who has angered.' In Myv. Arch.[2] 191[a] *a rygotwy glew gogeled ragtaw* = 'let him who has angered a brave man avoid him.' Thurneysen, KZ. xxxvii. 86, quotes an instance in which the subjunctive with *ry-* is used of an individual fact; to this may be added *kyt rywnelych di sarchaedeu llawer nys gwney bellach*, Red Book, i. 99, and also *kerydus wyf na chyrbwyllwyf am rywnel da*, 'I am to blame if I mention not the good that he has done to me,' Four Books, p. 200. Thurneysen derives this Mid.-W. use of the particle from its use with the perfect indicative, and it is indeed probable that the perf. ind. has helped here; but in the general sentences quoted above it is hard to separate the use of *ry-* from *ry-* with the pres. ind.; note also *ry-* after *ny* in *ny rydecho*.

---

[1] Pughe's custom is to quote the verb with *rhy-* as an independent verb.

[2] Davies gives *techu* = 'latere, latitare'; Pughe 'to skulk, to lurk, to lie hidden,' but in the instances quoted by Pughe the meaning 'to flee' suits the context; cf. Bret. *techet* 'to flee.'

[3] Skene prints *ry brynw*. Myv. Arch.[2] 118[a] has *ry brynnu* with a variant *ry brynwy*. For the omission of *a* see below, p. 220. Perhaps it is worth mentioning that before *yssyd a* 'what' is not used, e.g. *yssyd o wreic ueichauc yny llys*, Red Book, i. 104.

[4] Cf. without *ry-*, *a gothuy Crist nachisced*, 'let him who angers Christ sleep not,' Four Books, p. 35.

Digitized by Google

The following isolated examples of *ry-* may perhaps be mentioned here: *nẏ riwellsud* (sense not clear) p. 8, *rẏtalud istedlit tri seith pader beunit*, which seems to mean 'thou shouldst have paid . . . twenty-one paters every day,' p. 8, *Achin rillethid ve llatẏsseint*,[1] 'and though they were slain, they had slain,' p. 38, *Ban rẏerhint*,[2] etc. (?), p. 55, *hẏt pan rychatwyf vyn teithi*, p. 110, translated (I. 546) 'as long as I keep my faculties.'

In conclusion, some remarks may be permitted on the use of *ry-* with the preterite indicative. Speaking generally, the meaning of the preterite with *ry-* in Welsh is the same as that of the preterite with *ro-* in Irish. To Thurneysen's remarks, KZ. xxxvii. 86, 87, should be added, that in Welsh, as in Irish, the preterite with *ry-* was also used of an indefinite past (viewed from the standpoint of the present). Examples are:—

112. dan syr seint **ryseilwys**, 'under the stars saints He has planted.'

123. Crist Iessu uchel **ryseilas** trycha[n] mil blwydyned, 'Jesus Christ high has founded three hundred thousand years.'

128. **Rytreghis** eu hoes, 'their life has passed away.' But with a neg., p. 8, **nithreghis** ev hoes.

170. **Rygadwys** Duw dial
ar plwyf Pharaonus,
'God has kept vengeance on the people of Pharaoh.'

215. Rygoruc, 'has made,' several instances.

In another point this old poetry agrees with the Irish usage. As is well known, *ro-* is not used after *mad*, 'well,' *madgénatar*, etc. In Welsh *mad* is used in the same way pretty frequently, e.g. *mad dodes* 17, *mab ny mat anet* 299, *nẏ mad aeth* 36, *mad devthoste* 46, *nẏ mat doethant* 125, *mat gymerth*, *mat ganet*, *mat goreu*, Myv. Arch.[2] 177[b], *ny mat borthes* 180[a], and *ry-* is constantly absent.[3] Hence, this usage may be put down without hesitation as common to the two branches of the Celts.

[1] For this the Myv. Arch.[2], p. 83[b], has *Wyntwy yn llad gyd as lledaint*. Professor Rhys has conjectured *diwnon* and *llatason*. Other variations of the verse appear in Four Books, pp. 73, 99.

[2] Cf. Rhys, Studies in Early Irish History, p. 40.

[3] The only exception which I have noted is *nymad rianed*, 22, in a late poem. After *mad yd* is used to infix a pronoun, e.g. *mat yth anet* (= Ir. *madgénarsu*) Four Books, pp. 82, 101.

Digitized by Google

But while the meanings of *ry-* and *ro-* are similar, the syntactic usage in the two families was not in all respects the same. However, before the Welsh usage can be satisfactorily discussed, it will be necessary to have a thorough investigation of the usage in Cornish. The old poetry of Wales points to the agreement of the Welsh with the Cornish usage, so far as it has yet been observed, cf. Thurneysen, KZ. xxxvii. 87, 88. Thus:—

(*a*) A pronoun is infixed, e.g. *ri-m-artuad*, 'I have been blackened' 8, *rẙ-m-dẙwod* 23, 27, *mi rẙ-th-welas* 56, *os dofyd ry-n-digones* 113, *ry-n-gwarawt* 126, *Duw ry-th-peris* 186, *ry-th-golles* 263, *llam ry-m-tynghit*, *llam ry-m-daerawt*, *llam ry-m-gallat*, *llam ry-m-gallas* 269. Exceptions are rare:—*i-m-rẙdoded*, *ẙ-m-rẙdoded* 42, *Owein reged a-m rẙvaeth* 49, *a-n-ryamuc* 149. With the present, however, we have *ni-s-r[i]draeth* 46, *o-th ryledir*, 'if thou art slain' (a solitary instance), 262, and with the subjunctive *a-m-rywnel* 200.

(*b*) *Ry-* is not preceded by *yd*. In the Four Books the only exceptions which I have noted are *i-m-rẙdoded ẙ-m-rẙdoded*, above. In the Myvyrian Archæology we have e.g. *y rydraethysant* 142[a], *yt ryborthed* 191[a].

(*c*) *Ry-* is not preceded by the relative particle *a*.[1] To the examples given above may be added:—*ren rẙdamuneis* 45, *Meir rẙmaeth* 46, *a theyrned dews rygedwys eu ffyd* 129, *o rieu o ryfel rydiffawt* 150, *ti rygosteis* 190, *y kerdeu rydraethassam* 221, *y kerdeu rydrigyassant* 233, *ath dyst rylas* 263. Exceptions are, apart from *amrẙvaeth* etc. above, *geni Iessu a rydarfu* 174, *a ryuu* 227. After *a* 'what' we have *ry-* in *a ryweleis* 214, *a rydywedeis* 231; for the usage in Cornish I have no data. Before the subjunctive *rybrynwy* above p. 218, the *a* is not expressed.

(*d*) *Ry-* is not used after a negative. Exceptions are very rare, *ny ryanet* 178, *ny rywelet* 173, *ny rytyghit* 181. In the later poems in the Myv. Arch. exceptions are more numerous, e.g., *ny rygolles* 180[b], *nys ryborthes*, *ny ryweleis* 158[b].

(*e*) From the Four Books I have no instance of *ry-* after the interrogative *a*. The Cornish instance, *a glewsyugh why*, GC.[2] 756, agrees. I have no other Cornish examples to hand.

J. STRACHAN

[1] So far as I have noted, *a* is the exception also in the prose of the Red Book.

Digitized by Google

A FRAGMENT OF OLD IRISH

THE following is taken from folio 38 of a small parchment in the Stowe collection deposited in the Royal Irish Academy, marked C. 1. 2. It begins in the middle of a story about an abbot of Bangor, who was tempted by Satan; but the point of the narrative is missing. Then comes a story about Laisran, and a few lines about fasting, after which the scribe suddenly winds up at the end of the page with a conventional appeal to the reader's indulgence.

From a linguistic point of view the fragment is highly interesting. A few late forms like *dena* for *dinaib* have crept in; but the language, on the whole, belongs to the period of the Old-Irish glosses. Thus, to take a single case, the independent pronoun does not occur, and the infixed pronoun is used as in O. Ir., *ro-an-uc*, *d-a-chóid*, &c. The orthography is also archaic. With one exception, *mesraighthe*, aspiration is marked only in the case of *ch*, *th*, and *ḟ*. The acute accent is freely used as a distinguishing mark over short *i*. Palatal vowels are written after non-palatal consonants—*rucis*, *bliadni*, *riagil*, *lobre*, *galir*. As far as one can judge, the scribe has not tried to modernise his text; and it is not surprising that he found it a 'hard little story.' It contains several words and phrases which I cannot translate; and for an explanation of several others the credit is due to Professor Strachan, who first drew my attention to the fragment.

O. J. BERGIN

Berlin.

Digitized by Google

C I. 2. R.I.A. FOL. 38

. . . *et* d*ix*i*t* illi, nicon fiu deitsu a n-asbeir Finnia frit. Is mor an aprain*n* foropa*ir*t, 7 ni pater demnichus[1] deit a glanath, is ní rath mór in comaircell dobeir Finnia deit. Is hed as maith deit, ergc co Comgell cor-ruca brit*h* fort. Docoid-som ón da*no* 7 confes*us est* illi 7 d*ix*i*t* Comgell, is focen ám do thíchtu, nícon bia bríg hisi*n*nísi*n*. In Satan aridralast*ar*[2] insin dot astad etir tuaid 7 dod breth i tech péne.[3] Nípa cobuir im*murgu* dosum 7 rł., 7 Comgell*us* d*ix*i*t* eadem uerba omnia q*uae* d*ix*i*t* Finnia. Intan doluid ab Bennchair[4] sech tir is an*n* gabais port curach Coluimb Chille, 7 Satanas suasit illi *ut* iret ad Columbam.

Nipa iccthe-su tre Finnio 7 C*h*omgell, olsesom. Is hed as maith deit, p*er*ge ad Columbam. Dachóid son da*no*, foruatig-side doso*m*. Is eiside dorat a c*h*oibsena dosom hi tuus, 7 d*ix*i*t* illi Columba, quat*er* crucifixisti Chr*istu*m, per temet ipsum peccando, s*ecund*o in Finnio tresaní nad rucis aithgnu 7 nad rocretis q*uod* illi p*er* Sp*iritu*m S*anctu*m [. . .], t*er*tio in Comgello[5], quarto i*n* me. Asbiur-sa[6] frit-su thra, olsesom, ol Colum Cille, cuic bliadni deec pende fobithi*n* na etorisen si*n* 7 na di*m*micne doratais for firball Cr*ist*.

Etag berar do aes tuattu[7] cotetet deman coroenastar, 7 ní anaich a c*h*rothad nach a ḟlescad acht[8] a nige.

Araile anchore roboí hi Cluain m*acc*o Nois, Laisran a ain*m*, imnocht imdilmain cen ní for a c*h*ubus, hé da*no* hil-lobre galir. Namberad iar*um* cách[9] a huaír dena maccleirc*h*ib dochum a tige leo. Ranuc araile maccleirech[10] and aidchi roḃuī dochum a tige. Dobert brat foa toeb. Conatil Laisran for a brut. Adchí aislince cholnide, 7 nico*n*dacae oa genim cosin n-aidche si*n*. Atraig iar*um*. Feccais for cúi 7 mairctenaich. Ro*m*ma[i]rc mas ar naidche, olsesom. Feccais for figill iar*um*, conrogab na tri coecta fri figill. Dolluid iar*um* taurt*h*im fair for a beola.

---

[1] MS. deínnich*us* [2] MS. arítralastar [3] MS a tech pen*ne* [4] MS. benchar [5] Here follows in MS. ín with punctum delens over the n [6] MS. asbirsu [7] MS. tuath tu [8] MS. act*h* [9] MS. chac*h* [10] MS. maccleírechib with puncta delentia under ib.

Digitized by Google

TRANSLATION

. . . *et dixit illi*: "What Finnia says to thee is indeed not fitting for thee. Great is the evil thou hast committed, and a *pater* does not certify its cleansing to thee, and the . . . that Finnia gives thee is no great favour. This is what is good for thee—go to Comgell, that he may pass judgment on thee." He went therefore, *et confessus est illi, et dixit Comgell*: "Thy coming is welcome indeed; that will be of no consequence. It was Satan who sent thee thither to detain thee among the laity, and to bring thee into the house of pain. However, it will be no help to him," &c., *et Comgellus dixit eadem uerba omnia quae dixit Finnia.* When the Abbot of Bangor came past the land, it was then Columcille's curach came ashore, *et Satanas suasit illi ut iret ad Columbam.*

"Thou shalt not be saved through Finnia and Comgell," said he. "This is what is good for thee, *perge ad Columbam.*" He went therefore . . . it was he who confessed to him first. *Et dixit illi Columba*: "*quater crucifixisti Christum, per temet ipsum peccando, secundo in Finnio,* since thou hast not . . . and hast not believed *quod illi per Spiritum Sanctum* [. . .], *tertio in Comgello, quarto in me.* "I say to thee now," said Columcille, "fifteen years of penance for that unfaithfulness, and the contempt thou hast shown to a true member of Christ."

A garment which is taken from the laity, a demon . . . it till it has been washed; and it serves not to shake it or beat it, but to wash it.

There was a certain anchorite in Clonmacnois named Laisran, quite bare and free (from sin?) with nought upon his conscience, but enfeebled by disease. Then each of the clerical students would take him home in turn. One night a certain clerical student took him to his house. He put a mantle under him. Laisran slept on his mantle. He sees a carnal vision, and he had not seen it from his birth till that night. He rises then. He began to weep and lament (?). "Woe to me . . . ," said he. Then he began to pray, and recited the three fifties (i.e. the Psalter) in prayer. Then a numbness came upon his lips.

Digitized by Google

Donanic iar*um* in t-aingel 7 d*ix*i*t* illi, niba brónach thra, olse, q*uod* in hac nocte sensiste it*er*um i*n* uita tua no*n* senties, 7 is hed fodruair ceth anísiu, fobithin is brat in brat forsarroa, 7 ni roenacht iarna buith lasin lanami*n*. Cotretiguir demon iar*um* huare nad roenacht, ar nach brat berar do aés setrenil cotnimt[h]ét demon eret nád negar.

Niconmolathar-som i*n* troscuth, is ferr lais in fít mesraig*h*the dogres. Niconfil etir in riaguil hi fuirestar in troscut*h* a chinaith . . . aurgni : · :

Den troscuth hi ríagil Chomgill .i. in Chetaín ria Caisc. Or*áit* an*n*so do*n*a macaib fogluma, 7 is catad in scel bec he, 7 na t*ar*bra ai[th]b*h*ir na litir orum, 7 is olc in dub, 7 in me*m*ra*m* g*ann*, 7 is do*rcha* an la.

Digitized by Google

Then came an angel to him, *et dixit illi*: "Be not sorrowful," said he; "*quod in hac nocte sensiste iterum in uita tua non senties*; and what caused even this is because the mantle on which thou hast slept (?) is a mantle which has not been washed since the married couple had it. A demon has . . . it then because it has not been washed, for every garment that is taken from . . . folk, a demon accompanies it as long as it is not washed."

He does not praise fasting; he prefers moderate eating always. There is no rule in which is found fasting . . .

Of fasting in the rule of Comgell, i.e. the Wednesday before Easter.

A prayer here for the students; and it is a hard little story, and do not reproach me concerning the letters, and the ink is bad, and the parchment scanty, and the day is dark.

Digitized by Google

NOTES

demniehus, apparently for *demniges*, but the form is doubtful.

comaircell, apparently a compound *com-air-cell*, but the meaning is unknown to me.

doeóid-som ón, lit. 'he went that (going),' so *d-a-chóid són*, in which *són* refers back to the infixed *a*. Or possibly in the latter case we should read *d-a-chóid-som*.

aridralastar. Cf. Thes. pal.-hib. ii. 318, 3.

seeh tír. Perhaps we should read *sechtir* 'out.'

foruatig, pf. of *fo-ud-tech* (?).

étag berar, &c. This sentence seems misplaced in the narrative.

cotetet may represent *cot-d-en-tét*, but the meaning is unknown.

imdilmain. Cf. *dilmain* gl. expeditum Ml. 81^{b}7, *rondílmainaigset* vacasse criminibus, *ib.* 76^{a}8.

namberad, either for *n-am-berat*, 3 pl. hist. pres., or *n-am-bered*, 3 sg. imperf. ind.

aidchi robui. Cf. Ml. 55^{c}1, *doluid duaid iarum aidchi roboi cucu innan dunad*, where, as the present passage shows, Sarauw's ingenious explanation must be abandoned.

conatil, pf. as distinguished from the neighbouring narrative tenses, 'after he *had slept*, he *saw*,' &c.

adchí, Mid. Ir. for *adcí*.

aislince cholnide, a fem. nom. sg. for acc. *aislinci colnidi*. But *aislingthe* is masc. in SR. 3350, 3373. In later Mid. Ir. the word is fem., like the modern *aisling*. The variation may point to an O. Ir. neut., which would suit the infixed pronoun in the following *nicon-d-acae*. In that case the true reading would be *aislince colnide*.

feccais for cúi. Cf. LU. 24^{b}1, *fecsit cadesne for cói*, and the modern idiom *do chrom sé ar ghdiridhe* 'he began to laugh.'

mairet[h]enaich seems to be a derivative from *mairg*.

ro-m-ma[i]re. Cf. *ro-t-mairg-seo* LL. 286^{b}23.

mas ar naidche = *massu iar n-aidchi*, 'if it is after night' (?).

forsarroa. I can only conjecture that *-roa* = *-*rò-ḟea*, 2 sg. pf. of *foaim*; cf. the pret. 3 sg. *fiu*, pl. 1 *femmir*, 3 *feotar*.

roenacht. The reduplication is analogical after the act. *-roenaig*; cf. *doroigad* Ml. 123^{a}14, by the normal *dorogad* 124^{c}13.

-fuirestar, 3 sg. pres. subj. pass. of *fo-ric*, 'finds.'

Digitized by Google

TWO MONASTIC RULES

THE two following Rules are found in the MS. 23 P. 3, R. I. A. A critical edition and translation of such a text from a single MS. is almost an impossibility, particularly from a MS. of the character of 23 P. 3. At the same time, it is very desirable that such texts should be made accessible to Celtic scholars. Hence I have contented myself with printing the text of the MS., together with some corrections and suggestions: many of the difficulties will be solved only when a second independent text is discovered. I am indebted to Mr. R. I. Best for a careful collation of a proof with the MS.

RIAGUL CHIARAIN ANNSO

FO. 14c

Ma asbera a dheoraidh[1] . armpá heólach a riaghlaibh
a ndobértha[2] do dhæinibh . ba ferr nach értha[3] fiadhaib

Dochum nime focertha . risiu nobeth[4] at chuile
fer a damain[5] fritt cnesán . dogné lesan[6] cach duinea

Ailche[7] do chuirp a tosach . beth a troiscib[8] i næinea[9]
ité lá Crist in clerech[10] . cusna dernannaib[11] fæna[9]

Na tri cochuill no chethair . isna criolaibh maithib
gairm chaich fri cobhra combras . ocus somblas do chaithim

Cathrach[12] móra fort cubus . manuich co pecthaibh ilibh
isin riaguil am eolach . día indeorach ní lilibh[13]

Ni otimairc mac duine . acan nech damus tacai
sech ní beca ní noirne . ni forgli ní nataccai[14]

---

[1] *leg.* deóraig [2] *leg.* a ndobertha; the syntax requires the subjunctive [3] *leg.* ertha; cf. Sarauw, Irske Studier, p. 126 [4] O. Ir. robeth [5] = damamain, Thesaurus palæo-hibernicus, II. 245 [6] lessán, diminutive of *less*, 'advantage' [7] cf. the last line of the poem, and *dlaig*, ÉRIU, II. 65? [8] *leg.* troiscthib [9] *leg.* aénaib *and* faénaib? [10] *leg.* chlérich [11] gl. .i. crosfigell [12] *leg.* cathraich, 'monasteries' [13] If the text be sound, this seems = O. Ir. *liliu*, 1 sg. fut. of *lenaim*; but the sense of the second half of the verse is obscure [14] *t* is written over the preceding *a*; *leg.* nádaccai, 'thou shalt not bear witness to what thou hast not seen'

Digitized by Google

Fobit*h* M*aic* Maire c*r*aid*h*es . f*or* nec*h* ni f*ur*me dimes
is*ed* log*h* flat*h*a nim*e* . do c*h*ac*h* a c*r*id*h*e diless

Pritc*h*æ do c*h*ac*h* a pecut*h* . d*us* i*n* íct*h*a g*ach* an*m*ai*n*
dul duit i llait*h*i Dom*n*ai*g* . nícom*n*im[1] martés t'an*m*ui*n*

A*cht* m*a*d doc*h*u*m* i*n* tempuil . is ocul[2] f*r*i ga*ch* m*e*nicc
ocus torru*m*a sruit*h*i . *ocus* tim*ch*elat[3] reilicc

Saboít M*aic* Dé ní craid*h*ea . f*r*i huair tac*r*ai do g*h*ním*a*
ba do*n* riag*uil* *nofh*égh*a* . ardo*n*légh*a*[4] *nos*cr*ib*h*a*

Is do c*h*oluib c*l*erce*cht*a . noc*h*a ceilt[5] riag*h*la reid*h*i
mol*ad* do gni*m*a fei*n*e[6] . tathair gni*m*a do c*h*eile

Cia bet caillec*h*a at f*h*arr*ad* . legt*ur* i ríag*h*laib aili[7]
f*r*i Cr*ist* diam[8] glan do rid*h*ea[9] . biasa[10] a flait*h* ni*m*ea airi

Diamba hid*h*b*er*tac*h* t*r*ocar . gu*m*ba failid f*r*i had*h*id*h*[11]
datteasairg[12] Coi*m*de grei*n*e . doc*h*u*m* fei*n*e[13] nid fáide[14]

Cei*m* f*r*i hai*m*les negalsa . tag*r*a góa golgaire
is*ed* is bés cl*er*c*h*ec*ht*a . aini*m* uisci t*r*eṡaili

Gén cu taibre ar han*m*ui*n*[15] . let a talmai*n* nisb*er*a
cia nosti*m*na[16] dod c*h*araid . seccía[17] maruid ni mera

Do coibsen leir dosb*er*a . a riag*h*uil diam*b*a heol*ach*
ailc*h*i do c*h*uirp níscéla[18] . ma asb*er*a d*h*o deor*ach*
Ma asb*er*a

---

[1] In the MS. the division of the line falls here [2] cf. *ocal* Windisch, Wb., *ocgal* LL. 224[b]18 [3] *leg.* timchellad [4] *leg.* aruslégae *or* ardalégae : cf. ÉRIU, II. 203, *ardottá* CZ. IV. 44 [5] *leg.* níconchelt ?; in the following, *ríagla* seems to be a gen. depending on *réide* [6] cf. *fodéne*, ÉRIU, I. 205, and *chene* Thes. pal.-hib., II. 293 [7] *leg.* léicter i ríagla aili ? [8] cf. *arim* Wb. 25[a]9, *im* 10[a]21 [9] *leg.* chride [10] = biae-su [11] A word is wanted to rhyme with *fóidi*; *leg.* combo fáilid frit t'óigi ? [12] = do-t-essairc [13] *leg.* péine [14] = ní-t-fóidi [15] = th'anmain [16] A Mid.-Ir. form [17] *leg.* sech cia [18] *leg.* níscela = níscelae

Digitized by Google

RIAGUL NA MANACH LÍATH ANDSO

FO. 13d

Coran*n* liat*h* le*th*et baisi . rolas oc losg*ud* d*r*isi.
nípa romór i*n* maisi . cē ní drosa*cht*[1] i*n*d loisi.[2]

Atlochur . do Mac Dé uasal amra.
oc*r*ois[3] co *m*bac*h*uil núi . beith a tai ci*n* labra

Cu*m*a limsa ní do*n* bit*h* . *acht* rop cleircig*h*i[4] rop clit*h*.
is c*um*a lim gid*h* bé[5] d*h*e . a*cht* rop clit*h* rop cleirc*h*id*h*e

Te*cht* do*n* iarm*ergh*i mór sæth . loiscis i*n* gæt*h* mo d*há* n-o.
munbad o*m*un Fiad*h*at fi*n*d . gid bi*n*d i*n* cloc*h* ni t*h*iag*h* dó

Ad*h*a*m* Sa*m*so*n* Solu*m* rí . romersat[6] a mbanairlí[7]
gid*h* bé *con*tuasi[8] f*r*i mná . gen guass*acht* ní ernama[9]

Dia*m*[10] do d*er*mat deog*h* do bás . ní fotha gáis gni*m* do t*h*áir.
pa*t*er terc da ca*ch* oclaig*h* nai*m* . mairg ricf*ad* uai*m* if*ir*n áin

Clogán bi*nd* . ina cothraim os n*ach* gli*n*d.
isi toil ar Fiad*h*ad[11] fi*n*d . uath*ad* b*r*ath*ar* fo æn cui*n*g

O ralath*ur* suil dar ca*ch* . atbe*ir* lit aid*hch*ei*n*[12] fei*n*
bid a Parrt*us* f*er* gi*n* g*r*ad*h* . gid fer gu ng*r*ad bid a péin

Mairc danabés[13] bit*h*diult*ad* . mairc n*ach* orrai*m* a liat*h*a
misc*us* ga*ch* buirb a ti*nch*osc . be*r*id*h* slea*m*ai*n* a f*h*iac*h*a

Nacl*echt* insire[14] sádhal . is n*ert* dflen*n* gadig*hb*e*n*
bid*h* a nei*m* isna nellaib . feg*h*aid*h* sei*n* arna si*n*aib[15]

J. STRACHAN

---

[1] *leg.* cenid rossacht ? [2] cf. Windisch, *Tdin*, p. 772 [3] = oc crois [4] *leg.* cléirchide [5] *leg.* cipé [6] = O. Ir. romertatar [7] cf. Thes. pal.-hib. II., pp. 171, 176, ÉRIU, I. 197 [8] = cipé contúaissea [9] = érnaba [10] *leg.* Día ? [11] corr. from fiagad [12] ait*h* altered to aid*h* [13] *leg.* dianid bés [14] above the line in a later hand feall [15] *leg.* arna sinaib sen ?

Digitized by Google

Digitized by Google

"Ind fidir[1] *in*dub dusāi*m* caneirc[2] necndaig[3] dāl dēsnad fiac*h*t fīach nad heōl ecurtid[4] namaib artūaith brega bīt*h* i*n*dāi*n*ib tat*h*am[5] rūn rofīastar dub dīanīsa mai mumt*h*on*n*a[6] fær ferglas forlaich lilestai aéd āg asamag meldaid[7] slōig scoithnīa boidb bōgemnech feochair fīach fir mairb[8] rād ni*n*gair cluip[9] coicde[10] diabas[11] mórmaicne iarfēic muint*ir*e fēic muint*ir*e[12] doēgaib.[13]"

Luid in tarb iar*um* 7 .L. samaisci[14] imbi co mbōi hi Slēb Chuilli*n*d.[15] *Ocus* luid a bōc*h*aill[16] ina dīaid, F*or*gaimen[17] a ai*n*m. Focheird de na t*r*ī cōicta m*a*c naboitis oca[18] cluithiu[19] fair dogrēs, 7 marbais dā t*r*īan a m*a*craidi, 7 *con*cec*h*laid būrac*h* hi Tīr Marcceini[20] hi Cūailn̓gne.[21]

Nī rubai Cūc*h*ula*ind* nech it*ir* na Sailiu I*m*doirc*h*i[22] i crīch *Con*ailli *co* rāngadar Cuailn̓gne.[23] Bāi Cūc*h*ula*ind* iar*um* hi Cuinc*h*iu[24] .i. arbāgais iar*um* inaiciged[25] Medb, not*h*roistfed[26] lais in cloic*h* fria cend. Nī bo[27] rēid dos*om* ōn; air is amlaid imt*h*ēged Medb 7 let*h* int slōig[28] i*m*pe 7 da*m*dabach[29] scīath hūasa ceandaib.[30] [24b] Luid di*diu* inailt do Meidb, Lōchu a *h*ai*n*m, do t*h*obairt[31] uis*ci*, 7 bantroc*h*t mōr i*m*pe. I*n*dar la Coi*n*cula*ind* ba sī Medb. Srāithius dī c*h*loich a Cui*n*dchiu[32], *con*daort ina rēid*h*.[32a] Is de atā Rēid Lac*h*a[33] hi Cūailngiu.

A Fi*n*dabair Chūailngne fosdāilset int slōig,[34] 7 adachtachtar[34a] in c*r*īch hi tenid. Doinōlat a mbāi di mnāib 7 m*a*ccaib 7 ingenaib 7 būaib hi Cūailn̓ge[35], co mbātar hi Fi*n*dabair huile.[36] "Nī malodsaid di*no*[37]," ol Medb; "nī faccu[38] in tarb lib." "Nī-fil isin coicc*r*īc*h*[39] it*ir*," or cāch. *Con*gairther Lōt*h*ar dōib, būachaill do Meidb. Slicht sai*n* so sīs.[40] ["Cate in tarb," orsi, in dóig lat?" "Is]amo*mun*[41] ara fasnēs," ar[42] in būac*h*aill;

[1] infitir LU. [2] gl. .i. ce*n* bréic LU. [3] gl. .i. eca; nec*h*daig .i. eca LU. [4] ceurtid LU. [5] tat*h*um LU. [6] maí | mui*n* tonna LU. [7] meldait LU. [8] máirm LU. [9] cluip*h* cualngi LU. [10] coigde (.i. cac*h* die) LU. [11] gl. .i. lúa LU. [12] féic mui*n*tire *once* LU. [13] *a* later under the line: doécaib LU. [14] sa*m*asca LU. [15] Slé*i*b C*h*uli*n*d LU. [16] búac*h*aill LU. [17] *for*gem*en* LU. [18] *ca* is added under the line [19] nobitís oc cluc*h*iu LU. [20] marccéni LU. [21] Cualngi re tec*h*t LU. [22] i*m*dort*h*i LU. [23] Cuailngi LU. [24] Cuinciu (.i. slíab) LU. [25] inacciged LU: *leg.* port i nacciged? [26] notróistfed LU. [27] nírbo LU. [28] *s* added later under the line [29] a*m*dabac*h* LU. [30] ci*n*d LU. [31] t*h*abairt LU. [32] C*h*ui*n*ciu LU. [32a] The mark of aspiration is later [33] Loc*h*a LU. [34] *s* added under *l*; over this is added Érenn fon coicid do cuindchi*d* in tairb [34a] adac*h*tatár LU., *recte* [35] hi Cualngiu hi teclo*m* LU. [36] uli LU. [37] dó LU. [38] *f* added later; acciu LU. [39] isin coiccric*h* on an erasure; gl. .i. in crech: isi*n* c*h*oiciud (.i. isi*n* c*h*reic*h*) LU. [40] slicht sain so sís om. LU. [41] It was first written Slicht sai*n* so isamo*mun*, the copyist's eye having wandered from *sis* to *is*; later a corrector prefixed *s* to *is*, and drew a stroke between *s* and *a* to mark the word-division: "cáte i*n* tarb?" orsi, "i*n* dóig lat?" "isamómun LU., *recte* [42] are fasnes ar on an erasure: ara aisnéis ol LU.

Digitized by Google

"*in*d agaig[1]," orse, "dochōtar Ul*aid* ina nōi*n*dnin[2] dochōid[3] 7 trī fich*it* samaisce imbi, *con*idfil i nDubchairiu Glindi Gad." "Ēirgid," ar[5] Med*b*, "7 berid gad[6] it*ir* cach ṅdīs ūaib." Dognīat ōn iar*um*. Is de atā Glend Gad[7] iars*in* slic*h*tsi*n*.[8]

Atchondcadar[9] iar*um* in tarb co *m*bāi a Fi*n*dabair[10]. Āit a *n*accai[11] in būac*h*aill, .i. Lōt*h*ar, cofōbair[12] cucai, co mb*er*t a inat*h*ar as fora beandaib, 7 dofōbair *con*a t*r*i .L.ait[13] samaisce a ndūnud, *con*apad .L. lōec*h* lais. *Con*id aidid[14] Lōt*h*air ar Tāna andsi*n*[15] 7[16] fagbāil in tairb iarsi*n* slichtsi*n*; nī he lenfam sund beos. "Cate in tarb?" olsi. "In dōig lat?" "Issamomun ara faisnēis[17]," ol in būachaill. "Dōig leam bad i ndiamraib[18] Slēbe Cuill*ind* nobeith." Tindtasad[19] amlaidsi*n* iar ni*n*dred Cūail*nge*, 7 nī fūaratar in tarb nand. [Conéracht Glaiss C*h*rui*n*d fri*ú* i *n*enna cr*a*nd][20] *co* feōtar fuirri,[21] 7 asb*er*t Medb fri drécht dia muinter ara tīastais tairis.[22]

Luid lōec*h* amra arabārach, hŪalu a ai*n*m. Gabais liic māir[23] fria ais do t*h*echd tarsi*n* nuis*c*i. Dochorastair[24] in glais for cūlu ossē *con*a lic[25] fora thairr[26]. Atā a le*ch*t 7 a lia forsi*n* sligig[26a] o*con* glais .i. Lia hŪaland a ai*n*m.

Lotar iar*um* timchill glaisi[27] Crui*n*d corici in tobar,[28] 7 dochostis[29] it*ir* a tobor[28] 7 slīab, *acht* nād ētad[30] ō Meidb. Ba ferr la suidi tec*h*t tar slīab ara marad a slicht and co brāt*h* a(r) ṡár for[31] Ultu. Ansait t*r*ī laa 7 t*r*ī haidc*h*e andsi*n* co cechlatar a nūir remib, Be*r*nas ṁBāu Cūailnge.[32]

Is andsi*n* geguin[33] Cūc[h]ula*ind* Crond 7 Chōemdele, 7 rofer fuire ni*m*naise. Adbat*h* cē*t* nānroth frisri*n*drig[34] im Roān i*m* Roæ im dā senc*h*aid na Tāna. .IIII. rīg ar sē[35] fichtib rīg adbath[36] lais fo*r*si*n*n glais cētna.[37] Dolotar iar*um* for Be*r*nas Bō Cūailgi co

---

[1] adaig LU. [2] nóendi*n* LU. [3] dolluid LU. [4] Gli*n*ne Gat LU. [5] or LU. [6] gatt LU. [7] ngat LU. [8] iarsin sli*ch*tsin: fo*r*si*n* gli*n*d sei*n* LU [9] Dobe*r*at LU. [10] i*n* fi*n*dab*air* LU.: *leg.* i Fi*n*dabair [11] i *n*accai (.i. i*n* tarb) LU. [12] tofóbair LU. [13] *con*a t*r*i cóectaib LU. [14] aided LU. [15] = insin: si*n* LU. [16] 7 fagbail . . . nobeith. For this LU has: Luid uadib i*n* tarb iarsi*n* asi*n* dunud 7 ní fetatar cid doc*h*óid úadib 7 bá méla léo. Roiarfac*h*t Medb in búac*h*aill, dóig leiss cáit i *m*bái i*n* tarb. "Doig le*m* bád i *n*díam*r*aib Slébe Culi*n*d nobet*h*." [17] *f* added later [18] MS. i*n*dniamraib [19] Tintáiset LU. [20] omitted in YBL *per incuriam* [21] gl. .i. fo*r*a bru LU. [22] mui*n*tir ara tístais taris LU. [23] móir LU. [24] doc*h*orastár LU. [25] liic LU. [26] MS. fora athairr [26a] = sligid: fo*r*si*n* sligi LU. [27] timc*h*ell glaisse LU. [28] topor LU. [29] docóestis LU. [30] étad LU.: *leg.* état? [31] *for* added later over the line [32] be*r*nas báu Cualngi LU. [33] géoguin LU. [34] fri*s*s ri*n*d ríg LU. [35] cet*h*ri ríg ar sec*h*t LU. [36] atbat*h* LU. [37] c*h*étnai LU.

Digitized by Google

foladaib 7 *in*dilib Cūailṅgi, co foetar[1] i nGli*n*d Dāilimdæ[2] [25[a]] hi Cūailṅgi. Bot*h*a ai*n*m[2a] in puirtsi*n*, ūair dogēnsad bot*h*a[3] and. Dot*h*īagad[4] arnabārach do Colbdu.[5] Fonopart[6] tri anfōt. *Con*ērac*h*tside friu do*no*[7] co mbe*r*t cēt carpa*t*[8] ūaidib dochom maro. Is *ed* ai*n*m in tīre i nrabāte Clūai*n* Carpa*t*. Lotar timchell Colpta[9] iaru*m* dochu*m* a t*h*obair do Belut Ailiūi*n*[10], fochetoir[11] oc Līasaib[12] Liac. Is *ed* ai*n*m in poirtsi*n*, ūair dori*n*gset leasa[13] fora lōegaib[14] and ete*r* C[h]ūailṅgiu 7 *Con*ailliu. Dollotar iaru*m* dar Glen*n* nGatlaigh.[14a] *Con*ērrac*h*t di*no*[7] Glais Gatlaig friu. Sechaire a[15] ai*n*m riam, Glas Gatlaid*h*[15a] ōsi*n*, ūair ba i *n*gataib do*m*bertadar[16] a llōegu, co feōtar i nDrui*m* Fēine la *Con*ailli.[17] It ē si*n* trā a ni*m*t*h*eac*h*ta ō C*h*ūailṅgi co Machairi iarsi*n*[18] slichtsa. Dognīat im*m*orro augdair in dānasa[19] 7 libair aile cōrugud aili fora nimt*h*eac*h*taib a Fi*n*dabair co Conailli.[20]

Adbe*r*t Medb iar torac*h*tai*n* cāich *con*a ngabālaib[21] co mbātar uili hi Fi*n*dabair Chūailṅgi: "Ran*n*tar in dūnad sund," or Medb; "ni ruccfaither i*n*dn imirgesea[22] for ōenchōe.[23] Tīat Aili*l* la leith na hi*m*irgi for Midlūac*h*ræi. Ragmaitne[24] 7 Ferg*us* for Berna*s* Bō[25] nUlad." "Nī sēgda," or Ferg*us*, "in let*h* donroac*h*t di*n*n[26] imirgi; nī rucfaite*r* na bāi tarsi*n* slīab cen comrainn[27]." Dognīth ōn, *con*id de atā Bearnas Bō nUl*ad*.

Is andsi*n* asbe*r*t Aili*l* ria[28] araid Cuilli*us*: "fin*n*a dam i*n*diu Medb[29] 7 Fergos. Nī fet*ar* cid rodanucc don coibdinilse,[30] 7 bid fō lim tomīss*ed* comardh*a*[31] nūait[32]." Dot*h*ēit Cuilli*us* intan bātar hi cluithrib[33]. Ansait in[34] lānamai*n* fo deid[35], 7 lotar i*n*d ōic remib. Dot*h*oet[36] c*h*ucu Cuilli*us*, 7 nī forcūalatar[37] in fer *for*csi. Ecmaicc bōi a c[h]laideb hi farrad Fergasa[38]. Tanīsca Cuilli*us* asa t*h*rūaill 7 fofāccaib[39] i*n*d[40] trūaill fās. Dot*h*ætt Cuilli*us* co hAili*l*. "Ameind?" or Aili*l*. "Amne di*no*,[7]" olse[41]; "undar dait sund comardæ.

[1] *leg.* feótar: feótár LU. [2] Dáili*m*da LU. [2a] a ai*n*m LU. [3] *forro add.* LU. [4] Doíagat LU.; *leg.* dotíagat [5] C*h*olptu LU.; *leg.* Cholpthu [6] So it is probably to be read, but the letter between *a* and *t* is written on an erasure, and is indistinct; fanópaīt LU.; leg. fanópartatar? [7] da*no* LU. [8] cairptec*h* LU. [9] *t* added later beneath the line [10] Alió*in* LU. [11] LU. co feótár *recte* [12] *as* added over the line and the second *i* under the line; both later [13] líassu LU. [14] loegu LU. [14a] The *h* of aspiration is later [15] *a* added under the line [15a] The mark of aspiration is later [16] dobe*r*tatar LU. [17] *Con*ailliu LU. [18] iarsi*n*t LU. [19] in danasa *om.* LU. [20] .i. *add.* LU. [21] *con*a gabail LU. [22] i*n*d imirgise LU. [23] óenchói LU. [24] Ragmaine LU. [25] bo added later over the line: Be*r*nas nUlad LU. [26] di*n*d LU. [27] *com* added later over the line: cen rai*n*d LU. [28] fria LU. [29] Meid*b* LU. [30] c*h*oibdi*n*se LU. [31] The mark of aspiration is later: donís*ed* co*m*art*h*a LU. [32] núait*h* LU. [33] cluic*h*rib LU. [34] i*n*d LU. [35] deóid LU. [36] Dot*h*ét LU. [37] *forch*úalatár LU. [38] Ferg*us*a LU. [39] fófácaib LU. [40] i*n* LU. [41] or Cuilli*us* LU.

Digitized by Google

Am*al* dondruimi*n*so[1]," or Cuill*ius*, "is amlaid fosfairnecsa i co*m*lepaid." "Is deithbi*r* di*no*." Tibid ceac*h*tar de fri[a] c*h*ēle. "Is maith si*n* trā," or Aili*l*. "Is deithbi*r* disi," or Aili*l*; "is ara chobair ocon Tāin dorigne.[2] Ba[3] maith blāth in claideb[4] lat," or Aili*l*. "Atnaig fot[5] s*h*uide isi*n* charput 7 anart lēned imbi." Atraig Ferg*us* dia c[h]laideb[6] iar*um*. "Aill amai!" orse. "Cid notoi?" or[7] Medb. "Olc gnī*m* dorignis[8] fri *h*Aili*l*," orse. "Indnaidid sun*n* co tīsa asi*n*[9] fid," or Ferg*us*, "7 nīp mac*h*tad[10] lib cid cī*a*n co tīsor." Ecmaicc nī fidir Meadb teasbaid i*n* claideb.[11] Tēit as 7 be*r*id claideb[12] a arad lais i*n*na lāi*m*, 7[12a] dognī claideb[12] crai*n*d isi*n*[13] fid. Is de atā Fid Mōrt*h*rūailli[14] la hUltu. "Tīagmaini[15] ass i *n*díaid ar cēle," or Ferg*us*. Cotreccat issin [25b] maig a slōgaib uile.[16] Arocbad a puiple.[17] *Con*gairther Ferg*us* do Aili*l* do imbi*r*t fidchilli.[18] Antan doluid[19] Ferg*us* do*n* pupall[20], gabaid Aili*l* a gāiri fris.[21]

Fergus dixit[22]:

"Fō fer fristibt*h*ear manib sceō mera mōrgnī*m*o mert*h*ar arbiur mocloideb[23] macha mi*n*d[24] mosdīsem calca[25] de gaileonchaib[26] gāir maniped būaid mnā misrālastar didāil dondlec*h*t sceō gaib genma[27] almi etarmōrslūag[28] muirec*h*aib fest[29] dos*h*lēb[30] aui Nesa nīt*h* dos*l*ōg co*n*brīg cosrise me*d*rat*h*u fer."

Aili*ll* dixit[22]:—

"Nafer baig," or Aili*l*, "ditoit*h*[31] cloideb[32] sceō airib[33] āth brond rig mmonfait cessoe fera[34] fritgallan*n*[35] gāir dit[36]deim Medb arilltūat*h*a dothoi*n*g fīad ni fairis lim dedebuid armnāibaetseachaib[37] arciadenat toruided[38] sceō tadet[39] dicachair*m* arceō mōrgleo mōrglon*n*aid fechad.[40] Said sīs,[41]" or Aili*l*, "*co* ni*m*beram fidc*h*ill. Is foc*h*en do t*h*īchtu.[42]"

---

[1] *leg.* dondruimenarso? [2] Ameind—dorigne: in LU. this passage runs: "Is mait*h* si*n* tr*á*," or Aili*ll*. Tibid cec*h*tar de fr*ia* c*h*éle. "Am*al* dondruimi*n*so," or Cuill*ius*, "isa*m*laid fósfairnecsa hi co*m*lepaid." "Is det*h*bi*r* disi," or Aili*ll*; "is ar c*h*obair o*con* t*á*i*n* dorigni." [3] bá LU. [4] claid˘ LU. [5] fót LU. [6] c*h*laid˘ LU.: *leg.* chlaidiub [7] notái ol LU. [8] dorígni*us* LU. [9] asi*n*d LU. [10] mac*h*dad LU. [11] claid˘ LU.; *leg.* chlaidib [12] claidiub LU. [12a] *om.* LU. [13] isi*n*d LU. [14] mór drualle LU. [15] Tiaga*m* LU. [16] ulib LU. [17] arrócbat a pupli LU. [18] fidc*h*ille LU. [19] I*n*tan dolluid LU. [20] p*h*upull LU. [21] Ait gári fr*is*, asbe*r*t Ferg*us* LU. [22] on margin [23] moc*h*laidib LU. [24] mac*h*emi*n*d LU. [25] calga LU. [26] galión LU. [27] Last stroke of *m* and *a* later on an erasure: genī LU. [28] *r* of mór added later under the line: ét ar mórslúag LU. [29] fester LU. [30] Mark of aspiration added later [31] ditdít*h* (?) LU. [32] claidib LU. [33] airdib LU. [34] fére LU. [35] fr*it*gallnai LU. [36] dait LU. [37] armnáib ét | sec*h*aib LU. [38] torruídet LU. [39] t*h*adet LU. [40] ar céo mórglo*n*naib fec*h*at LU. [41] sis on an erasure; suid sís tr*á* LU. [42] ni agais ni *add.* LU.

Digitized by Google

Ail*ill* d*ixit*[1] :

960 " Imb*er* fidchill sceō būanbach[2] arbēlaib rīg sceō rīgnai cluichl[3] arafuiretar fo[4] mōrslūagu duilecha[5] nībecaumu[6] f*rit* cia toichill[7] b*er*æ airis diarnantaib[8] cuṅgnasar arignaib[9] ingenaib ammareōla bēs nigāubu cet c*h*inta formnāib meldirgi[10] sceōchara Findob*air*[11] Ferg*us* rodane arbūaib buirechaib[12] co slōgaib mōraib
965 timc*h*ella dit*h*ūat*h*aib tec*h*t moirib *con*ilc*h*rut*h* rīg combrut*h* draco*n* *con*anāil nathrach commbēm leōman det*h*airig[13] t*h*osaig m̄c Roeich Ferg*us* hua Rosa inrig ruire[14]." Gaibid[15] imb*ir*t na fer fichilli iar*um*. Adresad[16] na firu ōir 7 argaid tarsi*n* clār crēdumæ.

970 ↄclot*h* Ail*ill*[1] :

" Nī cōir rīg cōel chai*ne*[17] t*ri*arindumæ bāis b*er*air isaldu sceō clār airbuile islū aturraidh[18] a Medb mōrglonnach sceō fer sanais fri Ferg*us* arimdichirt clichi cíaimbre."[19]

ↄcloth nī Medb[1] :

975 " Lēicc de becc[20] brīathra aithig nidēroig ruben sceō at*h*ūaratmib[21] m̄c rothnim[22](?) i*n*neri[23] chlu airm[24] nitacailtech esbrethac*h* fritoi*n*g diat*h*ūat*h*a[25] nittad neuit eitig[26] arbūaib sceō foic*h*ert*h*ar[27] dignūisi fir[28] glanfid*ir* Ferg*us*."

ↄclot*h* Ferg*us*[1] :

980 " Aill a m̄c,[29] " or Ferg*us*, " nia*m*b*r*iathraib[30] ilib imgonai*m*[31] arbēlaib illtūath sceō sanesaib[32] ailfidir[33] sceō sētaib sebort*h*ir[34] gāib glainfid*ir*[35] sceō rīgaib i*m*genait*er* deraga rofīr" .i. dogēntar do rīar. Anaid and anaic*h*disi*n*[36], co cūalatar Ail*ill* isi*n* maiti*n*[37] arnabārac*h*.[38] " Tofil mōrglond ar bēlaib mōrslūag[39] fri Cruin*d*
98 huisc*i* ui Nesa nīthu dondotelcfet[40] fir Olnēcmac*h*t arfir fuilglasa defuilib mēderoth[41] fri dāil don*n*leac*h*taich[42] sceō decc[43] mōrfer taurcbad[44] illton*n*a frinīac*h* namulac*h* di Ultaib doiccfa satress.[45]"

---

[1] on margin [2] The second *b* added over the line [3] cluc*h*e LU. [4] MS. fo
[5] dulec*h*u LU. [6] níbe͡cumu LU. [7] t*h*oc*h*ill LU. [8] dílarna*n*taib LU.
[9] cungnas arrígnaib LU. [10] meldrigi LU. [11] fi*n*dabair LU. [12] burec*h*aib LU.
[13] det*h*airit*h* LU. [14] tossaig ferg*us* m̄c rossa róic*h* LU. [15] Gabsait LU.
[16] adret*h*sat LU., *recte* [17] cáini LU. [18] ataurrid LU. [19] ari*m*dígirt clic*h*e cía*m*bre LU. [20] *om.* LU. [21] atúar atmib LU. [22] m̄ rat*h* mín LU.
[23] i*n*éri LU. [24] chlu airm : c*h*uairm LU. [25] dit*h*úat*h*a LU. [26] *g* is later : nitat neúit éiti LU. [27] foic*h*ertar LU. [28] *om.* LU. [29] All am̄ LU. [30] na bríat*h*raib LU. [31] i*m*gonm LU. [32] The initial *s* has been added later : anassaib LU. [33] ailfitir LU. [34] sebortir sceó (sceó over the line) LU. [35] gla*n*fitir LU.
[36] i*n*d aidc*h*isi*n* LU. [37] mati*n* LU. [38] arabárac*h* LU. [39] morsluáig LU.
[40] donteilgfet LU. [41] méderat*h* LU. [42] do*n*dlec*h*taig LU. [43] *om.* LU.
[44] taurcbat LU. [45] diultaib ticfa LU.

Digitized by Google

[26a] Medb *dixit*[1]:

"Nafer *im*mora*in* am̄c Mathæ[2] mōrūallaig sceō ḡs erroth[3] aardaib aurailig dro*n*tar[4] fir fertar mnā būaib remaib cennaib slūag dememsatar claideb[5] cechui mui*n*ter coechlesaib[6] imbret sceō damaib agad[7] sceō mnāib[8] be*r*at arbe*r*tad[9] mōrslūaig dirōi Cūailgi[10] cotolad[11] inslūag."[12]

Ↄclot*h* Fergus[1]:

"Gremmaigte*r* mōrcend[13] fobrui*n*diu drothol tiagaid ria riagaib inbrais mormenmnaid[14] dit*h*ūat*h*aib toi*n*ged[15] dirīgnaib bāiged[16] frināmte agat."

Concloit*h* nī Medb: "Dēntar dēntar anasber. Fōtmām midetar[17] deilslūagaib[18] cengad[19] cen ba[20] Aiṫ fotcho*m*as[21] tabairte*r*."

Doc*um*lat as do glais Chrui*n*dchon. Co cūaladar m*a*c Aile*lla* .i. Ma*n*e[22]: "Dīam dīan lēict*h*ir[23] arfir fi*n*dc*h*leas sceō māt*h*air at*h*air arbūaib bendachaib arciuchlais corrīs mod decar̄[24] airsci*n* dibūaib arddc*h*leas nosilis rōi."

Concloṫ*h* nī Ferg*us*:

"Na tēig a m̄c mōrglondaig niboṫ*h*[25] comarli berad[26] coticcba dithchend[27] dit muinſul b*e*rṫ*h*air lagilla namulac*h* dot*h*oet[28] imarddai friri[29] buiretar[30] fortoi*n*g glais boccit culter[31] arsilestar irric*h*tu airchecht mōrglon*n* huisc*i* forbādfæ didamib[32] mōrslūag ar Ail[33] gui*n*ſa dimecfit[34] Medb ilgnūisi archel arrōib ri*n*dechaib."

"Ṙomlēicidsa com loṅges[35] hi tossach,[36]" or Ferg*us*, "arnā robrisster fīr fer fori*n* ngilla[37] 7 na bāi riunn 7 in slūag inar ndeoid 7 na mnā i*n*na ndíaidside."

Ↄclot*h* Medb:

"Cluinte a Ferg*us* ditinchaib arinmain[38] ar būaib aursclaich[39] coslūagaib[40] maithib nī teilce[41] Ultu dit*h*nut*h*aib tairpe*r*ta[42] tarcoba agāri imag nOi[43] forbe*r*ei[44] dāil slic*h*t." "All amai," or Ferg*us*,

---

[1] on margín [2] máta LU. [3] erret*h* LU. [4] dro*n*gtar LU. [5] claidib LU. [6] céoc*h*lessaib LU. [7] ágat LU. [8] *n* added over the line [9] árbertat LU. [10] dirói c*h*úalngi LU. [11] ɔtolat LU. [12] intslúaig LU. [13] Gremmaigte*r*—mormenmnaid: Gre*m*maigt*her* mórc*h*end *for* brui*n*niu droc*h*ol tíagait riaríagaib i*n*braiss mórme*n*mnaig LU. [14] a dot over *m* and a dot after *r* of mor [15] toi*n*get LU. [16] baiget LU. [17] midedar LU. [18] deilslúagaib LU. [19] cengat LU. [20] after ba *h* has been added: bá LU. [21] fót c*h*o*m*mus LU. [22] co cualatár Mane m*a*c Aile*lla* LU. [23] léict*h*ir LU. [24] decarp˘ LU. [25] nibad LU. [26] c*h*o*m*arli be*r*at LU. [27] dítc*h*end LU. [28] totæt LU. [29] *f*rírói LU. [30] búret*h*ar LU. [31] cuillte LU. [32] didamelb LU. [33] arīl˘ LU. [34] A letter (*a*?) has been erased after *f* [35] loi*n*gis LU. [36] tossuc*h* LU. [37] ngillæ LU. [38] anmai*n* LU. [39] aurscaig LU. [40] cotslúagaib LU. [41] nít*h*elce LU. [42] dit*h*nutaib tairbe*rth*a LU. [43] nái LU. [44] *f*orbe*r*i LU.

Digitized by Google

"a Medb co mbāise nātguthcluiniur fothūathaib nimtorais[1] ar nimthā mac moethlig frigailte ar Emain.[2] Mōrbuille for tūathaib nī biu romlēicc ditleccaib namiarair numtiagar[3] culaid[4] dimaith[5] lesa arfechtaib cosin dala nde.[6]"

Dothæt[7] Cūchulaind co mbōi oc Āth Chruind ara cind.[8] "A popa, a Lāig,[9]" olse ria[10] araid, "dofil na slūagu dūn." "Artungu[11] dēu," ol int ara, "firfeasa[12] ardchleas ar bēlaib eirred hi coicill chumucc for eachaib seṅgaib co cuṅgaib argaid co ndrochaib ōrdaib for būada berthar[13] cichis ar cendaib[14] rīg oconicim[15] adberad[16] būaid arāu scindaireacht." "Emde a Lūig,[17]" ar[18] Cūchulaind, "ogaba ēissi fri mōrbūaid Maichi[19] nitsreṅgat[20] tar drong fri humed mnā muidme dar muig deiriuch[21] m̄c fri[22] sceō aitti ailmi [26b] fri hetnai echroth sceō Ailᵛ Medba melleth fri himthecht diēis roslūagaib." "Adeochasa,[23]" or Cūchulaind, "ina huisci do chungnum frim. Adeoch nem 7 talmain 7 Chruind inthainsrethaich.[24]"

Gaibaid[25] Crōn cōidech friu ; nīslēicfe Murthemne,[26]
co roisc monar fer Fēne[27] isint Slēb tūath Ochaine.[28]

Lasodain cotnoccaib int uisciu[29] sūas co mbōi ind nindaib[30] crand.

Tēit Mane mac Ailella 7 Medba ria cāch. Araslich[31] Cūchulaind forsinn[32] āth, 7 bātir tricha marcach dia muindter isinn[33] uisci. Doscara[34] Cūchulaind dā shē[35] ṅdēc lāech[36] dīb aitherroch imon nuisci. Focherdad a puible[37] iconn[38] āthsin. Dotēt[39] Lugaid mac Nōis[40] Allchomaig[41] do acallaim Chonculaind tricha marcach. "Fochen daid a lLugaid,[42]" ol Cūchulaind. "Dia foigela[43] ēnlaith[44] Mag Muirthemne, rodbīa[45] cadān[46] co leith

---

[1] nimthorais LU. [2] emuin LU. [3] namiarair (.i. nantiagar) LU. [4] cosinnulaide cúlaid LU. [5] gl. .i. diroirben. [6] cosin dala nde om. LU. [7] Tothét LU. [8] chind LU. [9] a popa Lóig LU. [10] fria LU. [11] artungsa LU. [12] firfassa LU. [13] bertair LU. [14] chennaib LU. [15] aconicim LU. [16] toberat LU. [17] Émde a Láig LU. [18] or LU. [19] mache LU. [20] nisrengat LU. [21] tíarmaig derṅich LU. [22] om. LU. [23] adeochosa (.i. atgim) LU.: leg. ateochsa [24] int sainrethaig LU. [25] gaibid LU ; gébaid above l. 205 [26] muirthimiu LU; leg. i muirthemniu [27] corroirc monar féne LU. [28] ochāine LU. [29] usci LU. [30] i nindaib LU. [31] araslig LU. [32] forsind LU. [33] muintir isind LU. [34] Toscara LU. [35] sé LU. [36] ndaglæch LU. [37] Focherdat a puiple LU. [38] icond LU. [39] tothæt LU. [40] úi Lomairc add. LU. [41] gl. .i. techt taidecht LU. [42] dait a Luiḡ LU. [43] fóigela LU. [44] énflaith LU. [45] rotbía LU. [46] caud (.i. cadán) LU.

Digitized by Google

allaile.[1] Dia tonda[2] di*no*[3] īasc a nnesaib *nō* a ni*ndber*aib[4]
rodbīa[5] eō, .i. bratān, co llet*h* arailiu.[6] Rotbīa[7] na trī gais .i. gas
biroir 7[8] gas fochluc*h*ta 7[8] gas trechlai*m*. Rotbīa fer i *n*nāt*h*[9]
tart chend." "Is toirise," or Lugaid. "Feba tūait*h*i[10] don mac
dodūthracair[11]." "Id cāi*n*e bar slūag,[12]" or Cūc*h*ulai*nd*. "Nībo
dirsan dait do ūaiti ara ci*nd*," or Lugaid. "Imgēna fīr limsa 7
daglæchdac*h*t," or Cūc*h*ulaind. "A p*h*opa a Lugaid[13]," or
Cūc*h*ulai*nd*, "inimmāgetarsa[14]?" "Toŋgu do dia 7 *reliqua*[15]," or
Lugaid, "nī lamether[16] ōenfer nā dīas ūaidib tobairt[17] a fūail[18]
a nīmec*h*tair[19] in dūnaid, mani bet fichtib *nō* t*r*ichtaib ocai.[20]"
"Bid*h*[21] sai*n* nī dōibsom ōn," or Cūc*h*ulai*nd*,[22] "dianragabsa[23]
dibrugud[24] isi*n*[25] tailm. Bid adas dait a Luigai*d*[26] in cocēlesi[27]
fil dit[28] la hUltu, dianomt[h]īse[29] brīg cac*h* fir. Apairseo trā cid
as āil deit," ol Cūc*h*ulai*nd*.[30] "*Conom*raib cairti[31] lat frim buidi*n*."
"Rotbīa *acht* robē comart*h*a[32] fuiri. *Ocus* abair frim p*h*opa[33]
Ferg*us* bīt*h* *com*arda[34] *fo*ra mbuidi*n*. Abair frisna leigi bīt*h*
comardæ fora mbuidi*n*, 7 toinged animchoi*m*ēt[35] fri*m*, 7
tomiced biad cach nōenaichde[36] ūaidib."

Tēit Lugaid[37] ūad. Ecmaic būi Ferg*us* hi pupull[38] la hAil*il*. Cotgair Lugaid amach[39] hé 7 rāiti fris insai*n*. Concloith[39a] nī Ail*il*: "Cair isisanasaib[40] fert*h*air hi meiltmaigib ni*m*rat*h* mōrslūagaich[41] diar tūat*h*aib ticset fobīt*h* fir rōich osndethar[42] dinet*h*ar[43] fīadon falnathar[44] arMeidb[45] melduilig donfāir mōr-c*h*obair. Tīagam hūat*h*ud slūag[46] co pupaill morscoith[47] 7 scor anocol [27ᵇ] dileccaib art*h*uirb imp*h*oit[48] ardailib[49] dīa*m*raib tascnai t*h*ānic.[50]" "Toŋga 7 *reliqua*[51] nīmt*h*ā," ar Ferg*us*,[52] cen at*h*chomrac[53] don gilla.[54] "Tomair,[55]" a Lugaid, "ēirc cuici dūs

---

[1] alailiu LU. [2] día tomna (.i. día tí) LU. [3] da*no* LU. [4] iasc i*ndber*u LU.
[5] rotbia LU. [6] alailiu LU. [7] rotbíat LU., *recte* [8] 7 *om.* LU.
[9] i *nát*h LU. [10] túat*h*e LU. [11] dodúth*r*acar LU. [12] it cáini *for* slúaig LU.
[13] A popa Lūg LU. [14] i*n*t slúaig *add.* LU. [15] 7 rl *om.* LU. [16] laimet*h*ar LU.
[17] tabairt LU. [18] fúail LU. [19] i *nimechtur* LU. [20] ocai *om.* LU.
[21] Mark of aspiration added later [22] Cu LU. [23] dia*n*dragbasa LU.
[24] díburgud LU. [25] asi*n* LU. [26] Lūg LU. [27] i*n* c*h*océlisi LU.
[28] dait LU. [29] diano*m*tisse LU. = dia n-dom-thí-se [30] Cú LU.
[31] cairte LU. [32] co*m*art*h*æ LU. [33] popa LU. [34] co*m*ardæ LU.
[35] *i* added below later: toi*n*get anmc*h*omet LU. [36] -aidc*h*e LU. [37] āg LU.
[38] pupaill LU. [39] imach LU. [39a] ɔcloth LU. [40] issisanassaib LU.
[41] morslúagaib LU. [42] aisnet*h*ar LU. [43] dí*n*det*h*ar LU. [44] falnat*h*air LU.
[45] armeidm LU. [46] *d* of úathud later over *u*: úath᷄ sluáig LU. [47] móirscoit*h* LU.
[48] MS. *ṕ* altered to *f́*: artuirb i*m*fóit LU. [49] ardálaib LU. [50] tascnæ tanicc LU.
[51] Tongu do dia LU. [52] Lug*aid* LU. [53] at*h*c*h*omarc LU. [54] gillu LU.
[55] *leg.* to-m-foír ?

Digitized by Google

in raga Ail*ill* tric*h*a c*h*ēt[1] cucamsa[2] im buidi*n*. Be*r* dam co ti*n*ne[3] dō 7 taulchufa fī*n*a.[4]" Tēit cuici[5] iar*um* 7 rāiti fris. "Fō limsa ōn," ar[6] Cūchul*aind*, "cia thēis."

Cotrecat a ndī buidi*n* iar*um*. Bīd[7] and co hadaig[8]; *nō* co mbeidis[9] tric*h*a aidche andsūd.[10] Brisid Cūc[*h*]ul*aind* tricha lōech dīb cosi*n* tailm.[11] "Bid[12] olca bar ni*m*th*e*ac*h*ta," ol Ferg*us*; "doficfad[13] Ulaid asa nōei*n*di*n*[14] 7 cotomelad[15] ar mur[16] 7 gr*ī*an. Is olc in c[h]ūl c*h*at*h*a inonfil[16a]. Tāit as do Chūil Airt*h*ir."

Ecmaic dochūaid Cūc*h*ul*aind* in *n*aidchisi*n* do acallai*m* Ul*ad*. "Scēla lat?" or Conc*h*ob*ar*. "Mnā bratait*er*[17]," or Cūchul*aind*, "ēiti agat*h*ar[18], fir go*n*ait*er*." "Cichi[19] brata? cichi aig[20]? cichi[21] goi*n*?" "Be*r*th*ius* buchæ fuile fuirtbe gain*n*e .i. cend fuirtbe āir, b*er*th*ius* Ail*ill* mac Matae 7 Ferg*us* mac Rōich rodā*n*a rodacleac*h*t claideb *con*dac*o*scar eochridi *Conch*ob*air* cāich 7 codescarfa." "Nī mōr tarbai dait," or Conc*h*ob*ar*, "i*n*dīu; donānic ar tin*n*orcai*n* in chētna.[22]" Tēit as ūaidib iarsuidiu,[23] *co n*accai na slūagu oc scuc*h*ad ass iarsodain.[24]

"Aill[24a] a*m*ai," or Ail*ill*, "atchīu carp*at con*datri*n*di[25] badbæ[26] ardibi firu iniat*h*u[27] argēba bū[28] cuiretha bit*h* a t*h*ric*h*ait i*m*be*r*a[29] iartuidec*h*t slūaig dibua*n*aib[30] .i. di Laignib sreithfith fuil a*m*mēderad dofæt*h*sad[31] oci*m*morāi*n* ar būaib Ul*ad* isi*n*nāt*h*." Gonaid Cūc*h*ul*aind* tric*h*a lōec*h*[32] dīb for Āth Duirn. Ni ro*acht*atar iar*um* *con*id adaig rāngadar[33] Cūil nAirt*h*ir. Go*n*aid Cūc[h]ul*aind* tric*h*a lóec*h*[34] dīb ocsuidiu[35], 7 foc*h*ertad a puipli and. Bāi[36] ara Ail*ella*, .i. Cuilli*us*, oc nigi na fonnad isi*n*n[37] āt*h* matin. Bentiso*m* co cloich *con*idromarb. Is de atā Cuillne[38] hi Cūil Airt[h]*ir*. Rosagat trā co feōtar i nDrui*m* Fēne[39] la *Con*ailli, ama*l* adrubramar romai*n*d.[40]

---

[1] cét LU. [2] cucumsa LU. [3] ti*n*ni LU. [4] taulc*h*uma fína LU. [5] c*h*uci LU. [6] ar added over the line: or LU. [7] Bít LU. [8] cotádaig LU. [9] *b* added over the line later [10] nó—andsud *om.* LU. [11] *nō* combetís .xx. aidc*h*i a*n*d si*n* ama*l* itbe*r*at araili libair *add.* LU. [12] Bit LU. [13] toficfat LU. [14] noi*n*di*n* LU. [15] cotomélat LU.; *leg.* cotobmélat [16] múr LU.; *leg.* úir [16a] Beneath the first *n* a curved perpendicular stroke has been added later [17] brataitir LU. [18] The mark of aspiration is later: agatair LU. [19] cice*n* LU. [20] cíc*h*e áig LU. [21] cic*h*e LU. [22] c*h*étnæ LU. [23] iarsudiu úadib LU. [24] oscuc*h*ud (.i. oc tect) ass LU. [24a] after Aill there is an erasure [25] A dividing stroke has been added later between *t* and *r* [26] ɔdathri*n*d tau*th*at slúagu is bodbdæ LU. [27] i*n*áth*u* LU. [28] gl. .i. Ulad [29] i*n*be*r*a LU. [30] díbúanaib LU. [31] dofoétsat LU. [32] .xxx. léc*h* LU. [33] ra*n*catár LU. [34] Gonaid tric*h*a LU. [35] sudiu LU. [36] Búi LU. [37] issi*n*d LU. [38] At*h* Cuillne LU. [39] i *n*Drúi*m* Féine LU. [40] atrubra*m*ar remoi*n*d LU.

Digitized by Google

Doissnaetet[1] Cūc*h*ul*aind* iarsuidiu.[2] Orggait[3] *cēt* fer cacha haidche dīb[4] na t*ri* haidc*he*[5] mbātar and. Gabais tabaill dōib a Oechainiu[6] i*n*na farrad. "Bid di*m*būan ar slōg la Coi*n* cuc*h*ul*aind*[7] in c[h]ruth*s*a," ol Ail*il*. "Be*r*ar imarchor comai ūan chucai[8] .i. rambīa comēidi Maigi Muirthemne[9] di Maig Aii,[10] 7 carpat bu*s*[11] dec*h* beis[12] i *n*Aiu[13], 7 ti*m*thac*h*t dā fer ndēacc.[14] Airgg, mad ferr lais, a *m*magsa[15] i*n*ro[27b]alt 7 t*ri* .VII. cu*m*al, 7 adgigneadar[16] dō cach nī adbat*h* airi diat[h]ribi 7 i*n*dile,[17] 7 imgēntar lais i*m*bi. *Ocus* tāet im c*h*ēllsi*n*esa[18]; is ferr dō oldās cēilsi*n*e ōigtiger*n*.[19]" "Cia ragas as[20] frisi*n*?" "Mac Rot*h* sund ucut." Luid fors*in* do Delga mac Rot*h* tec*h*tairi Ailella 7 Medba. Is ē timchellas hĒri*n*d i*n*d[21] ōenlō. Is and bad dōig la Ferg*us* bit*h* Cūc*h*ul*aind*[22] i *n*Delga. "Atchīu fer chucai*n*d,[23]" or Lōeg fri Coi*n*c*h*ul*aind*.[24] Be*r*rad[25] buidi fair. Fet*h*al līnda imbi. Lorc anfaith[26] ina lāim. Calc dēd[27] foa c*h*oi*m*. Lēine c[h]ulpatach *co n*derci*n*dtliud imbi." "Cia do lōechaib i*n*d rīg si*n*?" or Cūc*h*ul*aind*. Imc*h*omairc[28] mac Rot*h* do Lōeg cia diambo c[h]ēle.[29] "Cēle do*n* fiur ucad[30] tīs," ar Lōeg. Bói Cūc[h]ulaind ina[31] suid*h*iu[32] isi*n* sneac*h*ta corici a dī leis cein mete*r*[33] imbi oc escaid a lēne. Adbe*r*[34] di*no*[35] mac Rot*h* fri Coi*n*cul*aind* cia bo coiccēle.[36] "Cēle *Conc*hob*air* mai*c* Neasa," or Cūc*h*ul*aind*. "I*n*nadfil[37] slondudh ba[38] derbu?" "Is loor[39] si*n*," or Cūc*h*ul*aind*. "Anau[40] cia hair*m* sund hitā Cūc*h*ul*aind*?" ol mac Rot*h*. "Cid asbe*r*tsa[41] fris?" or Cūc[h]ul*aind*.[42] Adfēd[43] dō a nimorchor[44] nuile, am*al* asi*n*drubartmar.[45] "Cia nobeth Cūc[h]ul*aind*[42] i*n*n ocus[46] nī di*n*gned insi*n*. Nī rirse[47] brāt*h*air a māt*h*ar ar rīg naile."

Doeth Cuc*h*ul*aind*[48] afrit*h*isi, 7 asbret*h* fris dolēicfit*hi*[49] dō a

---

[1] *a* added beneath the line later: dosnet*h*at LU.; *leg.* dosnetat [2] *iar* is added under the line later: suidiu LU. [3] orggaid LU. [4] diib LU. [5] na .iii. aidc*hi* LU. [6] *h*Oc*h*ainiu LU. [7] la Coi*n*cul*aind* LU., *recte* [8] dó LU. [9] co*m*méite Maige Murte*m*ne LU. [10] Afi LU. [11] bas LU. [12] bess LU. [13] Aii LU. [14] da fer deac LU. [15] i*n* magsa LU. [16] adgignet*h*ar LU. [17] i*n*dili LU. [18] gelsinisea LU. [19] óctigernd LU. [20] *om.* LU. [21] i*n* LU. [22] *Con*cul*aind* LU. [23] c*h*ucu*n*d LU. [24] Coi*n*cul*aind* LU. [25] *r* added under the line later [26] lorg anfaid LU. [27] Calg dét LU. [28] i*m*co*m*airc LU. [29] chéli LU. [30] dond fir uccut LU. [31] *ina* added over the line, wanting in LU. [32] The mark of aspiration is later: sudiu LU. [33] cen met*h*er LU. [34] atb" LU. [35] da*no* LU. [36] cia diarbo c*h*océle LU. [37] i*n*dadfil LU. [38] = bad: bas LU. [39] lor LU. [40] Anáu LU. [41] rosbe*r*thá LU.; *leg.* asbértha [42] Cú LU. [43] Adfét LU. [44] *do* and *anim* are written on an erasure: dó i*n* ni*m*arc*h*or LU. [45] asrubartmár LU. [46] i *noccus* LU. [47] rriri LU., *recte* [48] Dóet c*h*ucai LU.; *leg.* Doeth chucai [49] *om.* LU.

Digitized by Google

mbad sāiream[1] na mban 7 a mbo ṡeissc[2] di*n*d ḟolud, arnā i*m*breth[3] in tabaill fo*rr*oib i*n*d aidche[4], cia nosṅgonai[5] ri[6] dé. "Nī diṅgēn," or Cūc*h*ula*ind*.[7] "Dia ruct*h*ar[8] ar mnā dōera
1130 ūa*n*d, bīait *for*[9] mnā sāera for brōi*n*tib[10], 7 beimmi[11] cen mblic*h*t[12], ma ruct*h*ar[13] ar mbāi blic*h*tai[14] ūai*n*." Doeth chucu[15] afrit*h*isi, 7 asbe*r*ar fris rambīat na mnā dōera 7 na bāi blic*h*ta. "Nī dingēn," ar[16] Cūc[h]ula*ind*. "Dobē*r*at Ulaid a *m*mnā dōera c*h*ucu i lligi,[17] 7 bērt*h*air[18] dōerma*i*cni dōib iar*um*, 7 imbē*r*ad a
1135 mblic*h*tach do ḟeōlaib hi ngai*m*red.[19]" "In fil na aill di*diu*?" ol in teac*h*taire. "Fil," ar[20] Cūc*h*ula*ind*, "7 nī eper fritso. Dot*h*īasar fair ma atchoise[21] neach dūib." "Rofeadarsa,[22]" or Ferg*us*, "damsa araroit*h*cleastar[23] in fer a ḟoillsigu*d*, 7 im*morro* nī leas dāibse.[24] *Ocus* is *ed* i*n*dso in c*homa*[25]," or Ferg*us*, ".i. āt*h*
1140 *for*sin*n*gēnat*h*ar[26] a gleō 7 a c[h]o*m*rac fri hōenfer, arnā ruct*h*ar i*n*d ēit desi*n* lāa *co* naid*h*che[27], dūs in tair cobair ō Ultaib foo. *Ocus* mac*h*tad[28] limsa," or[29] Ferg*us*, "a ḟot co tecaidside[30] as a cesaib." "Is assu ēm dūn*n*e[31]," or Ail*ill*, "in fer cac*h* lōi[32] andās in *cēt*[33] cac*h* naidc*h*e[34]."
1145 Luid Ferg*us* iar*um* forsi*n* ni*m*orchor nīsi*n*[34a]. Lil di saidiu[35] di*no*[36] Etarcomal mac Eda[37] 7 Leit*h*rindi,[38] macdalta[38a] Ail*ella* 7 Med*ba*. "Nī accobar[39] lem do t*h*eac*h*t," or Ferg*us*, "7 nī ar do miscuis. Scīt*h* lim namā comrac dūib 7 Cūc*h*ula*ind*. Do ṡotlasu[40] 7 do soisle,[41] lui*n*di[42] 7 ansirce, drūs 7 tairpt*h*igi[43] 7 dec*h*rad
1150 do c*h*ēli [28a] .i. Conculaind. Nī ba[44] mait*h* di *for* comrucc[45]." Caniset*er* latsu mo s*h*nād*h*ud*h*[45a] airi?" or Etorc*h*omul.[46] "Seit*er* di*no*,[36]" ol Ferg*us*, "*acht* namā ni tarta a rād fri dīartain.[47]" Teccat[48] de i *n*dib cairpt*h*ib co[49] Delga. Bāi Cūc*h*ula*ind* i*n*d ūairsi*n* oc imbert būanfaig fri Lōeg, a dī c*h*ūlaidso*m* friu 7 enech

---

[1] sóire*m* LU. [2] a *m*bad seisc LU. [3] *b* later over *r* [4] i naidc*h*i LU. [5] nosgonad LU. [6] fri LU. [7] Cú LU. [8] *leg.* ructar [9] ar LU. [10] bróntib LU. [11] beim*n*i LU. [12] blic*h*t LU. [13] *leg.* ructar [14] blic*h*ta LU. [15] Dóeth cucai LU. [16] ar added later over the line: or LU. [17] illegi LU. [18] ber*t*air LU. [19] higaim*r*ed LU. [20] ol LU. [21] atc*h*osse LU.; *leg.* atchoissed? [22] Rafetarsa LU. [23] ararócless LU. [24] doibsi LU. [25] 7 iss*ed* i*n*so i*n* c*h*óma LU. [26] *forsing*énat*h*ar LU.: *leg.* forsingéntar [27] *n*aidc*h*i LU. [28] mac*h*dad LU. [29] ol LU. [30] tecatside LU. [31] dui*n*ni LU. [32] lái LU. [33] a cét LU. [34] naidc*h*i LU. [34a] gl. .i. lenaid LU. [35] sudiu LU. [36] da*no* LU. [37] Ēda LU. [38] Létri*n*ne LU. [38a] between m̄c and dalta there is an erasure [39] *h*accobor LU. [40] sotlac*h*t LU. [41] saisle LU. [42] lui*n*ne LU. [43] tarpige LU. [44] bia LU. [45] *cc* on an erasure: co*m*ruc LU. [45a] The marks of aspiration are all probably later [46] Etarco*m*ol LU. [47] díardai*n* LU. [48] Tecait LU. [49] *n*díb carptib do LU.

Digitized by Google

Lōig*h*.[1] "Atchīu dā charpat[2] *ch*ucund," ol Lōeg.[3] "Fer mōr donn isi*n* c*h*arpu*t* tōisec*h*. Folt don*n* crǣbach fair. Brat corcra imbi. Eō ōir and. Lēne c[h]ulpa*tach co n*derg*intliud* imbi. Crom-sciat*h* co fōebar condūalac*h*[4] fair di fi*n*druine. Manāis brēfnech[5] ō mi*m*uisc[6] co hadairc[7] ina[8] lāi*m*. Claideb sith*id*ir lāi[9] *ch*uraich[10] fora dib slīastaib." "Is fās i*n*d lui[11] mōrsi*n* dob*e*rar lam popa Fer*gus*," or[12] Cūc[h]ula*ind*, "ar nī fil claideb ina i*n*dtiuch i*n*ge[13] claideb crain*n*." "Atcóas[14] dam di*no*,[15]" ol Cūc[h]ula*ind*. "Rogab Ail*ill* a mbōegul ina cotlad,[16] hēiso*m* 7 Medb; 7 dorētlasstar a claideb[17] ar F*h*erg*us*, 7 darat[18] dia araid dia t[h]oscaid, 7 doratad claid*eb* crai*n*d i*n*na intec*h*."

Tic Fergus fosodain. "Fochen si*n* a popa a Fergaiss[19]!" ol Cūc[h]ula*ind*.[20] "Dia tonda[21] īasc isna haibnib *nō* isna hi*n*d-be*r*aib[22], robīa[23] hé co llei*th* araile. Dia tī īall i mag[24], rotbīa cauuth[25] co llei*th* araile[26]. Dornn biroir nō femur[27]; dornn foc*h*-luc*h*ta[28]; deog de gani*m*. Teacht i *n*nā*th* ar do chend tīs[29] ma thecra[30] t'imfaire co comt*h*ola[31] rotbīa." "Is tairisi lin*n*[32]," or[33] Fergus, "nī do bīad doroachtamar.[34] Rofedamar do t[h]rebad sund." Arfōi*m* Cūc*h*ula*ind* iar*um* i*n* ni*m*orc*h*or ō Fergus. Tēit iar*um* remi Fergus.[35]

Anaid Et*er*co*m*al oc dēicsi*n*[35a] *Con*cula*ind*. "Cid doechai[36]?" ol Cūc*h*ula*ind*.[37] "Tusu,[38]" ol Et*er*cho*m*al.[39] "Mos tairc*h*ella ēm sūil dar sodain," ol Cūc[h]ula*ind*. "Is hed ō*n* atchīu," ol Et*er*co*m*ol, "nī feicim[40] nī arṅdotāigi[41] do neoc*h*. Nī aici*m*[42] di grāi*n* nā hēruat*h* nā *f*orlon*n* līno latt. Maccōe*m* tuc*h*tach a*m*ne *co n*gaisciut*h* do it*h*[43] 7 co clesaib sēgdaib atotc[h]o*m*naic." "Cia nomc[h]āne," ol Cūc[h]ulaind, "nītgēnsa fobīt*h* Fergusa[44]. Mina bad[45] do s*h*nādad[46] im*morro*, robtis[47] do reṅga rigt*hi* 7 do

---

[1] The mark of aspiration is later: Laíg LU. [2] MS. chairpᵘ: *ch*arpat LU. [3] or Lǽg LU. [4] fǽbur c*h*on*d*uala LU. [5] *n* added over the line later: brǽfec*h* LU. [6] mimusc LU. [7] *h* added later [8] i*n*da LU. [9] lói LU. [10] c*h*uraig LU.; *leg.* curaig [11] lái LU. [12] ol LU. [13] i*n*tiuc*h* i*n*ge LU. [14] Atc*h*oas LU. [15] da*no* LU. [16] i*n*na cotlud LU. [17] The first *s* of doretlasstar seems to have been altered from *i*: dorétlaistir a claidiub LU. [18] dorat LU. [19] a p*h*opa Fergᵘ LU. [20] Cú LU. [21] tí LU.; *leg.* tomna [22] íasc i *nin*bᵘ LU. [23] rotbía LU., *recte* [24] a *m*mag LU. [25] caút*h* LU. [26] alaili LU. [27] fe*m*air LU. [28] foc*h*locht*a* LU. [29] tec*h*t i *nát*h ar cend fir LU. [30] *a* written over the line; *leg.* thecma? [31] The mark of aspiration is later: comt*h*ala LU.; *leg.* comtolae [32] tarise li*m* LU. [33] ol LU. [34] doroc*h*ta*m*ar LU. [35] Téit Fergus ass iar*um* LU. [35a] déscin LU. [36] dofécai LU.: *leg.* doécai [37] Cú LU. [38] tussu LU. [39] Etarco*m*ol LU. [40] *icim* added later above the line: fetar LU. [41] ardotáigt*h*e LU.: *leg.* arṅdotáigthe [42] acim LU. [43] doíd LU.: *leg.* do ḟid [44] Fergus LU. [45] *b* altered from *f*: manípad LU. [46] ánadud LU. [47] roptís LU.

Digitized by Google

*ch*et*h*ramt*h*ain scāilte ricfaidis[1] ūai*m* doc[h]*um* in dūnaid i ndegaid[2] do *ch*arpa*it*." "Nāchimt[h]omaid im sodai*n*," ol Etercomol. "In cor amra ronenaisc, .i. com*r*uc re hēnfer,[3] is mise ciatacom*r*aicfe rit[4] di feraib hĒrend imbārach." Tēit as iar*um*.

Tintāi afrit*h*isi ō Mēit[h]iu 7 C*h*eit[h]iu, anasb*ert* fria araid: "robāg*us*," olse, "fīad Fergais com*r*oc[5] fri Coin*ch*ula*ind*[6] imbārach. Nī hassu dūn*n* di*no*[7] a idnaidi. Tōi fo*r*sna *h*eoc*h*u isi*n*[8] telaig dofrit*h*isi." Atchī Lōeg ann*n*isi*n*,[9] 7 asb*ert* fri Coin*ch*ula*ind*:[10] "dofil in carp*at* af*h*rithisi,[11] 7 dorala clār clē fri*n*d." "Nī fīach opaid," ol Cūc*h*ula*ind*.[12] "Ara chi*n*d dūn sīs dond āth co fīasmar," or Cūc*h*ulaind.[13] "Nī accobar[14] lem," ol Cūc*hulaind*,[12] "a *con*daigi for*m*." "Is ēcen daitsiu ōn," or Etercomal. Benaid Cūc*h*ula*ind* in fōt bāi fo chosaib, co torc*h*air ina ligi[15] 7 a fōt fora thairr. "Āirgg ūai*m*" ar[16] [28b] Cūc[h]ulaind; "is sgīt*h*[17] leam glanad mo lām i*n*dat[18]. Fotdāilfi*n*d a *n*ilparttib[19] ō chīanaib *acht* nīpad[20] Fer*gus*." "Nī scarfam in c[h]rut*h*sa," ar Etercomal,[21] "co rrucsa do *ch*eandso *nō* cofārcabsa mo chend latso." "Is ed ōn ēm bīas andsom," ol Cūc*hulaind*. Bentai Cūc[*h*]ula*ind* *con*a claideb[22] isa[23] dib noxalaib,[23] co torchair a ētach nde,[24] 7 nīforbai imo chnes.[25] "Colla t*rā*" [ol][26] Cūc*hulaind*. "Aicc," ol Et*er*-*ch*omol.[27] Donaidle[28] Cūc*hulaind*[29] iar*um* co fogaid in *ch*laid*ib*, co sebaid[30] a folt de am*al* bid *co n*altai*n* nob*ert*ha. Nī fo*r*roi*m* cid drisiuc for toi*n*d dō. Ō ropa t[h]ro*mth*a[31] iar*um* 7 robo leanamnach int aithech,[32] bentai hi fossud a mullaich[33], *con*idrorand corigi[34] a imli*n*d. *Co n*aicci[35] Fergus in carp*at* secha 7 *in* nōenfer and. Tintā[36] Fergus do debaid re[37] Coinculaind. "Olc dit,[38] a siriti," olse, "mo dīgui*n*; is gairit[39] mo lorc lat," olse. "Nā ba lon*n* fri*m*, a poba Fergus," ol Cūc*hulaind*:

---

[1] ricfaitís LU. [2] MS. īndedaid, with a dot before *n* and a dot over it: i ndegaid LU. [3] com*r*ac fri*r* ri óenfer LU. [4] messe cíatacom*r*aicfe fri*t* LU. [5] Fergus com*r*ac LU. [6] Coinculaind LU. [7] LU. [8] asi*n* LU. [9] anísi*n* LU. [10] *p* altered to *f* [11] Cú LU. [12] arachend—Cuchulaind *om.* LU. [13] accobor LU. [14] lige LU. [15] ar on an erasure: or LU. [16] *s* added over the line: scít*h* lem LU. [17] i*n*niut LU.: O. Ir. indiut [18] It looks like parttib, with a stroke erased after the second *t*, and with *i* over it: i *n*ilpartib LU. [19] *acht* mai*n*bad LU. [20] ol Etarcomol LU. [21] claid᷑ LU.; *leg.* chlaidiub [22] asa LU.; *leg.* ósa [23] díb naxalaib LU. [24] de LU. [25] i*n*a cnes LU. [26] *om.* YBL. [27] Etarcomol LU. [28] Danaidle LU. [29] Cú LU. [30] sebai*n*d LU. [31] ropu trom*n*da LU. [32] aidec*h* LU. [33] mullaid LU. [34] corrici LU. [35] *Co n*acci LU. [36] Tintái LU. [37] fri UL. [38] dait LU. [39] garit LU.

Digitized by Google

"Frim[1] bāga berai, fri nāimtiu ascada cen claideb foallud[2] ishē dororaid ar Ul[v] aigid sceō slechtfa altu[3] tairbirt fommām Eterchomol[4] hūallaig dimren esblāthaib fīalum[5] umforsaid[6] ligu fortci[7] forcā cotlud nā longad[8] nī sām lam balcbrain. Nā fer aithber form, a popa Fergus."

Tallēici na slechtain[9], *co* ndechaid carpat Fergosa tairis fo t[h]rī.[10] "Iarfaid[11] dia araid in mē fotruar[12]?" "Nāthū[13] ēicin," ar a arasom. "Asrubairt," ol Cūchulaind, "nī regad co rrucad mo chendsa nō co farcbad dino[14] a chend limsa. Ce[15] de bid[16] assu latsu, a popa a[17] Fergus?" ol[18] Cūchulaind. "Is assu ēm limsa a ndoronnad,[19]" ar[20] Fergus, "ūair is ēiseom robo ūallach."

Atnaig Fergus iarum ith[21] nerchomail tria dī p[h]erith,[22] 7 berid i ndead[22a] a charpait fodeisin[23] don dūnad.[24] Antan nothēided[25] tar carrcce, noscarad a leth ōlaile[26]; intan ba rēith[27], conriachtais[28] afrithsie.[29] Danēcai Medb. "Ni bōid ind imbert mōithchuiliūn[30] sin, a Fergais,[31]" ol Medb. "Nī tocrad[32] dam dino int aithcachmattud,[33]" ol Fergus, "gleid[34] frisin coin mōir narnargarad.[35]" Cladar[36] a fert iarum, 7[37] sāitir[38] a liaa[39] 7[37] scrībthair a ainm ogaim[40] 7[37] aghair[41] a gubæ. Nīsndībeirc[42] dino Cūc[h]ulaind[43] dadaig[44] asa thabaill.[45]

"Cia fer fil lib ar c[h]end Conchulaind[46] imbārach?" or Lugaid. "Dobērat[47] daitseo imbārach," or Mane mac Ailella. "Nī ētom nech[47a] ara chend," or Medb; "ronbīth essonan[48] lais co comtastar[49] fer dō." Atcotadh[50] ōn dino.[51] "Ced leth regthar[52]

---

[1] Fri LU. [2] faallud LU. [3] ailtu LU. [4] Etarcomal LU. [5] dimrén esbláthaib inneoch namaccæ arbail uallchas fochemdib fíalum LU. [6] forsaid LU. [7] fortchi LU. [8] longud LU. [9] inna sléchtain LU. [10] Fergusa taris co fo thrí LU. [11] iarfaig LU., *recte* [12] fódrúar LU.: *leg.* fodruar [13] *leg.* nách tú? [14] farcbadsom dano LU. [15] Cía LU. [16] bad LU. [17] *om.* LU. [18] or LU. [19] dorónad LU., *recte* [20] ar LU. [21] id LU. [22] MS. diperith, *s* added later: dipherid LU. [23] fadessin LU. [24] dúnud LU. [25] intan notheiged LU., = O. Ir. intan notéiged [26] olailiu LU. [27] réid LU. [28] conrictís LU. [29] affrissi LU. [30] moithchuliúin LU. [31] Fergus LU. [32] tocrád LU.: *leg.* tochrad [32a] *a* has been added later below [33] dano int atechmatud LU. [34] Over the line is added do with marks to show that it was meant to precede glied: glieid LU., *recte* [35] nádnárgarad LU. [36] *leg.* cladair [37] 7 saitir; sátir LU. [38] lia LU. [39] *om.* LU. [40] nogaim LU. [41] agair LU. [42] nisdibeirg LU. [43] Cúchulaind dano LU. [44] dádaig LU. [45] LU. adds between the columns: 7 dobertar a mna 7 a ingena do 7 leth a bó 7 doberthe biád do fri dei [46] Conculaind LU. [47] Daberat LU. [47a] after nech there is an erasure [48] The first *s* and oman on an erasure: robíth essem ón LU. [49] comthastár LU. [50] The mark of aspiration is later: atchotad LU. [51] dano LU. [52] ragthar LU.

Digitized by Google

ūaib", [29ª] or Ail*ill*, "do chui*n*dchid[1] i*n*d fírsin ar c[h]end *Con*cula*ind*?" "Nī fil i nhĒre," or Medb, "adc[h]otar dō, mani t*h*uict[h]*er* Cūrōi m*a*c Daire *nō* Nat*h*crantail[2] fēn*n*id *nō* Nadcardil[3]." Bāi fear do mui*n*ter[4] Co*n*rāi[5] isi*n* pupall.[6]" "Nī ter*g*a Cūrūi," orse; "is leōr leis dodechaid[7] dia mui*n*ter[8] and." "Tīagar co Nadcrandtail di*diu*." Tēit Mane Andōi cuici.[9] Adfīadad[10] a scēla dō. "Tairr[11] lind di g*h*iull[12] di inchaib *Con*nac*h*t." "Nī ragsa," olse, "iṅge mad[13] dober*th*ar Fi*n*dabair dam." Dot*h*oet[14] leō iar*um*. Dobe*r*at a gaisced hi cairr[15] a airt*h*iur *Con*nac*h*t, co mbūi[16] isi*n* dū*n*ad.[17] "Rotbīa Fi*n*dabair," or Medb, "ar ndul[18] ar c[h]end i*n*d fír ucut." "Dogēn[19]," orse. Dot*h*oet Lugaid[20] co Coi*n*cula*ind* i*n*d naidchesi*n*.[21] "Dot*h*oet[22] Nadcrandtail ar do c[h]en*n*so imbārach. Is d*ur*san dit[23], nī-fōelais." "Nī bā si*n*," or Cūc[h]ula*ind*. Co mad and si*n* adbat*h*adar 7 adbe*r*ad Cūc[h]ula*ind* ma dafoesad Nadcrant*ail*, 7 *reliqua*.[24]

Tēit Nadcrandtail arnabārach asi*n* dū*n*ad[25], 7 be*r*id .IX. mbe*r*a cuili*n*d fūaig*h*t*h*i follscait*h*i[26] lais. Is and bāi Cūc*h*ula*ind*[27] isuidiu oc fo*r*oim ēn, 7 a c*h*arpa*t* ina farrad[28]. Sreid[29] Nadcran*n*tail biur for Cūc*h*ula*ind*.[30] Clisis Cūc*h*ula*ind* fo*r* ri*n*d in be*r*a hīsi*n*, 7 nīnderba[31] di fo*r*aim[32] i*n*na nēn. A chumut na *hoch*t mbe*r*a aili. Intan focheird a nōmad ṁbir, tec*h*id i*n*d iall ō C[h]oi*n*c[h]ula*ind* asuide[33, 34]. Cingid iar*um* fo*r* rinndris na mbe*r*a ama*l* ēn di chac*h*[35] biur for araili i n*n*īarmōrac*h*t[36] na nēn, aranāc*h*ēlaitis.[37] Glē la cāch im*morro* ba for teithed[38] luid Cūc*h*ula*ind* remiseo*m*. "For Cūc*h*ula*ind* uccot,[39]" olse, "dochuaid ri*m*sa[40] for teithed.[38]" "Deithber sō*n*," ol Medb, "ma ranīstais dag*h*ōic,[41] nī gēbad in

---

[1] *ch*ui*n*gid LU. [2] Nadc*r*antail LU. [3] *nō* Nadcardil *om.* LU. [4] di mui*n*tir LU. [5] *Con*rúi LU. [6] p*h*upaill LU. [7] dodeoc*h*aid LU. [8] mui*n*t˘ LU.; *leg.* muintir [9] cuci LU. [10] adfíadat LU. [11] Tair LU. [12] The mark of aspiration is later: giull LU. [13] má LU. [14] Totēt LU.: *leg.* Dotét [15] carr LU. [16] *m*bói LU. [17] dúnud LU. [18] dul LU., *recte* [19] dagén LU. [20] Tot*h*ēt Luiġ LU. [21] i*n*naidc*h*isin LU. [22] Dot*h*ēt LU. [23] is dirsan duit LU. [24] co mad-rī: *com*bad a*nd* si*n* noc*h*anad Cu*chulaind* ma dofoetsad Nat*h*crad LU. [25] dúnud LU. [26] *a* of fuaighthi is added under the line; the mark of aspiration over *g* is also later: fúac*h*tai follscaidi LU. [27] bói Cú LU. [28] *f* added later [29] sríd LU. [30] Coi*n*cula*ind* LU., *recte* [31] ni*n*derbai LU. [32] *a* added later under the line: fo*r*ími*n* LU. [33] On an erasure: isudiu LU. [34] Luid Cu*chulaind* iar*um* fo*r* slic*h*t na *h*élle *add.* LU. [35] cach LU., *recte* [36] i *n*íarmóracht LU. [37] arnác*h*elaitís LU. [38] tec*h*ed LU., *recte* [39] uccut LU. [40] doc*h*óid reo*m*sa LU. [41] The mark of aspiration is later: dagóic LU.

Digitized by Google

sirite fri feta." Ba sāeth la Fergus do Coinculaind[1] anīsin. Dothoet[2] Fīacha mac Ḟirfebe ūaidib[3] do chosc Conculaind. "Apair fris," ol Fergus, "ba fial ṅdō[4] buith arnaib ōcaib, cēin dogēni calma. Is fēli dō immorro," ol Fergus, "a imfolach[5], intan teithes[6] ria nōenfer[7]; ol nīpo mōo a greis[8] dō andās do Ultaib archena." "Cia romāidi sin?" or[9] Cūchulaind. "Nadcrantail," ol Fīacha. "Ced heth[10] nomāidedsom, a cleas dorigniusa fīada nīpu anfēiliu do,[11]" or Cūchulaind. "Nīconmāidfedsom ēm acht nobeith[12] arm na[13] lāim. Nafetarsu[14] nī gonaimse nech cen arm. Tāet trā imbārach," ol Cūchulaind, "co mbæ[15] itir Oichene[16] 7 muir, 7 cid moch dontē[17], fomricfasa and 7 nī theis[18] riam."

Tairnic Cūchulaind and[19] a dāil, 7 focheird fathi[20] nimbi iar cathais na haidche, 7 nī airigistar[21] in coirthe mār bāi ina farrad[22] commēite fris feisin. Daratailc itir 7 a brat 7 sāidid ina farrad.[23] Tic Nadcrandtail fosodain; hi fēnai brethe arm laisidi.[23] "Codde[24] Cūchulaind?" olse. "Huinse sund thall[25]," or Fergus. "Nīpu samlaid domārfas [29b] indē," ol Nadcrandtail. "In tū in[26] Cūchulaind?" "Ocus masa[27] mē dino[28]?" or Cūc[h]ulaind. "Masa thusu[29]" [ar][30] Nadcrandtail, "nochorrucais[31] cend ūain bic don dūnad[32], nī bēr do c[h]eand ngillai namulaich.[33]" "Nicon misi[34] itir," ol Cūchulaind. "Ēirc amdocum[35] timchell ind aird." Dothoet[36] Cūchulaind co lLæg. "Comail uilche smertha[37] damsa lat. Nī hētar forsin trēnfer comracc[38] frim cen uilchi." Dognithide[39] dō. Tēit ara c[h]end forsin tilich.[40] "Cōru lim ōn.[41] Dēni[42] cōir ṅgaiscid[43] frim trā," ol Nadcrandtail. "Rodbiasu ōn,[44] co fesamar," or Cūchulaind. "Fochichiursa aurchor dait," or

---

[1] This is what is meant in the end, but *do* is over the line, *o* has been altered from another letter (*u*?), and *i* is added under the line; do Coinculaind: co nUltaib LU.
[2] dotæt LU. [3] úadib LU. [4] do LU. [5] *f* added over the line
[6] teches LU., *recte* [7] ría næniur LU.: *leg.* ria nóenfiur [8] gress LU.
[9] ol LU. [10] ed LU. [11] dó LU.; *leg.* dom? [12] nobeth LU.
[13] ina LU. [14] Rafetarsu ém LU. [15] mbé LU. [16] Ochine LU.
[17] between *n* and *t* a letter has been erased [18] téis LU.; *leg.* tess
[19] iarum LU. [20] fáthi LU. [21] airigestár LU. [22] *f* added later
[23] lasuide LU. [24] Cáte LU. [25] tall LU. [26] *om.* LU.
[27] massu LU.; *leg.* massu [28] dano LU. [29] másu thú ém LU.
[30] *om.* YBL. [31] nocorucaimse LU., *recte* [32] dúnud LU. [33] namulaig LU.
[34] messi LU. [35] a dochum LU., *recte* [36] Tothæt LU.
[37] commail uilchi smerthain LU. [38] *cc* on an erasure, and *a* added over *m*: comrac LU. [39] dognithe LU.: *leg.* dogníth? [40] taulaig LU.
[41] orse *add.* LU. [42] Déne LU. [43] ngascid LU [44] rotbia són LU.

Digitized by Google

Nadcrandtail, "7 nīmimgaba.[1]" "Nīnimgēb *acht* i narddai," or Cūchulaind. Focherd Nadcrandtail[2] aurchor dō. Lingid Cūchulaind ind airdi[3] riam. "Is olc dait a imgabāil ind urchora," or Nadcrandtail.[4] "Imgabaso mo urchorasa[5] inn arda,[6]" or Cūchulaind. Lēicid Cūchulaind in gæ fair, acht ba a narda,[7] conid anūas docorastar[8] ina mullach, colluid trīt co talmain. "Amai," arse, "ale[9]! is tū lōech is[10] dech fil i nĒrind," ar Nadcrandtail.[11] "Ataat .IIII. maicc fichid[12] damsa isin dūnad.[13] Tīagso[14] co nēiges[15] dōib a fil lim do foilgib, 7 doragsa co ndernasu mo dīchendad, air adbēlsa dia taltar in gāe as mo chind." 'Maith," ar[16] Cūchulaind, "dothēis[17] dorīsi." Tēit Nathcrandtail don dūnad.[13] Dothoet[18] cāch ara c[h]ind. "Cade[19] cend ind riastairthi lat[19a]?" "Anaid, a lōechu, co nēicius mo scēla do mo[20] maccaib 7 co ndechus morīsi,[21] co ndernar comruc[22] fri Coincu-laind.[23]" Tēit as dia saigid Conculaind,[24] 7 dollēice a c[h]laideb for Coinculaind. Lingidside inn ardai,[25] co mbī in coirthi, co mmebaid[26] in claideb indē. Siartha[27] im Choinchulaind[28] amal dorigne[29] frisna maccaib[30] i nEmain, 7 lingid Cūchulaind fora scīathsom lasodain, co mbī a chend de. Bentai aitherroch ina mēide annūas co imlind. Dofuitet a c[h]eithri gabaidi[31] for talmain. Is andsin iarum asbert Cūchulaind:

"Ma dorochair Nathcrandtail, bid formach don[32] imargail.
Aprainn cen c[h]ath isinn[33] ūair do Meidb[34] co triun int slōig.[35]"

Aided Nadcranntail sin.

Is andsin luid Medb co triun int slūaig[36] lee hi Cuib do chuindchid[37] in tairb, 7 luid Cūchulaind inna ndīaid. For sligid[38] Midlūachra didiu dochōidsi do indriud hUlad 7 Cruithne codicce Dūn Sobairc[h]e. Co naccai nī intī Cūchulaind, Buidi[39]

[1] nínimgaba LU. [2] Nadchᵘ LU. [3] i narddi LU. [4] Nathᵘ LU. [5] mo aurchorsa LU. [6] i nardda dano LU. [7] i nardda LU. [8] tocorastár LU. [9] Amai ole LU. [10] as LU. [11] or Nathcrā LU. [12] fichet LU. [13] dúnud LU. [14] Tiagasa LU.: *leg.* Tíagsa [15] co necius LU. [16] or LU. [17] dotéis LU. [18] dothæt LU. [19] Cáte LU. [19a] or cách *add.* LU. [20] dommo LU. [21] co ndeochus dorissi LU. [22] comrac LU. [23] MS. c. c.: Coinculaind LU. [24] MS. c. c.: Tiat ass di saigid Conculaind LU. [25] i narddæ LU. [26] eb added over the line. [27] síartha LU.: *leg.* síabartha [28] Choinculaind LU. [29] After dorigne, dorigarraib 7 was written and cancelled [30] maccu LU. [31] a cethri gábaiti LU. [32] dond LU. [33] insind LU.; *leg.* isind [34] Medb LU. [35] s added under the line: int slúaig LU. [36] s added under the line: co triún intsloig LU. [37] chuingid LU. [38] sligi LU. [39] Bude LU.

Digitized by Google

mac Bāin ō Slēib C[h]uillind cosin tarb 7 .v. samaisce dēac imbi. .lx. lōech a līn de muinter[1] Ailella. Brat i forcibul im cach fer. Dothoet[2] Cūchulaind chucu. "Can tucsaid a folaidh[3]?" ol Cūchulaind. "Ōnt slēb[4] ucut," or[5] in lāech. "Ceist: cate a mbūachaill?" or[5] Cūchulaind post.[6] Atā amal fonrāngamar,[7]" ol in lōech. Foceird Cūc[h]ulaindtrī bidgu[8] ina ndīaid co saidig acallmai[9] forru cotici in nāth. Is andsin asbert frisin tóisech: "Cia t'ainmsiu?" olse. "Nāchitais nāchitacara,[10] Buidi mac Bāin," olse. "Are in gaise a[11] Buide!" ol Cūc[h]ulaind. Sraite[12] don chertgæ[13] co lluid [30ª] i nderc a oxaile, co mmemaid indē ind ōe alltarach resin ṅgæ.[14] Gontai sin fora āth. Is de atā Āth Buide.[15] Berair in tarb isin dūnad lasodain. Imrāidset iarum nīpad andsu[17] Cūchulaind acht tuctha a c[h]leitine aire.[18]

Is iarum luid Redg cāinti Ailella a comairle[19] chucai do chuindchid[20] in c[h]leitīne, .i. gāi Conculaind. "Tuc damsa do gāi," or in cāinti. "Acc ōm," or Cūc[h]ulaind,[21] "acht dobēr[22] seōtu dit.[23]" "Nādgēbsa ōn," ar in cāinte. Gegnasom on[24] in cāinti, ūair nād fōet ūad a toirgid[25] dō. Ocus asbert in cānti nobērad[26] a enech mani[27] berad in cleitīni. Focheird Cūchulaind iarum in cleitīne dō, co luid triana c[h]eand fortharrsu.[28] "Is tolam sētse[29] ēm," or[30] in cāinte. Is de atā Āth Tolam Sēt. Atā dino[34] āth fris anair airm i narrastair[31] a numa don c[h]letīne.[32] hUmairrith ainm inn[33] āth sin dino.[34] Is andsin trā geguin Cūchulaind ina huilesea asrubartmar hi Cuib .i. Nathcoirpthe occa chrandaib, Cruithen fora āth, maccu Buachalla occa carnn, Marc ina thelaig, Meille ina dind, Badb[34] ina thur, Boguine ina grellaig.

---

[1] muintir LU. [2] Dothæt LU. [3] The mark of aspiration is later, and *i* is added under the line: folad LU. [4] *s* later under the line [5] ol LU. [6] MS. $\dot{p}$, the usual Latin abbreviation for post: *om.* LU. [7] fóndráncamár LU. [8] bidcu LU. [9] *mai* on an erasure: oc saigid acallma LU. [10] nachitchara LU., *recte* [11] The *a* is imperfect, and before it some letters have been erased: *for* LU. [12] sraithe LU. [13] din chertgai LU. [14] resin gai LU. [15] mBude LU. [17] *d* altered from another letter: ansu LU. [18] airi LU. [19] a comarli LU. [20] chuingid LU. [21] Cú LU. [22] dáb᷑ LU. [23] dait LU. [24] dano LU. [25] targid LU. [26] naberad LU. [27] MS. manai, with *i* altered later to *s*: mani LU. [28] forstarsnu LU. [29] *t* of tolam on an erasure: is tolam (.i. sét talman) in sétse LU. [30] before this stands a superfluous 7, and before that ol c.c. has been cancelled: ol LU. [31] i narrasar LU. [32] don cletine added over the line later: don cletiniu LU. [33] ind LU. [34] Bodb LU.

Digitized by Google

Tintāi Cūchulaind aithirrach i mMag Muirthemne. Ba diliu lais imdedail[1] a mennato feisin. Iar tīachtain iarum geguin firu Crōiniche,[2] .i. Focherd[3] .xx.[4] fer Focherdde. Dosnetarraid oc gobāil[5] dūnaid dōib, .x. ndeogmaire[6] 7 .x. fēndidi.[7] Tintā[8] Medb antūaid aithirrach,[9] a[10] roan cōicthigis oc[11] indriud in c[h]ōicid, 7 ō rofich cath fri Findmōir[12] mnāi Celtchair maic Cuitheochair,[13] 7 dosbert .l. mban iar togail Dūin Sobairc[h]e fuirri hi crīch Dāilrīadai.[14] Nach airm trā i Cuib i rosāidi[15] Medb echfleisc, is Bile Medba a ainm. Cach āth 7 cach diŋgnai occoairfīu,[16] is āth 7 dignai[16a] Medba a ainm. Cotregat[17] uile iarum oc Focheird īd dib sī Medb[18] 7 in fiallach timthacht in tarb. Ocas[19] gabais a būachaill[20] a tarb ṅdīb,[21] conidtimtachtar (?)[22] taris i mbernai nimchumaing[23] la crand for sciathu. Conidmbertadar[24] cosa na slabra triasin talmain. Forgaimen a[25] ainm in būachalla. Notta[26] and iarum, conid de[27] ainm in c[h]nuic Forgaimen.

Nī bāi imneth foraib trā isinn aidche,[28] *acht* adcotad[29] fer do dingbāil *Conculaind* for āth ūaidib namā.[30]

[[LU. 70b 31]] "Guitter cardi chlaidib úand for Coinculaind," or Ailill. "Tíat Lugaid fris," ol cāch. Tēit iarom Lugaid día acallaim. "Cinnas atūsa innosi oconț slōg?" for Cūc[h]ulaind. "Mór ém in cuitbiud condiachtais forro," for Lugaid," .i. do mná 7 t' ingena 7 leth do bó duit. *Ocus* is trummu leō a nguin 7 do bíathad indá cach ní." Dothuit fer cach lái leis co cend sechtmaini andsin. Bristir fír fer for Coinculaind; láitir fichi i nóenfecht día saigid, 7 nosgeogainsium uli. "Ēirg cuci, a Fergus," for Ailill, "condaraib[32] clæmchlód magni lais." Tíagait iarom co mbātár hí Crōnig. Issed dorochar leiss ar galaib ōenfer isin maginsin .i.

---

[1] imdeguil LU: *leg.* imdegail [2] crocine (*nō* croiniche) LU. [3] focherda LU. [4] .xx. on an erasure, with a letter erased after it [5] gabáil LU. [6] ndeogbaire LU. [7] fénnide LU. [8] Tintái LU. [9] aitheruch atúaid LU. [10] ó LU., *recte* [11] cóicthiges oc LU. [12] fri *add.* LU. [13] Uthidir LU. [14] Dailríatai LU. [15] inrosaidi LU. [16] ocárfíu LU. [16a] dindgna LU. [17] *Con*drecat LU. [19] dib sī on an erasure: oc Focheird etir Ailill 7 Medb LU. [19] On an erasure: Acht LU. [20] mbúachaill LU. [21] dib LU. [22] From *t* to *c* on an erasure; after *t*, *i* and *a* are clear, then comes apparently *t*, and after it *a*, which may have been altered from *h*: ɔidtimachtatár LU. [23] cumaing LU. [24] Conidbertatar LU. [25] *om.* LU. [26] This looks as if it were originally Nata altered to Nota, with a second *t* added later under the line: Atá LU. [27] hé LU. [28] isind aidchisin LU. [29] *d* has been added over *a*: adchota LU. = O. Ir. adcotae [30] namá úadib LU. [31] The whole of the following passage in brackets is taken from LU. (70b33 to 72b24). It does not occur in YBL. [32] *recte* con-dan-raib

Digitized by Google

dá Roth, dá Lūan, dá banteolaid, .x. ndrūith, .x. ndeogbaire, .x. Fergusa, seser Fedelmthe, sé Fíac[h]raig. Robītha trá sin uli lesium ar galaib ōenfer. Ō roláiset iarom a pupli hi Crōnig, roimráidset cid dogén-[71a]tais fri Coinculaind. "Rofetursa," ol Medb, "a nas maith and. Tíagair[1] ūaind día saigid condaruib carti claidib úad frisin slóg, 7 rambía leth na mbó fil sunda." Berair iarom in fissin chuci. "Dogēnsa aní," or Cūchulaind, "acht nārmilter úaibsi a nārach."

"[2] Immarchuirther fris," or Ailill, "Findabair do t[h]abairt dó, 7 a dingbáil dona slōgaib." Téit Mani Aithramail a docchum. Tēitside co lLæg hi tossiuch. "Cia díandat céliusiu[3]?" olse. Nínārlasair Læg dano. Asbert Mani fris fo thrī in c[h]ruthsin. "Céli do Choinc[h]ulaind," forse, "7 nāchamforraig, nādnecma nādbenur do chend dít." "Is lond in ferso," ol Mani, las oud úad. Téit iarum do acallaim Conculaind. Is and robói Cūc[h]ulaind íar bēim dei a lēned, 7 in snechta immi ina sudiu corici a cris; 7 rolega in snechta immi ferc[h]umat fri mēit brotha in mīled. Asbert Mani dano ón mud chētna frisside fó t[h]rī, cia díambo chēli. "Cēli Conchobair 7 nāchamforraig. Díanamforgea immorro ní bas sīriu, bithus di chend dít amal tíscar di lun." "Nī réid," ol Mani, "acallaim na dēsiseo." Tēit Mani úadib iarom 7 adfēt do Ailill 7 do Medb a scéla.

"Tæt Lugaid chuci," or Ailill, "7 ara nairlathar dó in ningin." Tēit Lugaid iarsudiu 7 adfēt do Coinc[h]ulaind anísin. "A poba Lugaid," ol Cūchulaind, "is brēc sin." "Is briathar ríg assidrubairt," for Lugaid; "ni bía bréc de." "Dēntar amlaid," ol Cūchulaind. Luid Lugaid úad lasodain 7 adfēt do Ailill 7 do Medb a nat[h]escsin. "Tæt in drúth im richtsa," or Ailill, "7 mind ríg fora c[h]ind, 7 fasisidar di chéin Coinculaind arnāchanaithgné, 7 tēiti ind ingen leis, 7 ara naiscea dó hī, 7 tecat ass ellom fon cruthsin. *Ocus* is dóig immērthai ceilg fon cruthsin, conná fostba sib céin co tí la hUltu don chath."

Téit iarom in drúth cuci 7 ind ingen lais, 7 ba di chēin ārlastar Coinculaind. Tēit Cú dia saigt[h]in. Ecmaic atgeōinsium for erlabrai ind fir combo drūth. Srethis liic telma bói ina láim fair, co nsescaind ina c[h]end, co tuc a inc[h]ind ass. Tic dochum na ingini; benaid a dí trilis dī, 7 sādid liic triana

---

[1] *leg.* Tíagar

[2] In marg.: comrac *Conculaind* fri Findabair inso

[3] *leg.* chélesiu

Digitized by Google

brat 7 tríana lénid, 7 sádid corthe [71b] tría medōn in drūith.
Ātāt a ndī chorthi and .i. corthi Findabrach 7 corthi in drūith.
Fācbais Cūc[h]ulaind fón cruthsi[n] íat. Tīagair ō Aillill 7
ō Medb do íarmóracht a mmuntiri, ar ba fota leó rombátár.
Co naccassa iarom isin tunidisin. Atchlos iarom fon dūnchaire
uli anísin. Nī bái trā carti dóib la Coinculaind iartain.
[1] A mbátár int slóig and trāthnóna, co naccatar docurethar in
lia forru anair 7 a chéli aníar ara cend. Condrecat isind aer;
notthuititís eter dūnad Fergusa 7 dúnad nAilella 7 dūnad Nerand.
Robotth ocond reibsin 7 ocond ábairt ōn tráth coraile, 7 robátár
int slúaig inna seseom, 7 a scéith fora cennaib día sǣrad for
barnib na cloch, combo lān an mag dina lecaib. Is dé atā Mag
Clochair. Ecmaic immorro iss ē Cúrúi mac Dāiri dorigni insin.
Dodeochaid do chobair a muntiri, 7 bói hi Cotail for cind Mun-
rema[i]r maic Gerrcind. Doluidsidé ō Emain Macha do chobair
Conculaind, co mbói in Ard Róich. Rofitir Cúrói ní bói fer
fulaing Munremair insint slóg. It é didiu dorigensat ind abairt
sin etorro andīs. Guitter ónt slóg forro bith na tost. Dognīat
cōrai iarom Munremur 7 Cūrūi, 7 téit Cúrúi dia thig 7 Munremur
do Emain Macha. Ocus ní thānic Munremur co lá in chatha. Ní
thánic dano Cúrúi co comrac Firdíad. "Apraid fri Coincu-
laind," ol Medb 7 Aillill, "condarabni[2] clǣmchlód magni leis."
Doberar dóib iarom 7 clǣmchlóid inad. Roscáich nóinnin Ulad
fosodain. Ar intan dofiuchtraitís asa cess, tictis drēcht díb beus
forsin slóg conosgabad a tindorcain doridisi.
[3] Roimrāidset iarom macrad Ulad i nEmain Macha oco.
"Tróg dún," arsiat, "ar popa Cūc[h]ulaind cen chobair dó."
"Ceist ēm," ol Fiachna Fulech mac Fir Febi, derbráthairside
do Fiachaig Fíaldana mac Fir Febi, "rombíasa cethern lib,
co ndeochsaindsea do thabairt cobra dó desin. [72a] Tíagait
trī cōecait mac leis cona lorcaib áni, 7 be sé sin trian macraidi
Ulad. Atací in slóg cucu tarsa mag. "Tofil slóg mór tarsa
mag cucund," or Aillill. Téit Fergus día ndēscin. "Araill do
macraid Ulad inso," forse, "7 do c[h]obair Conculaind tecait."
"Ēirged buden ara cend," or Aillill, "cen fis do Choinc[h]ulaind,
ar di[4] comairset fris, ní fælsaid íat." Tíagait trī cóecait læch
ara cend. Immacomthuit dóib, conná tudchith[5] nech dīb i

---

[1] In marg.: comlond Munremair 7 Conrōi inso
[2] *recte* con-dan-raib-ni
[3] In marg.: aided na macraidi inso
[4] *leg.* dia
[5] MS. tudcth

*m*bet*h*aid ass do glēri na *m*mac oc Liic Tuill. Is desi*n* atá Lia Fíac*h*rac*h* mai*c* Fir Febi, ar is a*n*dsi*n* rot*h*uit.

"Dénaid co*m*arli," *for* Ail*ill*; "gudid *Coin*cula*ind* imó *for* lēcud asi*n*d i*n*udsa, ar ní ragaid ar ēci*n* tairis, ūair rodleblai*n*g a lo*n* lāit*h*." Ar ba bēs dos*om* i*n*ta*n* noli*n*ged a lo*n* lāit*h* i*n*d, imrēditis a t[h]*r*aigt*h*i iarma 7 a escata remi, 7 muil a orca*n* fo*r*a lurgnib, 7 i*n*dala súil i*n*a c*h*e*n*d 7 araili fria c*h*e*n*d anec*h*tair. Docōise*d* ferc*h*e*n*d fo*r*a beōlu. Nac*h* fi*n*dæ bíd fair ba hát*h*it*h*ir delc sciac*h*, 7 ba*n*na fola *for* cac*h* fi*n*nu. Nī ait*h*gnead cóemu nā cairdiu. C*um*ma noslaided ria*m* 7 iarma. Is desi*n* doratsat fir nÓlnécmac*h*t i*n* rīastart*h*a do anm*m* do C[h]oi*n*c[h]ula*ind*.

[1] Fóidis Cūc[h]*ulaind* a araid co Roc*h*ad mac Fát[h]e*m*ai*n* dí Ultaib, co tísad día c*h*obair. Ecmaic da*no* rocarastar Fi*n*dabair Roc*h*ad, ar iss ēsi*d*e óclæc*h* as āilde*m* robói la Ultu i*n*d i*n*baidsi*n*. Tēit i*n* gilla na doc*hum* Roc*h*ad 7 asbe*r*t fris tec*h*t do fórit[h]in Co*n*cula*ind*, ma dodeoc*h*aid asa nōe*n*ni*n*. Co tartaitis ceilc i*m*mo*n* slóg fri tarrac*h*tai*n* drēc*h*ta díb día nairlec*h*. Dot*h*æt Roc*h*ad atúaid, cét læc*h* dó. "Décaid dú*n* a *m*mag i*n*diu," *for* Ail*ill*. "Atc*h*íu dírim tarsa mag," ol i*n* dercaid, "7 mæt*h*óclæc*h* etarro; ní t*h*acmai*n*get dó i*n*d óic *acht* corici a gūalni." "Cia sút, a Ferg*us*?" *for* Ail*ill*. "Roc*h*ad mac Fāt*h*ema*n*," forse, "7 is do c[h]obair *Con*cula*ind* dot*h*æt." "Rofet*ur*sa a nas mait*h* dúib fris," ol Fer*gus*. "Tæt cēt læc*h* úaib lasi*n* [72b] ni*n*gi*n* út co ria medo*n* i*n* maigi, 7 tēit i*n*[2] i*n*d i*n*ge*n* re*m*á*n* remib, 7 téiti marcac*h* dia acallai*m* co tí a óenur do acallai*m* na i*n*gini, 7 tabrait*er* láma tairis, 7 i*m*macurfi si*n* fogail a mu*n*tiri dī*n*d." Dognīt*her* iarom a*m*laid si*n*. Téit Roc*h*ad ar c[h]e*n*d i*n* marcaig. "Dodeoc*h*adsa ō Fi*n*dab*air* ar do c*h*e*n*dso, *co n*dec*h*ais dia *h*acallai*m*." Téit iaro*m* dia *h*acaillai*m* a óenur. Mutti[3] do*n*t slóg i*m*mi di cac*h* leit*h*. Nosgabar 7 foc*h*ertar lāma tairis. Maidid da*no* día mu*n*tirseo*m* *for* tec*h*ed. Lēcairsiu*m* iaro*m* ass 7 fonascar fair ca*n* tudec*h*t *for*si*n* slōg co tīsad ar ōen fri Ultu uli. Dorairngired dó da*no* Fi*n*dabair do t[h]abairt dō, 7 i*m*másōi úadib iarsudiu. *Con*id bā*n*c*h*at*h* Roc*h*ada i*n*si*n*.

[4] "Guitt*er* da*no* cairdi c*h*laidib dú*n* *for* Coi*n*cula*ind*," *for* Ail*ill* 7 Medb. Tēit Lug*aid* fri*s*si*n*, 7 dob*er* Cūc[h]*ulaind* i*n* carti*n*i. "Tabar fer *for* āt*h* da*m*sa imbārac*h*," *for* Cūc[h]*ulaind*. Bātar sesiur rígam*us* la Meidb .i. sē rigdo*m*nai do C*h*la*n*naib

[1] In marg.: banc*h*at*h* Roc*h*ada i*n*so [2] *in* is superfluous [3] *leg.* Matti
[4] In marg.: aided na rīgam*us* i*n*so

Digitized by Google

Dedad .i. trī Duib Imlig 7 tri Deirg Sruthra. "Cid dún," arsiat, "can techt i nagid *Conculaind*?" Tīāgait iarom árnabārach, 7 geogain Cūc[h]*ulaind* a sesiur iat.]

[YBL. 30a43.] Guidter dino[1] Caur[2] mac Dalāth dōib im dula ar c[h]end[3] *Conculaind*. Intī asateilced[4] fuil, ba[5] marb re ndé[6] nōmaide. "Ma rongona is būaid," ol Medb.[7] "Ced ē gontar[8] and dino,[1] is dingbāil truim[9] don slōg.[10] Ní rēith[11] buith fris im shuide nā ligi nā longuud.[12]" Tēit as dino[1]. Nīrbo maith laiside[13] iaram teacht ar c[h]end gilla amulchaich.[14] "Ma rofeiseinn[15] combad ar c[h]end ind firse nomfōite, nīmfoglūaisfind fēin[16]; robo[17] leōr lim gilla a chomāis[18] [30b] dim[19] muintir ara chend.[20]" "Ecca sin," ol Cormac *Con*loingus[20a]; "ba hamra dūindi[21] dia ndingabtha fēin[22]." "Cip[23] cruth trā," olse, "ol is formsa fēin doberar, imthēisigse[24] isin maitin muich.[25] Nīmerchoise guin na eirr eilli[26] ucut." Tēit matin[27] arabārach ara chend. *Ocus* asber frisin slōg tengraigi[28] nimthechta[29]; ba suib sligi dongeni[30] di theacht ar c[h]end *Conculaind*.[31] Bāi Cūchulaind oc imbirt cles[32] isind ūairsin itir[32a] ubullc[h]leas[33] 7 fæbarc[h]les 7 fænc[h]leas 7 cleas cletēne[34] 7 tētc[h]*leas* 7 corpc[h]*leas*[35] 7 cleas cait 7 ith nerrath[36] 7 cor ndeleth[37] 7 lēim tar neib[38] 7 filled[39] eirrid nāir 7 gāi bolga 7 bai braise[40] 7 rothc[h]leas[41] 7 ochtarc[h]leas[42] 7 cleas for anālaib 7 brud[43] gine 7 sian churad[44] 7 bēm co commus[45] 7 taithbēm[46] 7 drēm fri fogaist[47] 7 dírgud creiti[48] fora rind co fonnad maidm niath.[49]

---

[1] dano LU. [2] Cur LU. [3] for cend LU. [4] assateilcedside LU. [5] *b* on an erasure and *a* under the line: is LU. [6] re cind LU. [7] *ō* of rongona on an erasure: "Mad diangona," ol Medb, "is búaid" LU. [8] Gid he gontair LU. [9] After truim there is an erasure: dromma LU. [10] domt slóg LU. [11] reid LU. [12] bith fris im longud ṫ im ligi LU. [13] lesside LU. [14] ar-amulch⌣ on an erasure: techt for cend siriti amulaig LU. After this LU has "Ní có ém," olse. "Is cert in brig doberid dún," corresponding to which YBL. has at the foot of the page: 7 isbert fria Meidb: "is cert in brig doberi dom [15] rofesind LU. [16] dia saigid *add.* LU. [17] ropad LU. [18] chomadais LU. [19] dom LU. [20] ara chend: na agid LU. [20a] *Con*dlongas LU. [21] dúnni LU. [22] diandingbaitea fessin he LU. [23] Cipé LU. [24] imthesidsi LU. [25] isin matain imbarach LU. [26] guin na erri LU. [27] Teit iarom matain muich LU. [28] tarrgraige LU. [29] a séta rempo *add.* LU. [30] ar ba suba sliged dogénadsum LU. [31] Luidó iarom *add.* LU. [32] chless LU. [32a] .i. LU. [33] ubull chless LU. [34] cletenach LU. [35] cōrp LU. [36] ích nerred LU. [37] *d* added under the line [38] dar néib LU. [39] filliud LU. [40] brasse LU. [41] chless LU. [42] 7 otar LU. [43] bruud LU. [44] caurad LU. [45] LU. has a variant ṫ co fomus [46] táithbéim LU. [47] After fogaist there is an erasure [48] co ndirgiud crette LU. [49] co fornadmaim niad náir LU.

Digitized by Google

Robāi di*no*[1] Caur oc airb*ert*[2] gaiscid hi tūaimim a scēith corice t*r*ian i*n*d lāi f*r*iseo*m*, 7 nīc*on*tetarrad[3] bēim nā forgab fair la dechrad in*n*a cleas, 7 nīc*on*fid*ir*so*m* in fer ind imforgub[4] fris,
1510 *co n*eper*t* Fīacha m*ac* FirFebe fri Coi*n*culai*n*d: "fo*m*na in lōec*h* fodotben." Danēcai Cūc*hulaind*[4a] sec*h*a; sraiti in *n*ubaill cleasa[5] tarraid ina lāi*m*, co lluid it*ir* cobrad[5a] 7 brōi*n* in scēith, co lluid t*r*iana c*h*end ind aithig sīar. *Nō*[6] co*m*ad i *n*Imsligi Glendamnac*h* di*no*[7] dofæt*h*sad Caur.[8]
1515 Tintāi Ferg*us* forsi*n* sligid[9] frisi*n* slog. "Mu*n*obgaib far nglindi,[10]" olse, "anaid co arabārach.[11]" "Nip aṅd," ol Aili*l*l; "regmai diar sostaib afrit*h*isi."

Guidt*er* di*no*[12] Lāt*h* m*ac* Dabrō ara c[h]end, am*al* roṅges C*ur*.[13] Dot*h*uitside di*no* cadeisssi*n*.[14] Dointāt*h* di*no*[12] Ferg*us*
1520 beos do c*h*or a nglin*d*i[15] forru. Ansait si*n*[16] trā corrubad and Caur m*ac* Dalāt*h* 7 Lāt*h* m*ac* Dabrō 7 Foirc m*ac* *tri* nAigneach 7 Srūbgaile m*ac* Eōbit*h*. Ar galaib ōenfer roggōeta[17] uli.

"Colla[18] dūn, a bobba a Lāig,[19] isa nd*ū*nad *co n*airlit[h]*er*[20] Lugaid m*ac* Nōis hui Lomairc, dūs cia dot*h*oet[21]ar mo cend ambārach,[22]
1525 7 a fiarfaid*h*ed*h*[23] co llēir 7 a i*m*cho*m*arc lat 7 rel*i*qua.[24]" "Fochen a Lugaid,[25] nī sirsan do C[h]oi*n*c[h]ulai*n*d a ni*m*neth itā a ēn*f*er[26]" fri firu hĒri*n*d ami*n*.[27] Ar coicēle diblīnaib ami*n*, mallac*h*t a gaiscid fair, is hē t*h*oite[28] ara c*h*end ambārach,[29] .i.[30] Ferbāet*h*. Dob*er*ar Fi*n*dabair dō airi 7 rīgi a c[h]eniūil.[31]"
1530 "Nī forboeilig[32] mo popa Lōeg dia aithisc,[33]" or Cūc*hulaind*. Atfēt[34] Lōeg dō uile a aithesc.[35] Ro*cong*rad Ferbāeth i pupull da Aili*l*l 7 do Meidb,[36] 7 asber fris suide for lāi*m* Fi*n*dabrach, 7 a tabairt dō, ara[37] [31a] ba hē a togu ar c[h]o*m*ruc[38] fri

---

[1] dano LU. [2] airimbert LU. [3] nicontetarraid LU. [4] *ind* is added later under *im*: i *nim*forgub LU. [4a] Cú LU. [5] sráit*h*i i*n* nubullc*h*less LU. [5a] *ch*obrad LU. [6] *om*. LU. [7] dano LU. [8] iar naraile slic*h*t *add*. LU. [9] forsin sligid *om*. LU. [10] mánopgaib far glin*n*e LU. [11] *ara* added later under the line: sund co bárac*h* LU. [12] dano LU. [13] On an erasure: Cáur LU. [14] Datuitside dano cadessi*n* LU. [15] a glinni LU. [16] andsi*n* LU. [17] rogæta LU. [18] Collaa (.i. erig) LU. [19] a popa Lóig LU. [20] gl. .i. *co n*iarfaigea LU. [21] dot*h*æt LU. [22] imbárac*h* LU. [23] *fiar* is on an erasure, and the marks of aspiration are later; = a iarfaigid: Iarfaigt*her* LU. [24] for 7 rł LU. has Rosoic*h* iarom Lég. [25] Foc*h*en duit or Lugaid LU. [26] a óenur LU. [27] Over this, and running into the margin, has been added later: cia dotæt ar cend Conculaind amarach; this is probably meant to follow ami*n* fri firu hEre*n*d LU. [28] t*h*éte LU. [29] imbárac*h* LU. [30] *om*. LU. [31] Soid Lég afrit*h*isi co airm imbói Cucula*ind* *add*. LU. [32] forbælid LU. [33] at*h*iusc LU. [34] adfét LU. [35] anisi*n* (.i. a at*h*esc) LU. [36] do Aili*l*l 7 Medb LU. [37] ar LU. [38] c*h*omrac LU.

Digitized by Google

Coinculaind. Ba hē fer a diŋgbāla[1] leū, ar ba cumma dāna[2] diblīnaib la Scāthaich. Doberar fīn dō iarum corbo mesc, 7 asber fris, ba cōem leōsom a llindsin, nī tobrad acht ere .L. fēn leō, 7 ba[3] ind ingen nusgaibed[4] lāim fora chuitsom de. "Nī hacobar[5] lim," or Ferbæth; "comalta 7 fer bithchotaid[5a] dam Cūchulaind. Ragadsa arapa ara chend imbārach, co to-bachtar[6] a c[h]end de." "Bid tū dogēna,[7]" or Medb. Asbert Cūchulaind fri Lōeg teacht ar c[h]enn Luigdech[8] dō, co tīsad dia acallaim. Dothoet[9] Lugaid chuigi.[10] "Ferbæth ane dothæt ar mo chendsa imbārach," or Cūchulaind. "Ēiseom ōn,[11]" ar Lugaid. "Alcco[12] dia sin," or Cūchulaind; "nīconbeōsa i mbeathaid di[13] suidi.[14] Do[15] c[h]omāis sinn, dā c[h]omsolam, dā chutrumæ, co comairrseam. A Lugaid, celebair[16] dam, apair fris dino[17] nī fīr lāchdachte dō thuideacht[18] ar mo chendsa. Abair[19] fris, tæt ar mo chennsa inocht dom acallaim." Rāiti Lugaid fris. Antan[20] nādrimgab iarum Ferbæth, luid indn aithchisin[21] da[22] athchor a chairdesa for Coinculaind, 7 Fīacha mac Fir Febe lais. Ataich Cūchulaind fris a chomaltus 7 a muimi diblīnaib Scāthaich. "Isimēcen trā," ol Ferbæth; "darindgiult[23] do Meidb.[24]" "Doselba[25] do chotach didiu," ar[26] Cūchulaind. Luid Cūchulaind fo luindi ūad. Fornesa sleig chuillind[27] isin glind hi cois Conchulaind,[28] co tūargaib oca glūn sūas a chend.[30] Dosreŋga[31] ass. "Nā tēig, a Firbāith, co naicccther in frīthi fonnuarsa.[32]" "Tochra ūaid,[33]" ar Ferbeth.[34] Focheirt Cūchulaind in sleig niarum i ndegaig[35] Firbāith, co nerrmadair[36] āth a dā chūlad, co ndechaid fora bēolo sair, co torchair tara ais isin glenn.[37] "Focheird sin ēm," ol Ferbōeth.[38] Is de atā Focherd Muirthemne. Nō is ē Fīacha mac Fir Febe[39] asrubairt[40]: "is

---

[1] ndingbala LU. [2] The second *a* added later below; dán LU., *recte* [3] ba hí LU. [4] It seems to be nigaibed altered to nusgaibed: nogebed LU. [5] haccobor LU. [5a] bithchotaig LU. [6] topachtur LU. [7] dogénad LU. [8] *g* has been altered from some other letter; *d* has been altered, probably from *g*: Lugdach LU. [9] dothæt LU. [10] chucai LU. [11] óm *add.* LU. [12] Olc LU. [13] *i* added below [14] sudiu LU. [15] da LU.; *leg.* dá [16] celebor LU. [17] dano LU. [18] tuidecht LU. [19] apair LU. [20] Intan LU. [21] in naidchisin LU. [22] do LU. [23] darindgult (.i. rogellus) LU. [24] do Meidb added later over the line: *om.* LU. [25] Doŝella LU. [26] ar added later under the line: ol LU. [27] culind LU. [28] *Conculaind* LU. [30] cend LU. [31] Dasrenga LU. [32] fónúarsa LU. [33] Tochræ uáit LU. [34] Ferbæth LU. [35] ndegaid LU. [36] co nérrmadair LU. [37] issa nglend LU. [38] *oe*th on an erasure [39] mac Fir Febe *om.* LU. [40] asrubart LU.

Digitized by Google

beōda do ḟocheird[1] *in*diu, a C*h*ūc*hulaind*," orse. *Con*id de atā Focherd uada[2] a Mur*themniu*.[3] Atbail foc[h]*ēt*ōir Fearbæt*h* isi*n* gli*n*d. Is de atā Gleann Ḟirbāith. Ɔcloithi Ferg*us*[4]:

"A Firbāith, is bæth do ḟeac*h*t isi*n*[5] maigi*n* i tā do ḟert.
Rosiac*h*t coll do co*m* bar and,[6] is cric[h]id hi Crōen C*h*orand.

Fichi[7] ai*n*mnigt[h]*er* a nard, co brāth bid Crōenech Murthemne[8]
Ōndiu bid Foc*h*erd a ai*n*m i*n*d airm i torchair, a Ḟir.
A Fir 7 *reliqua*.[8a]

"Dorochair[9] far cēle," or Fer*gus*. "Eprid i*n* nīccfa in fersi*n* imbārech.[10]" "Iccfa ēiccin," or C*ūchulaind*. Fōidid C*ūchulaind* aitherrach[11] Lōeg dia ḟis[12] scēl d*ūs* cia c[h]rut*h* mbot*h*a[13] isi*n* dū*n*ad,[14] 7 i*n* bo beō Fer*b*æt*h*. Asbe*r*t Lug*aid*: "Atbat*h* Fer*b*æt*h*, 7 dot*h*æt C*ūchulaind* do*m* acallim.[15]" [31b.] "Neach ūaib ambāroch[16] ar c[h]end bar cēle!" or Lugaid. "Nī faigebt*h*arside it*ir*," ar[17] Ail*il*, "*acht* ma doronad[18] cēill[19] occai. Nach fer dotēiti[20] chucaib, tabraid fīn dō, corup maith a menma, 7 asbe*r*tar[21] fris: 'Iss *ed* namā fil and di*n*d ḟin[22] tucad a Crūachnaib. Rosāet*h* lindi[23] do bit*h*siu for uis*ci*[24] isi*n* dūnad,' 7 dober*th*ar Fi*n*dabair fora deisreth, 7 asbert*h*ar: 'ragaid cucut dia tuigi[25] cend in riastairt*he* dūi*n*di.[26]'"

Nofāidti[27] cach lāt*h* gaile[28] a aidc*he* 7 noraiti[29] *fr*is an*n*īsi*n*.[30] Nogonadso*m* cac*h* fer dīb a hūair. Nī fēta nech leō ara chend assennad. *Con*gairt[h]*er* dōib Lairene[31] m*ac* Nōis, alla aile[32]; brāt*h*airsi*de* do Lug*aid*, rī[33] Muman. Ba mōr a hūallchas. Dobe*r*ar fī*n*[34] dō 7 dobe*r*ar Fi*n*dabair fora deasrig.[35] Dosēccai

---

[1] feoc*h*ard LU. [2] *om*. LU. [3] MS. a Mur^{w}: Murthemne LU. [4] glend Firbait*h*. Ɔcloth ni Ferg*us co nepert* LU. [5] si*n* LU. [6] do co*m* on an erasure; bar has been altered from ba: do chombár and LU. [7] Fīt*h*i LU. [8] Cróenec*h* i *m*Muirt*hem*niu LU. [8a] 7 *cetera* LU. [9] Tarroc*h*air LU. [10] i*m*bárac*h* LU. [11] An erasure between *r* and *a*: at*h*eroch LU. [12] do fis LU. [13] i*m*thát*h*ar LU. [14] dunud LU. [15] iarnúair do c*h*omacallai*m* LU. [16] i*m*bárac*h* co ellom LU. [17] or LU. [18] dórónaid LU.; *leg*. dorónaid [19] gl. .i. ceilg LU. [20] dot*h*æti LU; *leg*. dothét [21] sic LU.; *leg*. asberthar [22] fil do*n*d fī*n* LU. [23] li*n*ni LU. [24] uisciu LU. [25] The MS. seems to have tuiti altered to tuigi: tuicce LU. [26] i*n*d riastairt*he* dūi*n*ni LU. [27] *t* added over the line; Nofóité co LU.; *leg*. nofóite co [28] ngaile LU. [29] noráté LU; *leg*. noráte [30] anísi*n* LU. [31] Laríne LU. [32] The first *a* of alla has been altered from *o*, and between aile and alla something been erased: olłanaile LU. [33] After ri a letter has been erased: ríg LU. [34] After fi*n* a letter has been erased: fī*n*d LU. [35] *g* on an erasure: desraid LU.

Digitized by Google

Medb a ndīs." "Is mellach lim in lānamai*n*[1] ucut," olsi,[2] "7[3] ba contine[4] a comrucc.[5]" "Nī gēbasa[6] dīt ēm," ol[6a] Ailil. "Rambia, dia tuca cend in rīastairthi damsa." "Dober immorro," ar Laireine.[7] Tic Lugaid fosodain. "Caidi[8] lib imbārach fer i nāth?" "Tēiti Lairene,[9]" or Ailil. Dothoet[10] Lugaid iarum do acallaim *Conculaind*. *Con*recad im Gleann Firbāith. Ferais ceachtar de comraichne fāilte[11] fria chēle.[12] "Is dō dodechad dot acallaim," ol[6a] Lugaig.[13] "Atā aithechmādad[14] drūthsotal sund ucut," olse, "brāthair damsa, Lairene[15] a ainm. Dober brēc imon ningin cētnai. Fort chotach didiu nī ruba hé, nāchamfācbasa cen brāthair.[16] Maith lem immorro cia noslais co lēir, ol[16a] is tar mo t[h]ert[h]ogu thēite." Tēit Lairene[17] arabārach ar c[h]eand *Conculaind*, 7 in[18] ingen ina arrad[19] dia nertad. Donetat[20] Cūchulaind iarum cen arm laís. Doloidsidi[21] a arm nairi ar ēigin. Gaibid[22] iarum itir a dī lāim 7 cotmel 7 fochrot[h]a, co sepaid[23] a chaindebar[24] as, 7[25] combo būaidirthe[26] int āth dia chacc, 7 combo ttrūalnithe[27] āer na chethararda[28] dia dennga*r*,[29] 7 focheirdd co mbī[30] itir a dai[31] lāim Lugdach. Cēn roba[32] beō, ni tauthchaid a brū for cōir.[33] Nī raba[34] cen chliābgalar.[35] Nī roloing cen airchisecht. Is ē ōenfer arapaide adroindi drochērnam[36] ūadsom di nnech[37] cotrānic fris ar Tāna Bō Cūailge.[38]

Co nacca Cūchulaind[39] in nōcbean chuici *co* nētuch cach datha impe, 7 delb rodearscaithi[40] fuirri. "Ce tháisiu[41]?" or Cūchulaind. "Ingen Būain ind rig," orsi. "Dodechad chucutsu, rotc[h]arus ar th'airscēlaib, 7 tucus mo shēotu[41a] lim 7 mo indili." "Nī maith ind inbaid[42] dondnanac.[43] Nachis olc ar mblāth

---

[1] ind lánamain LU. [2] After this 7 doberar was written and cancelled [3] *om.* LU. [4] coindme LU. [5] comrac LU. [6] gebsa LU. [6a] or LU. [7] Láríne LU. [8] Cate LU. [9] Téite Lárine LU. [10] Dothæt LU. [11] comráicne LU., omitting failte which is a gloss on comraichne [12] *leg.* Lugaid [13] araile LU. [14] atechmatud LU. [15] Laríni LU. [16] ár is airi doberarsom chucutsu ardáig *co* forgénmáis arndis debuid *add.* LU. [16a] ar LU. [17] Láríne LU. [18] ind LU. [19] inna farrad LU. [20] Danethat LU.: *leg.* Danetat [21] Dolodside LU. [22] Gabaid LU. [23] co nsephaind LU. [24] channebor LU. [25] *om.* LU. [26] *r* added over the line: buadartha LU. [27] thruallnethe LU. [28] cethararda LU. [29] dendgur LU. [30] co mbái LU. [31] a dai: da LU.; *leg.* dí [32] robo LU. [33] LU. looks like coín [34] robai LU. [35] The mark of aspiration is later; clíabgalar LU. [36] adroinni drochternam LU. [37] neoch LU. [38] ar tána LU. [39] Cú LU. [40] roderscaigthe LU. [41] táisiu LU. [41a] The mark of aspiration is later [42] inbuid LU. [43] tonnánac LU.

Digitized by Google

amingorti.[1] Nac*h* urisa[2] da*m*sa di*no*[3] co*m*ruc[4] fri bandscāil,[5]
cēin no*m*beōsa isi*n*n nīt*h*sa.[6]" "Bia ac*h*obera[7] daitseo oc
suidiu. Nī ar t*h*ōi*n*[8] mnā di*no*[9] gaubusa[9] inso. Bid an*n*so[10]
daitsiu," orsisi,[11] "intan doraga[12] ar do c*h*en*n* [32a] oc comruc[13]
frisna firu.[14] Tarrog*h*sa[15] i rricht escenga*n*[16] fot[17] chosaib isi*n*n[18]
āt*h*, condōet*h*ais.[19]" "Dochu li*m* ōn oldās ingen rīg. Notgēb-
sa," orse, "im ladair, co mbebsat[20] t'asnai,[21] 7 bīa fond anim-
si*n* co rosecha brāt*h* be*n*dac*h*tacht*h*ain[22] fort." "Timorcsa
na ceithri forsi*n*n āth[23] addochumm*s*a[24] i rric*h*t soide glase."
"Lēicfesea cloich dai[t]seo asi*n* tailm, co ma[25] do sūil id[26] chi*n*d,
7 bīa fond ainimsi*n*[27] co roseacha brāt*h* be*n*ac*h*tan[28] fort." "To-
rrachsa[28] daitsi[29] i rric*h*t samaisce māili derce[30] riasi*n*d ēit, co
memsad[31] ort forsna hilat*h*u 7 forna[32] hāt*h*u 7 forna[32] lin*n*i,[33] 7
nīmairecechsa[34] ar do chend." "Dolēicubsa[35] cloic*h* deitsiu," orse,
"co mema do fergara[36] fot, 7 bia foind animsi*n* co roseacha
brāt*h* ben*n*ac*h*t[37] fort." Lasodai*n* tēit ūad.[38]

Comruc Lōich 7 Conculai*n*d ar Tānaid andso sīs.[39]

Dogeassa[40] Lōc*h* do*no*[41] mac Mofefis[42] ama*l* a chēliu, 7 dorai-
ṅgeread[43] dō comm*e*iti[44] Maige Muirthemne di min Maigi Aii 7
timt[h]ac*h*t dā fer dēac 7 carpa*t* .VII. cumal, 7 nirbo[45] siu[46] lais
comrācc fria[47] gilla. Bāi brāt*h*air lais, Loṅg mac Ebonis cadeisi*n*.
Dobreth do suidiu a t*h*indscra[48] cētna iti*r* ingen 7 dec[h]elt 7

---

[1] ainmgorti LU. [2] ni *h*aurusa LU. [3] dano LU. [4] comrac LU.
[5] banscáil LU. [6] isind níthso LU. [7] Bíd ic*h*obairse (.i. dogénsa congnom latt) LU.: leg. Bidimchobairse? [8] oi*n* on an erasure; there is also a long erasure after mna [9] gabusa LU. [10] Biansu LU. [11] orsi LU.
[12] doragsa LU. [13] The first *c* is added under the line [14] firiu LU.
[15] Tarrocsa altered to Tarrogsa; the mark of aspiration is later: Doragsa LU., *recte*
[16] escongan LU. [17] fót LU. [18] isi*n*d LU. [19] co táit*h*is LU.
[20] *m*mebsat LU. [21] *n* added above [22] bennac*h*tan LU., *recte*
[23] i*n* cet*h*ri forsi*n*d át*h* LU. [24] One *d* is added under the other: do dochumsa LU.
[25] co commart LU.: *leg.* co mema? [26] it LU. [27] si*n* added later: fónd ani*m* LU.
[28] Torac*h* LU. [29] *si* added later above the line; dait LU. [30] máile dérce LU.
[31] mensat LU.; *leg.* memsat [32] forsna LU. [33] li*n*miu LU.
[34] nimaircec*h*asa LU. [35] Tolecubsa LU. [36] do fergara on an erasure
[37] bennac*h*tan LU. [38] After this LU. adds: Combad sec*h*tmai*n* dosom for Áth Grencha, 7 dofuitted fer cac*h* lái i *n*Áth Grencha laiss .i. i *n*Áth Darteisc
[39] comruc—sis *om.* LU., which has between the columns: aided Lóic*h* mic Mofemis i*n*so sís [40] Gessa LU. [41] dano LU. [42] Emonis LU.
[43] The second *e* is added above later: dorairngired LU. [44] commété LU.
[45] Over this is added *ui* with a mark to indicate that it is meant to precede *siu*
[46] fiu LU., *recte* [47] *a* added later below the line; fri LU. [48] tinscra LU.

Digitized by Google

carpat 7 tīr. Tēitside ar c[h]end *Conculaind*. Gontai *Cūchulaind*, co tabrad a marb ara[1] bēolu a brāthar .i. Lūaich. Asbertside dino[2] dafeissed[3] *acht* bid[4] fer ulchach[5] noodṅgonad,[6] nomarfedsom hē ind.[7] Is andsin asbertatar na mnā fri Coinculaind dognīthi a chuidbed[8] isin dūnad,[9] uair nadmbāi ulcha lais, 7 nīcontēigtis dagōic *acht* siriti ar cend.[10] Ba hassu dō ulcha smerthain[11] do dēnam[12] leis. *Con*iddignisom annīsin[13] do chuinchid[14] comraicc ri[15] fer .i. fri Lūach.[16] [[17]Gabais iarom Cūc[h]ulaind lán duirnd dind féor, 7 dichac[h]ain (.i. bricht) fair, combo hed domuined cāch combo ulc[h]a bái lais. "Fír," or in bantrocht, "is ulc[h]ach Cúchulaind. Is cubaid do niaid comrac fris." Oc grēssacht Lōich ón dorigensatsom anīsin. "Nī digéonsa comrac co cend secht lathi ōndiu fris," for Lōch. "Ní cubaid dúinni cen fóbairt ind fir frisin rēsin," ol Medb. "Tabram fianlæch cach naidchi do seilc fáir, dūs in tairsimmis [75a] a bāegul. Dognítther iarom samlaid. Dothēged fiánlæch cach naidchi do seilg fairsium, 7 nosgonadsom uli. It ēseo immorro anmand na fer dorochratar and: secht *Con*aill, .VII. nÓengusa, .VII. nUárgusa, .VII. Celtri, ocht Feic, deich nAilella, .X. nDelbaith, .X. Tasaig. Ité insin gníma na sechtmainesin dosom i nÁth Grencha.

Conniacht (.i. arranic) Medb comarli dūs cid dogēnad fri Coinculaind, ar ba aincis mór lei a nrobíth leis día slōgaib. Is ī comarli arrānic, æs fēig forúallach do chor i nóenfecht dia saichthin, intan ticfad i nairis dála di[a] accallaimsi. Ar bái aires dāla (.i. comdal) dissi arabārach fri Coinculaind do dēnam

---

[1] ar LU. [2] dano LU. [3] *f* added below the line; dáfessid LU.; *leg.* dia fessed [4] combad LU. [5] fer ulchach: MS. rualach; the letter between *f* and *r* is a smudge: *i* altered to *e*?: fer ulcach LU. [6] The first *o* on an erasure: nodngonad LU. [7] "Berid grem catha chuci," ar Medb fria muintir, "tarsin nath aniar co ndigsid taris, 7 brister fír fer fair." Tíagait na secht Mane mílid i tosach, conidnachcatar for bru ind atha aníar. Gabaidsom a díllait nóenaíg imbi in laasin. Iss and fordringtís na mná na firu día descin. "Is sáeth dam," or Medb, "náchaccim in gilla immanágar sund." "Ni ba slániu de latt do menma," or Léthrend echaire Ailella, "dia naicigther." Dothæt iarum dochum ind átha amal búi. "Cía fer sucut a Ferguis?" or Medb. "Gilla araclich claideb co scíath arbúaib mór serig armnáib feraid fodil diferlessaib aróenathib Ulad imgóet cáin fera fodil di fodbaid ríg than mc día[n] díangarar Muirthemne mag másu Cháuland cú." Fordring Medb dano na firu lasodain dia déscin. *add.* LU. [9] dognithe a cutbiud LU. [9] dúnud LU. [10] ara chend LU. [11] smérthain LU. [12] dénum LU. [10] oidgnidsom anísin LU. [11] ardáig cuingthi LU. [15] fri LU. [16] Lóch LU. [17] The whole of this passage in brackets is taken from LU. 74b 38 to 76b 29. It does not occur in YBL.

Digitized by Google

sída célci *f*ris dia tarrac*h*tai*n*. Fóitisi tec*h*ta úadi día saig[thin], ar*co* tíasad na *con*ni, 7 bad a*m*laid tíasad 7 sē anarma. Fodéig nī ragadsi *acht* sí *con*a ba*n*troc*h*t día [d]āilseo*m*. Ludi i*n* tec*h*tairi .i. Traigt[h]rén co airm i *m*bói Cúc[h]ula*ind* 7 adfét dō ait*h*esc Medba. Bágais Cūc[h]u*l*a*ind* *co n*di*n*gned sa*m*laid. "Ced ón? [75ᵇ] Ci*n*nas as áil duitsiu tec*h*t i ndáil Medba i*m*bárac*h*, a C[h]ūc*h*ula*ind*?" or Lǽg. "Ama*l* *con*niac*h*t (.i. rocui*n*nig) Medb da*no*," ol Cūc*h*ula*ind*. "At móra glo*n*na Medbi," ol i*n*t ara; "atágur lá*m* ar cúl aci." "Ci*n*nas as dénta da*no* sa*m*laid?" *f*orse. "Do c*h*laideb fót c*h*oi*m*," ol i*n*t ara, "arnāc*h*atfagt*h*ar i *m*bǽgul. Ar ní dlíg læc*h* a enecla*n*d dia *m*bé i *n*ecmais a arm. *Con*id cái*n* midlaig no*n*dlig fó*n* sa*m*ailsi*n*." "Dēntar a*m*laid iaro*m*," ol Cúc*h*ula*ind*. Is a*n*d iaro*m* bái i*n* c*h*o*m*dál i *n*Ard Aignec*h*, *f*risirāter Foc*h*aird i*n*diu. Tic iaro*m* Medb isi*n* dáil, 7 i*n*lis cet*h*ri firu déc dia sai*n*muin*t*ir fessi*n*, do neoc*h* as dec*h* e*n*gno*m*ma bái díb *f*ora c*h*i*n*d. At íatso íats*i*de: dá Glas Si*n*na, dā m*a*c Bucc*r*idi, dá Ardái*n*, dá m*a*c Licce, dā Glasogma, dā m*a*c Cruin*d*, Druc*h*t 7 Delt 7 Dat*h*e*n*, Téa 7 Tasc*u*r 7 Tuala*n*g, Taur 7 Glese.

Tic íaro*m* Cūc[h]u*l*a*ind* i*n*a dáil. Ataregat i*n*d fir dó. Sret[h]ais cet*h*ri gói dēac i *n*óenfec*h*t fair. Nosdīti*n* Cú iaro*m* *con*ná riac*h*t toi*n*d nō foésc*h*u*m* fair. Imsói fóit*h*ib iaro*m* 7 marbt*h*u*s* iat a cet*h*ri firu déac. *Con*id íatsi*n* cet*h*ri fir dēac Foc*h*erda. *Ocus* is iat fir C*h*rónige, ar isi*n* C*h*rónig oc Foc[h]eird robít[h]a. *Con*id de asbe*r*t Cūc*h*ula*ind*:

Fō (.i. mait*h*) mo c[h]erd lǽc*h*dac*h*ta
[76ᵃ] Benai*m* bēime*n*d ágmara
F*or* slōg síabra sorc*h*aidi
Certai*n* ág *f*ri ilslūagaib
I*m* díth erred a*n*glo*n*dac*h*
Sceó Medbi 7 Ailella
Altai droc*h*rú*n* derc*h*oblid
Gossa dubrúi*n* ba*n*massa
Ce*n*gait celga úargossa
F*r*i ág erred a*n*glo*n*nac*h*
*Con*geib dagrū*n* degmessa
Ocfir dia*n*dic*h* dagarliud (.i. oca*m*bi degbría*th*ar)
I*m*anglo*n*na fó. Fó m.

Com*b*ad desi*n* da*no* rodlil a nai*n*m as Foc*h*erd do*n*d i*n*ud .i. fó cérd .i. mait*h* i*n* c*h*erd gascid donecmaic do C*h*oinc[h]u*l*a*ind* a*n*dsi*n*.

Digitized by Google

Tánic dano Cūchulaind 7 dosnetarraid oc gabáil dúnaid, 7 bithus dá Daigri 7 dá Ánli 7 cethri Dúngais Imlich dīb. Gabais dano Medb for grēssacht Lōich andaide. "Mór in cutbiud dait," forsi, "in fer romárb do bráthair do bith oc dīthugud a slóig cen techt do chomrac fris. Ar is derb lind nī déma siriti bras birda na lethéti út fri bruth 7 feirg níad do lethetisiu. 7 dano is [ó] óenmummi forcetail conrotacht dān dūib.]

Luidside dino ara chend[1] do dīgail a brāthar.[2] "Tair dond āth ōchtarach," ol[3] Lōch; "nība isinn[4] āth escomonsa corricfem.[5]" Bibsad[6] ind fir na bū tairis. "Biaith[7] tarteisc sund indiu," or Gabrān.[8] Is de atā Āth Tarteisc[9] 7 Tīr Mōr Tarteisc.[9] Focherd[10] ind escuṅga[11] tri ol[12] inm chosa Conculaind, co mbāi[13] isinn[14] āth ina ligiu. Danuatat[15] Lōch cosin c[h]laidiub.[16] "Grēsid in fer," or Fergus fria muinter.[17]" "Roscāich do bruth," or Bricriu, "brattān bec dotrascair,[18] intan dofil Ultu as a ces.[19]" Lasodain atraig 7 benaid in nescoṅgain co memdadar a hasnai indi, 7 conboing in cethri tarsna slūagaib[20] sair ar ēigin, co mbertadar a puiple ina nadarccaib lasa torandcleas dorigēnsat in dā lāth gaile isinn[21] āth. Donautatsom[22] int sod maic tīre; doimairg na bū sīar.[23] [32b] Lēicidsom cloich asa t[h]ailm co memaid a shūil[24] ina chind.[25] Tēiti i richt samaisce muile[26] dergi. Muiti[27] riasna būaib forsa[28] linni 7 na hāthu. Is and asbertsom: "nī airciu[29] a

---

[1] Tanic dano Lóch i nagid Conculaind LU. [2] fair, ar donadbacht do ba ulcha bói lais add. LU. [3] úachtarach or LU. [4] isind LU. [5] condricfem, áit hi torchair Long LU. [6] Ó thánic iarom do saigid ind atha bibsat LU. [7] Below biath is added na bu: Biáid LU. [8] fili add. LU. [9] darteisc LU. [10] osin forsin phurtsin. O rochomraicset iarom ind fir forsind áth 7 o rogabsat oc gliáid 7 oc imsesorcain and 7 o rogab cach díb for truastad a cheli focheird LU. [11] escongon LU. [12] gl. .i. tri curu LU. [13] co mbói fén fortarsnu LU. [14] isind LU. [15] Danautat (.i. búalis) LU. [16] combu chróderg int áth dia fulriud add. LU. [17] Grēsid—muinter: "Olc ón om," for Fergus, "an gnimsin hi fiadnaisi námat. Gressed nech úaib, a firu," forse fria muintir, "in fer nárthéth i nascid." Atraig Bricriu nemthenga mac Carbatha 7 gabais for gressacht Conculaind LU. [18] "Roscáich do nert," olse, "intan is bratan bec dotrascair" LU. [19] chucut. Dolig duit gnim nerred do gabail fort hi fiádnaisi fer nErend 7 læch ansa do dingbail a gaisciud fonsamail add. LU. [20] darsna slúagu LU. [21] isind LU. [22] Tanautatsom LU. [23] fair siar LU. [24] súil LU. [25] cind LU. [26] máile LU. [27] Over t has been added later d: muitti LU.: leg. maitti [28] Below forsa has been added na: forsna LU. [29] gl. .i. ni rochim LU.

Digitized by Google

nāthu la lindi." Lēicidsom cloich dont samuisc mǽl derg[1], co
1725 mmemaid a gergairi[2] fāi. Cachain lāid lasodain:

" M' ōenarān dam ar ēitib; sech nīsnētaim nīslēicim,
atū ar trāthaib mōraib[3] m' ōenarān ar illtūathaib.

Apreth nech fri Conchobar cia domīssed nīpo rom.
rucsad maic Māgach ar mbū,[3a] condaransat eturru.

1730 Robīi cosnom im ōenchend, acht nād lasa nach ōenchrand.
dia mbeitis a dō nō trī,[4] lasfaitis ind aithinni.[5]

Is andsin trā dogena[6] Cuchulaind frisin Morrīgain a trei(de
dor)arṅgert dī i Tāin Bō Ragamna,[7] 7 fichith Lōc[h] cusan
claidim 7[8] cosin gāi[9] mbulgæ[10] dolēic int ara dō lasin sruth.
1735 Gaibthi dō, co lluid a[11] timthirecht a chuirp, ar ba conganchneas
ac[12] comruc[13] fri fer.[14] "Teilc traigid dam," ol[15] Lōch. Dalēici
sōn[16] Cūchulaind, cobo[17] thairis docher.[18] Is de atā Āth Traiged
i Tīr Mōr.[19]

Is annsin conbocht fīr fer fairsom a llāsin, dia lotar in
1740 cōicer cucaisom fonōenme, .i. dā Chrūaid, dā Chalad, Derothor;
nosgeodain[20] Cūchulaind a ōenur. Ishē sin Cōicsius Focherdda
7 Chōicer Ēngoirt.[21] Nō is cōic lā dēc is ed robāi Cūchulaind hi
Focherd, conid de atā Cōicsnas[22] Focherda isin Tāna. Dosmbidc[23]
Cūchulaind iarum[24] a Delga connāchcǽmnacair[25] anmanna de
1745 duine[26] nā chethir[27] ronucad a ainech secha fades itir Delca 7
muir.

Ocond aiscis mōr sin trā do C[h]oinchulaind dannarraid[28] in
Morrīgan[29] i ndeilb na sentuindi cailligi 7 sī cǽch losc oc blegan[30]

---

[1] samaisc máil déirg LU. [2] gergara LU. [3] ṅaraib LU.
[3a] a mbú LU. [4] a trí LU. [5] a nathinni LU., which *adds*:

Bec na romnítsat ind fir ar imad comlaind oenfir.
Ni rubaim níth nerred nán immar atú m'óenuran. Móen. d.

[6] dogéni LU. [7] Regamna LU. [8] claidim on an erasure; cusan claidem 7: isind áth LU. [9] MS. gai [10] bolga LU. [11] hi LU.
[12] oc LU. [13] The first *c* added under the line [14] bói la Lóch *add.* LU.
[15] or LU. [16] Dolēiciseom LU. [17] combo LU. [18] docer LU.
[19] benaid Cuchulaind a cend de iarsudi *add.* LU. in marg. [20] nosngeogain LU.
[21] óengoirt LU. [22] cóicnas LU. [23] Dosmídc LU. [24] om. LU.
[25] The second *c* is added under the line: onacǽmnacair LU. [26] duniu LU.
[27] cethir LU. [28] danarraid LU. [29] The first *r* is added below
[30] blegón LU.

Digitized by Google

Irish Manuscripts in the Bodleian Library

THE DELEGATES OF THE CLARENDON PRESS propose to issue, by subscription, a Series of reproductions of the most important Irish Manuscripts now in the Bodleian Library.

The Texts will be edited by Dr. KUNO MEYER, of the University of Liverpool, who has secured the co-operation of other distinguished Celtic scholars.

A beginning will be made shortly with the Manuscript known as

RAWLINSON B. 502,

a folio volume containing eighty-three leaves of vellum, with which twenty leaves of paper are bound up.

This Manuscript will be reproduced in the exact size of the original. The price of the volume to subscribers will be £4 4s. net. Prospectus on application.

LONDON: HENRY FROWDE, OXFORD UNIVERSITY PRESS, AMEN CORNER, E.C.

IN THE PRESS

A PRIMER OF IRISH METRICS

WITH SPECIMENS OF

OLD- AND MIDDLE-IRISH POETRY

AND

A GLOSSARY

BY

KUNO MEYER

SCHOOL OF IRISH LEARNING, 33, DAWSON STREET

Digitized by Google

NOW READY

SELECTIONS

FROM

THE OLD-IRISH GLOSSES

WITH

NOTES AND VOCABULARY

BY

JOHN STRACHAN

Price 3/6 net

OLD-IRISH PARADIGMS

BY

JOHN STRACHAN

Price 2/6 net

DUBLIN

SCHOOL OF IRISH LEARNING, 28 CLARE STREET

HODGES, FIGGIS, & CO., LTD., 104 GRAFTON STREET

LONDON

DAVID NUTT, 57-59 LONG ACRE

Digitized by Google

Digitized by Google

Digitized by Google